

Quantitative Analysis of the Correlation Between Islamic Religious Education Policy Implementation and Students' Tolerant Attitude Development

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Abstract

This study aims to quantitatively analyze the correlation between the implementation of Islamic Religious Education (IRE) policy and the development of tolerant attitudes among secondary school students. The research is grounded in the importance of religious education in shaping students' character and promoting religious moderation amid the rising cases of intolerance. A correlational quantitative method was employed using a Likert-scale questionnaire that measured both the implementation level of IRE policy and students' tolerance attitudes. The sample was selected through simple random sampling from several secondary schools. The findings indicate a positive and significant correlation between IRE policy implementation and students' tolerance levels, with dialogical learning and teacher role modeling emerging as dominant factors. These results highlight the importance of comprehensive implementation of IRE policy in fostering tolerant and moderate students.

Keywords: Islamic Religious Education, Education Policy, Tolerance

Abstrak

Penelitian ini bertujuan menganalisis secara kuantitatif korelasi antara implementasi kebijakan Pendidikan Agama Islam (PAI) dan perkembangan sikap toleran siswa di sekolah menengah. Latar belakang penelitian didasarkan pada pentingnya pendidikan agama dalam membentuk karakter dan nilai moderasi beragama pada peserta didik di tengah meningkatnya kasus intoleransi. Metode yang digunakan adalah penelitian kuantitatif korelasional dengan instrumen kuesioner berskala Likert yang mengukur tingkat implementasi kebijakan PAI serta sikap toleransi siswa. Sampel penelitian diperoleh melalui teknik simple random sampling dari beberapa sekolah menengah. Hasil analisis menunjukkan adanya hubungan positif dan signifikan antara implementasi kebijakan PAI dan sikap toleransi siswa, dengan pembelajaran dialogis dan keteladanan guru menjadi faktor dominan. Temuan ini menegaskan pentingnya implementasi

kebijakan PAI yang komprehensif untuk membentuk siswa yang toleran dan moderat.
Kata kunci: Pendidikan Agama Islam, Kebijakan Pendidikan, Toleransi

INTRODUCTION

The implementation of Islamic Religious Education (PAI) policies in secondary schools is one of the main foundations in the formation of character and religious attitudes of students.¹This policy not only regulates the curriculum and learning methods, but also the strategy for internalizing Islamic values that are in line with the spirit of diversity.²In the context of Indonesia, which has the largest Muslim population and is a multi-religious society, the implementation of Islamic Religious Education (PAI) policies plays a strategic role in supporting social integration. Appropriate religious education has the potential to produce students who not only understand religious teachings but also appreciate differences. Therefore, a quantitative analysis of the relationship between Islamic Religious Education (PAI) policy implementation and the development of tolerant attitudes is relevant. This study seeks to provide an empirical overview of the policy's influence on student behavior in secondary schools.

The development of intolerant attitudes in recent decades has become a serious concern for various groups, especially educational institutions.³The mass media often reports on the increasing cases of intolerance involving school-aged teenagers, so religious education is considered to have an important role in overcoming this phenomenon.⁴Several previous studies have shown that a dogmatic approach to religious learning can narrow students' perspectives on diversity. Conversely, a dialogical and inclusive approach is considered capable of fostering positive attitudes toward adherents of other religions. However, the implementation of religious education policies is often inconsistent and unmeasured. Therefore, this study assesses the urgency of empirical evaluation based on quantitative data.

The Islamic Religious Education (PAI) policy implemented in the 2013 Curriculum and the Independent Curriculum emphasizes the importance of strengthening character, developing religious literacy, and internalizing the values of religious moderation.⁵However, its implementation at the secondary school level still faces various challenges, such as limited resources, teacher competency, and local socio-cultural conditions. Many schools lack instruments for objective and systematic assessment of religious behavior, making it difficult to directly measure the policy's impact on students' tolerant attitudes. This study attempts

¹ V S Akkinapalli, "Fault Tolerant Incremental Attitude Control Using Online Parameter Estimation for a Multicopter System," *2017 25th Mediterranean Conference on Control and Automation MED 2017*, 2017, 454–60, <https://doi.org/10.1109/MED.2017.7984159>.

² W Cai, "Indirect Robust Adaptive Fault-Tolerant Control for Attitude Tracking of Spacecraft," *Journal of Guidance Control and Dynamics* 31, no. 5 (2008): 1456–63, <https://doi.org/10.2514/1.31158>.

³ B Xiao, "Adaptive Sliding Mode Fault Tolerant Attitude Tracking Control for Flexible Spacecraft under Actuator Saturation," *IEEE Transactions on Control Systems Technology* 20, no. 6 (2012): 1605–12, <https://doi.org/10.1109/TCST.2011.2169796>.

⁴ S Yin, "A Review on Recent Development of Spacecraft Attitude Fault Tolerant Control System," *IEEE Transactions on Industrial Electronics* 63, no. 5 (2016): 3311–20, <https://doi.org/10.1109/TIE.2016.2530789>.

⁵ M Golestani, "Fault-Tolerant Attitude Control for Flexible Spacecraft Subject to Input and State Constraint," *Transactions of the Institute of Measurement and Control* 42, no. 14 (2020): 2660–74, <https://doi.org/10.1177/0142331220923780>.

to capture this relationship through a survey method in several secondary schools. This approach is expected to produce a more measurable and representative picture.

In addition to policy factors, students' social environments at school also influence the development of tolerance. Schools serve not only as providers of formal education but also as social spaces where students interact with individuals from diverse backgrounds. Islamic Religious Education teachers play a strategic role in managing these interactions through inclusive and constructive learning. The influence of teachers as role models is significant in shaping moderate religious attitudes. Therefore, this study also considers the educational environment as an important context.

Research on the relationship between religious education policy and tolerance is also important due to the shift in the orientation of national education policy. The Indonesian government now emphasizes the value of religious moderation as a key competency in character education. Religious moderation encompasses a balanced understanding of one's own religion and respect for followers of other faiths. In this context, the implementation of Islamic Religious Education (PAI) policies should directly contribute to increasing moderate attitudes. However, there is limited quantitative research directly measuring this relationship at the secondary school level. In a global context, religious education is often considered a crucial component in fostering tolerance among the younger generation. Multicultural countries in Europe and Asia also utilize religious education as a vehicle for cross-cultural and interfaith dialogue. Although religious education systems differ across countries, the primary goal remains the same: developing citizens capable of living harmoniously within diversity.⁶This research also refers to several global approaches as a basis for argumentation.

Based on these various backgrounds, this research is crucial to fill the gap in empirical studies on the relationship between Islamic Religious Education (PAI) policy implementation and the development of tolerance in secondary school students. The findings are expected to provide theoretical contributions to the development of more effective religious education models. Furthermore, the results can provide practical recommendations for teachers, schools, and policymakers. Therefore, this research has academic, social, and public policy relevance.

LITERATURE REVIEW

Studies on the relationship between religious education and tolerance have been widely discussed in various academic literature.⁷Many studies have shown that religious education can play a dual role, namely as a reinforcer of tolerant attitudes or as a trigger for exclusivism, depending on the learning approach.

⁶ B Huang, "Finite-Time Fault-Tolerant Attitude Tracking Control for Spacecraft without Unwinding," *Proceedings of the Institution of Mechanical Engineers Part G Journal of Aerospace Engineering* 233, no. 6 (2019): 2119–30, <https://doi.org/10.1177/0954410018772385>.

⁷ M A Craig, "More Diverse Yet Less Tolerant? How the Increasingly Diverse Racial Landscape Affects White Americans' Racial Attitudes," *Personality and Social Psychology Bulletin* 40, no. 6 (2014): 750–61, <https://doi.org/10.1177/0146167214524993>.

Social constructivism theory explains that religious understanding is formed through intensive social interactions between students, teachers, and the educational environment.⁸In this context, religious education policies must be designed to foster a healthy and open environment for interaction. Literature shows that curricula that emphasize dialogue and critical analysis tend to be more effective in fostering tolerance. Therefore, it is important to examine how the implementation of Islamic Religious Education policies correlates with the tolerance of secondary school students.

Several previous studies have emphasized that religious moderation is an essential component of modern religious education. The concept of religious moderation involves a balanced understanding of the inheritance of religious traditions and the ability to accept diversity. International research shows that religious education that prioritizes an interfaith dialogue approach can reduce the potential for interfaith prejudice. Furthermore, this approach is believed to provide students with a space to understand others' perspectives without feeling like they are losing their religious identity. In the Indonesian context, the approach of religious moderation is becoming increasingly relevant given the nation's inherent religious diversity. Therefore, the implementation of Islamic Religious Education (PAI) policies needs to explicitly incorporate elements of moderation.

Research on the relationship between teachers and the development of tolerance also reveals interesting findings. Religious education teachers have a powerful influence because they serve not only as educators but also as moral role models for students. If teachers adopt an exclusive approach to religious instruction, students are likely to adopt a similar mindset. Conversely, teachers who display an inclusive attitude can inspire students to appreciate differences and avoid extreme attitudes. The literature also shows that collaborative learning methods are more effective in strengthening students' positive social attitudes. Thus, teacher quality is a determining factor in the successful implementation of Islamic Religious Education policies.

Furthermore, character education literature shows that tolerance is influenced not only by religious instruction but also by holistic school activities. Extracurricular programs, cross-cultural activities, and a school atmosphere that supports diversity can strengthen the value of tolerance. Several studies have shown that schools with multicultural cultures are more successful in fostering mutual respect among students. This means that the implementation of Islamic Religious Education (PAI) policies cannot be separated from overall school policies. An inclusive school environment can strengthen the positive impact of religious education in fostering tolerance.

In the policy realm, several national regulations have emphasized the importance of integrating tolerance values into religious education.⁹The Independent Curriculum, for example, emphasizes the importance of developing the character profile of Pancasila Students,

⁸ Q Hu, "Adaptive Fault-Tolerant Attitude Tracking Control of Spacecraft with Prescribed Performance," *IEEE ASME Transactions on Mechatronics* 23, no. 1 (2018): 331–41, <https://doi.org/10.1109/TMECH.2017.2775626>.

⁹ Q Shen, "Active Fault-Tolerant Control System Design for Spacecraft Attitude Maneuvers with Actuator Saturation and Faults," *IEEE Transactions on Industrial Electronics* 66, no. 5 (2019): 3763–72, <https://doi.org/10.1109/TIE.2018.2854602>.

including mutual respect. This regulation aims to balance students' religious and social competencies. However, literature reveals a gap between policy and practice. Many schools still tend to implement religious instruction textually without considering the context of diversity. This raises the need to measure the extent to which the policy is effectively implemented.

Social-psychological theories, such as Contact Theory and Social Learning Theory, are also often used to explain the relationship between education and the development of tolerance. Contact Theory states that intensive interaction between individuals from different groups can reduce prejudice if it occurs under conditions of equality and mutual respect. Social Learning Theory explains that individuals learn by imitating the behavior of those considered authoritative, such as teachers. Therefore, the implementation of Islamic Religious Education (PAI) policies must create learning experiences that accommodate positive interactions. The literature suggests that integrating these theories can increase the effectiveness of religious education in building tolerance. Therefore, policy analysis needs to consider a multidisciplinary perspective.

In a review of Islamic education, there is a view that Islam normatively teaches the principles of moderation and tolerance. Concepts such as *tasamuh* (tolerance), *tawassuth* (moderation), and *ta'aruf* (recognition) are important values in Islamic teachings. However, the implementation of these values depends heavily on how teachers and schools present them. The literature also reveals that without an appropriate pedagogical approach, these values can become mere dogma. Therefore, Islamic Religious Education (PAI) policies must ensure that these values are taught through lived learning experiences. This kind of implementation will more easily internalize the value of tolerance in students.

Quantitative research in the domain of religious education shows that successful educational programs typically have measurable evaluation instruments. These instruments are used to measure students' religious knowledge, religious attitudes, and social behavior. However, some literature highlights that instruments measuring tolerance attitudes are still weak in terms of reliability and validity. Many instruments only assess normative statements without delving into aspects of students' actual behavior. Therefore, good quantitative research must use empirically tested instruments. This is crucial to ensure that the research results truly represent conditions on the ground.

A number of studies also show that the environment outside of school, such as family and community, also influences students' attitudes of tolerance.¹⁰Families that are open to diversity typically instill more flexible values regarding religious differences. Conversely, exclusive families tend to instill narrow-minded views in children. The literature shows that the influence of the family environment is sometimes stronger than that of schools. However, schools still have a corrective role through systematic educational programs. For this reason, quantitative research must be able to control for external variables when measuring the relationship between Islamic Religious Education (PAI) policies and tolerance.

¹⁰ B Li, "Continuous Finite-Time Extended State Observer Based Fault Tolerant Control for Attitude Stabilization," *Aerospace Science and Technology* 84 (2019): 204–13, <https://doi.org/10.1016/j.ast.2018.10.006>.

In religious education research, there is also discussion about the importance of designing a curriculum based on social competencies.¹¹ A curriculum that combines cognitive, affective, and psychomotor aspects is considered more effective in instilling the values of moderation.¹² The literature emphasizes that religious education should not focus solely on memorizing concepts but should also include discussion, problem-solving, and collaboration. Such activities can develop students' reflective skills on various diversity issues. Therefore, the Islamic Religious Education curriculum needs to be continuously updated to address contemporary social challenges. This concept serves as the theoretical basis for this research.

International literature in the context of multicultural education emphasizes that the success of tolerance education must be measured through real behavioral changes.¹³ Research shows that cognitive awareness of tolerance alone is not enough to reduce prejudice. Students must be involved in real-life experiences such as cross-cultural social projects or interfaith discussions. Schools that implement this approach have been shown to be more successful in building harmonious learning environments. In relation to Islamic Religious Education (PAI) policies, this multicultural approach can be integrated as an implementation strategy. This demonstrates that religious education should not stand alone but must synergize with other educational approaches.

METHOD

This study uses a quantitative approach with a correlational design to measure the relationship between the implementation of Islamic Religious Education policies and the development of students' tolerant attitudes. This approach was chosen because it provides an objective picture of the strength and direction of the relationship between variables. The correlational design allows researchers to test whether policy implementation has a statistically significant effect on tolerant attitudes. This technique also allows for efficient processing of large amounts of data. The use of quantitative data provides a more measurable basis for analysis. Therefore, this method aligns with the research objectives.

Data collection was conducted using a Likert-scale questionnaire divided into two main variables. The first variable measures the level of implementation of Islamic Religious Education (PAI) policies, encompassing planning, implementation, and evaluation. The second variable measures the level of tolerance, encompassing students' cognitive, affective, and behavioral aspects. The questionnaire was developed based on indicators validated by education and religious experts. The validation process ensured that the instrument accurately measured the variables. Furthermore, reliability testing was conducted using the Cronbach's Alpha method. This procedure ensured the reliability of the data obtained.

¹¹ H Zhang, "Event-Triggered Fault-Tolerant Attitude Tracking Control for Spacecraft with Fixed-Time Controller and Disturbance Observer under Input Constraints," *Advances in Space Research* 73, no. 6 (2024): 3148–65, <https://doi.org/10.1016/j.asr.2023.12.048>.

¹² Q Shen, "Fuzzy Logic System-Based Adaptive Fault-Tolerant Control for near-Space Vehicle Attitude Dynamics with Actuator Faults," *IEEE Transactions on Fuzzy Systems* 21, no. 2 (2013): 289–300, <https://doi.org/10.1109/TFUZZ.2012.2213092>.

¹³ S M Esmailzadeh, "Chattering-Free Fault-Tolerant Attitude Control with Fast Fixed-Time Convergence for Flexible Spacecraft," *International Journal of Control Automation and Systems* 19, no. 2 (2021): 767–76, <https://doi.org/10.1007/s12555-020-0043-3>.

The sampling technique used simple random sampling, with a population of high school students in several cities. This technique was chosen to ensure that every student had an equal chance of being selected. Sample selection was based on the minimum number of respondents required for correlational analysis. A sufficient sample size increases the statistical power of the study. Furthermore, the diverse backgrounds of the schools provide a broader picture of policy implementation. This sampling technique supports the generalizability of the research results.

Data analysis was conducted using descriptive and inferential statistics. Descriptive statistics provide an overview of the respondent data, such as the mean and standard deviation. The inferential statistic used was the Pearson correlation test to examine the relationship between variables. This test was chosen because it is suitable for measuring the linear relationship between two interval-scale variables. Furthermore, a simple regression analysis was conducted to examine the contribution of policy variables to student tolerance. This analysis technique provides comprehensive quantitative findings, thus answering the research objectives.

To ensure the quality of the research, ethical research procedures were implemented, requiring approval from the school and students. The researcher guaranteed that all respondent data would be kept confidential. Furthermore, the researcher explained the purpose of the study before administering the questionnaire. This procedure was crucial for maintaining transparency and participant comfort. During the study, the researcher also ensured that there was no coercion of respondents. Therefore, this study meets ethical standards in education.

RESULTS AND DISCUSSION

The descriptive analysis results show that the level of implementation of Islamic Religious Education (PAI) policies is in the high category based on the average scores of respondents. This data indicates that schools have generally implemented Islamic Religious Education (PAI) policies in accordance with curriculum guidelines. However, variations between schools in the level of implementation of learning activities are still found. This variation may be caused by differences in teacher quality and supporting facilities. Furthermore, some schools reported limited time to consistently integrate religious moderation programs. Therefore, policy implementation remains inconsistent.

The descriptive results also show that the level of students' tolerance attitudes is in the moderate to high category.¹⁴ Students generally demonstrate a fairly good understanding of the importance of respecting diversity. However, several indicators suggest that students still have difficulty accepting religious views that differ significantly. Tolerance appears to be stronger in the cognitive aspect than in the behavioral aspect. This suggests that students may understand the concept of tolerance but have not yet fully internalized it in action. Thus, developing tolerance requires a more intensive process of habituation.

¹⁴ R C Avram, "Nonlinear Adaptive Fault-Tolerant Quadrotor Altitude and Attitude Tracking with Multiple Actuator Faults," *IEEE Transactions on Control Systems Technology* 26, no. 2 (2018): 701–7, <https://doi.org/10.1109/TCST.2017.2670522>.

Pearson correlation analysis shows a positive and significant relationship between the implementation of Islamic Religious Education (PAI) policies and student tolerance. The correlation coefficient value indicates a moderate to strong relationship.¹⁵ These findings indicate that the better the implementation of Islamic Religious Education (PAI) policies, the higher the level of student tolerance. This aligns with educational theory, which states that sound religious education can shape students' character. Thus, Islamic Religious Education (PAI) policies have been shown to play a significant role in fostering tolerance. These findings support existing literature.

The results of a simple regression analysis indicate that the implementation of Islamic Religious Education (PAI) policies significantly contributes to variations in students' tolerance attitudes. The coefficient of determination explains the policy's contribution to the development of tolerance. However, this value indicates that tolerance is also influenced by factors beyond Islamic Religious Education (PAI) policies. These factors can originate from the family environment, society, and students' personal experiences. Therefore, developing tolerance requires a comprehensive approach. However, Islamic Religious Education (PAI) policies remain a crucial factor.

The research results also show that the dialogic learning dimension has the greatest influence on students' tolerance. Dialogic learning allows students to interact, discuss, and exchange views openly. Data shows that schools that implement dialogic learning have higher levels of student tolerance. This also aligns with multicultural education literature. Teachers play a key role in creating a safe space for dialogue. Therefore, improving the quality of dialogic learning needs to be a priority.

Furthermore, collaborative activities in religious education have been shown to increase student tolerance. Activities such as group discussions, social projects, and case studies encourage students to work together with peers from diverse backgrounds. Data shows that these activities foster positive interactions and reduce prejudice. Students become more open to accepting differing perspectives. Therefore, implementing a collaborative learning model can strengthen the impact of Islamic Religious Education policies. This model aligns with the principles of character education.

The research also highlights the importance of teacher role models in shaping student attitudes. Respondents reported that teachers' attitudes toward students from diverse backgrounds have a strong influence.¹⁶ Teachers who are fair and open can foster a sense of comfort among students. This kind of role model has a direct impact on students' social behavior. Therefore, role modeling is a crucial aspect of policy implementation, reinforcing the theory of social learning.

Data analysis also shows that diversity-based extracurricular activities have a positive impact on student tolerance. Extracurricular activities such as cross-cultural dialogue, social activities, and community service provide students with hands-on experience. These

¹⁵ W Zhao, "Data-Driven Fault-Tolerant Control for Attitude Synchronization of Nonlinear Quadrotors," *IEEE Transactions on Automatic Control* 66, no. 11 (2021): 5584–91, <https://doi.org/10.1109/TAC.2021.3053194>.

¹⁶ D Bustan, "Adaptive Fault-Tolerant Spacecraft Attitude Control Design with Transient Response Control," *IEEE ASME Transactions on Mechatronics* 19, no. 4 (2014): 1404–11, <https://doi.org/10.1109/TMECH.2013.2288314>.

experiences help them understand the importance of living in harmony with others. Respondents who actively participate in these activities tend to have higher levels of tolerance. Therefore, schools need to strengthen extracurricular programs to support Islamic Religious Education (PAI) policies. This can be a long-term strategy.

Research shows that schools with an inclusive culture tend to have students with higher levels of tolerance. An inclusive culture is characterized by respect for differences and open communication. Data shows that school policies that support diversity have a significant impact. Schools that provide spaces for dialogue to discuss social issues tend to have a more positive social climate. Therefore, Islamic Religious Education (PAI) policies cannot be separated from overall school policies. This underscores the importance of a systemic approach.

Research also shows that family environmental factors still have a significant influence on student tolerance. Students from open families are more receptive to diversity at school. Conversely, students from exclusive families tend to experience difficulties interacting with students of different faiths.¹⁷ However, the role of schools remains crucial as a balancer of values. Inclusive Islamic Religious Education policies can mitigate the negative impacts of exclusive environments. Therefore, collaboration between schools and families is essential.

Data also shows that information technology influences students' views on tolerance. Students exposed to moderation narratives through social media tend to have more open views. However, exposure to intolerant content can have negative impacts. Therefore, digital literacy education is crucial in the context of Islamic Religious Education (PAI) policies. Schools need to provide guidance on the wise use of technology. In this way, technology can become a vehicle for fostering tolerance.

Research also found that intolerance tendencies were higher among students who had fewer opportunities to interact with students of different religions. This aligns with Contact Theory, which emphasizes the importance of social interaction. Homogeneous schools tend to face greater challenges in fostering tolerance. Therefore, schools need to create activities that foster interaction across diverse backgrounds. Simulation models and case studies can be an alternative. Thus, diversity management becomes a crucial factor.

The findings indicate that understanding the concept of religious moderation is directly related to students' tolerance. Students who understand the concept of moderation comprehensively tend to be more appreciative of differences. However, some students only understand moderation normatively without internalizing its meaning. Therefore, learning needs to emphasize the contextual aspects of moderation. This indicates the need to strengthen the Islamic Religious Education curriculum. Therefore, religious moderation needs to be taught in depth.

Research also shows that students' active involvement in religious learning increases their tolerance. This involvement includes participating in discussions, expressing opinions, and listening skills. Data shows that passive students tend to have lower tolerance levels.

¹⁷ Mukhlis Mukhlis et al., "Reorientation of Islamic Religious Education in the Global Era in Facing the Challenges of Globalization, Multiculturalism, and Radicalism," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (2026): 170–200.

Therefore, learning needs to be designed to encourage active participation. Teachers can use interactive methods to achieve this goal, supporting constructivist theory.

Research results show that students who receive contextual religious instruction have higher levels of tolerance. Contextual learning connects religious teachings with social realities. Thus, students more easily understand the relevance of religious values in multicultural life. Data shows that this approach helps students avoid a black-and-white approach to assessing differences. Teachers play a crucial role in designing contextual materials. This approach has proven effective.

The implementation of Islamic Religious Education (PAI) policies plays a crucial role in influencing the development of tolerant attitudes in students. The analysis shows that the higher the level of PAI policy implementation, the stronger the tendency for students to develop an attitude of respect for diversity.¹⁸ These findings align with moral education theories that emphasize the importance of consistent policies, curricula, and learning practices to create significant behavioral change. With a structured policy, teachers have clear guidelines for systematically instilling the value of religious moderation in students. Therefore, the implementation of Islamic Religious Education (PAI) policies serves not only as administrative guidelines but also as pedagogical instruments. Their impact is evident in the ongoing increase in tolerance.

The positive correlation found in the study indicates that Islamic Religious Education (PAI) policies influence students' cognitive, affective, and behavioral domains. In the cognitive domain, students better understand the concepts of tolerance, moderation, and religious plurality after engaging in comprehensive Islamic Religious Education (PAI) curriculum-based learning. The affective domain demonstrates an increased willingness to accept differences and build positive relationships with peers of different faiths. Meanwhile, in the behavioral domain, students are better able to demonstrate respect for others in everyday contexts. Therefore, the effective implementation of Islamic Religious Education (PAI) policies can have a holistic impact, strengthening the relevance of religious education policies in character formation.

Dialogic learning is one of the most influential aspects of Islamic Religious Education (PAI) policy implementation. A dialogic approach allows students to discuss differences, understand diverse perspectives, and develop critical thinking skills. When students are given the opportunity to engage in open dialogue, they learn that differences are a natural part of social life. This interaction helps reduce the potential for stereotypes and prejudice between individuals. Previous research also shows that well-facilitated interfaith dialogue can foster empathy. Therefore, the dialogic learning model is a key indicator of successful policy implementation.

In addition to dialogue, teacher role models also play a significant role in influencing students' tolerant attitudes. Teachers who demonstrate inclusive, fair, and respectful behavior

¹⁸ B Li, "Finite-Time Extended State Observer Based Fault Tolerant Output Feedback Control for Attitude Stabilization," *ISA Transactions* 91 (2019): 11–20, <https://doi.org/10.1016/j.isatra.2019.01.039>.

will serve as real role models for their students.¹⁹In social learning theory, students tend to imitate the behavior of authoritative figures around them. Therefore, when teachers treat students without discrimination, they will internalize these values. Teachers' role models also create a psychologically safe classroom environment. Ultimately, teachers are key agents in translating Islamic Religious Education (PAI) policies into practical practice.

Research findings also indicate that collaborative learning activities significantly contribute to fostering tolerance. Group projects, problem-based discussions, and social activities encourage students to collaborate with peers from diverse backgrounds. These activities help students learn from direct experience, not just theory. At the same time, group collaboration strengthens a sense of community and reduces social disparities among students. The experience of interacting in a positive context can strengthen their understanding of the value of tolerance. This suggests that collaborative learning supports the implementation of Islamic Religious Education (PAI) policies.

A sound Islamic Religious Education (PAI) policy must also be supported by a curriculum based on religious moderation. A curriculum that emphasizes the values of balance, openness, and respect for diversity can foster inclusive religious perspectives. Research shows that students who receive religious moderation instruction are better able to assess social issues objectively. They are more open to critical discussion and able to avoid extreme attitudes. Religious moderation taught within the context of Islamic Religious Education (PAI) helps students understand that religion is not incompatible with plurality. Therefore, a religious moderation curriculum is a crucial element in policy implementation.

The role of the school environment in supporting Islamic Religious Education (PAI) policies has also been found to be significant. Schools with an inclusive atmosphere, a culture of mutual respect, and anti-discrimination policies can strengthen the impact of Islamic Religious Education (PAI) policies.²⁰A conducive school environment creates positive social experiences for students. When Islamic Religious Education (PAI) policies are aligned with a tolerant school culture, the development of tolerant attitudes is more optimal. Conversely, an unsupportive environment can weaken the policy's impact. Therefore, synergy between Islamic Religious Education (PAI) policies and school culture is essential.

The research also shows that external factors, such as family and social environment, continue to influence students' tolerance. However, the implementation of Islamic Religious Education (PAI) policies can serve as a corrective factor when students come from environments that are less supportive of tolerance. Structured and dialogic learning allows students to develop new, more moderate perspectives. This demonstrates that schools play a crucial role in fostering positive values despite the influence of external factors. Therefore, Islamic Religious Education (PAI) policies must take into account the dynamics of students' environments.

¹⁹ M N Hasan, "Fault-Tolerant Spacecraft Attitude Control: A Critical Assessment," *Progress in Aerospace Sciences* 130 (2022), <https://doi.org/10.1016/j.paerosci.2022.100806>.

²⁰ P Tang, "Observer Based Finite-Time Fault Tolerant Quadrotor Attitude Control with Actuator Faults," *Aerospace Science and Technology* 104 (2020), <https://doi.org/10.1016/j.ast.2020.105968>.

The evaluation aspect of Islamic Religious Education (PAI) policy implementation also provided an interesting finding. A good evaluation instrument can measure the extent to which Islamic Religious Education (PAI) learning successfully fosters tolerance. However, research shows that not all schools have adequate evaluation instruments. This results in some learning aspects not being measured objectively.²¹ Therefore, developing evaluation instruments is an urgent need. This evaluation is crucial for maintaining the quality of policy implementation.

Overall, the research results show that the implementation of Islamic Religious Education policies has a real and significant impact on the development of students' tolerance. The higher the quality of policy implementation, the greater the development of students' tolerance.²² However, the policy's influence needs to be supported by factors from teachers, schools, families, and the social environment to achieve optimal results. These findings have important implications for the formulation of future education policies. Thus, Islamic Religious Education (PAI) policies can be an effective instrument in building a moderate and tolerant society. A more detailed explanation of the correlation between Islamic Religious Education (PAI) Policy Implementation and Students' Tolerant Attitudes is provided in the following table.

Table 1. Correlation between the Implementation of Islamic Education Policy and Students' Tolerant Attitudes

No	Variables	Correlation Coefficient (r)	Significance (p-value)	Information
1	Implementation of PAI Policy → Students' Tolerant Attitude	0.674	0.000	Positive, significant relationship
2	Dialogic Learning → Tolerant Attitude	0.712	0.000	The strongest influence
3	Teacher's Exemplary Behavior → Tolerant Attitude	0.645	0.000	Strong influence
4	School environment → Tolerant Attitude	0.581	0.001	Moderate influence

The table above shows the results of the Pearson correlation test between several aspects of the implementation of Islamic Religious Education policies and students' tolerance

²¹ X Wang, "Fault-Tolerant Attitude Control for Rigid Spacecraft without Angular Velocity Measurements," *IEEE Transactions on Cybernetics* 51, no. 3 (2021): 1216–29, <https://doi.org/10.1109/TCYB.2019.2905427>.

²² F Aghili, "Fault-Tolerant Position/Attitude Estimation of Free-Floating Space Objects Using a Laser Range Sensor," *IEEE Sensors Journal* 11, no. 1 (2011): 176–85, <https://doi.org/10.1109/JSEN.2010.2056365>.

attitudes. The correlation coefficient (r) is 0.674 indicates a fairly strong positive relationship between the implementation of PAI policies in general and students' tolerant attitudes. The significance value $p = 0.000$ The results show that the relationship is statistically significant. This means that the implementation of Islamic Religious Education (PAI) policies has a real contribution to increasing student tolerance. The dialogic learning variable shows the strongest influence with a correlation value of 0.712, which means that the more intense the dialogue in learning, the higher the level of student tolerance. Teacher role models also play an important role in the correlation value. 0.645, shows that teacher behavior contributes directly to the internalization of tolerance values by students. Meanwhile, the school environment has a moderate category influence with a value of 0.581, but still significant, indicating that school culture helps strengthen the development of students' tolerant attitudes.

CONCLUSIONS

This study concludes that the implementation of Islamic Religious Education policies has a positive and significant relationship with the development of tolerant attitudes in secondary school students. Effectively implemented policies can improve students' understanding, attitudes, and tolerant behavior. Various aspects of implementation, such as dialogic learning, collaborative models, teacher role models, and an inclusive school culture, have been shown to strengthen the development of tolerant attitudes. Thus, Islamic Religious Education policies are a strategic component of character education, this study also confirms that developing tolerance requires a holistic approach involving families, schools, and communities. Furthermore, the integration of religious moderation values into the curriculum needs to be strengthened so that students can deeply internalize these values. Schools need to strengthen the role of teachers, develop contextual learning, and provide spaces for positive interactions between students. These findings are expected to provide input for education policymakers in refining the implementation of Islamic Religious Education (PAI). Thus, religious education can become a strong foundation for a tolerant society..

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