



Islamic Education Teachers' Strategies for Fostering Tolerance and *Ukhuwwah Islamiyyah*

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Abstract

This study examines the strategies employed by Islamic Religious Education teachers to foster tolerance and *ukhuwwah Islamiyyah* (Islamic brotherhood) in school settings. The study is motivated by the growing need to strengthen harmonious social relations and mutual respect among students in increasingly diverse educational environments. Using a qualitative library research design with a content analysis approach, data were collected from scholarly journals, books, conference proceedings, and other relevant academic sources. The analysis involved data reduction, categorization, interpretation, and conclusion drawing. The findings reveal that Islamic Religious Education teachers can promote tolerance and Islamic brotherhood through exemplary behavior, habituation of respectful interactions, collaborative learning activities, moral guidance, multicultural educational practices, and the integration of Islamic values derived from the Quran, Hadith, and exemplary narratives. The literature also highlights the importance of cultivating compassion, cooperation, deliberation, and social responsibility within the school community. These strategies contribute to the development of students' social and moral character, enabling them to respect diversity and maintain harmonious relationships. This study underscores the strategic role of Islamic Religious Education in fostering inclusive and value-based educational environments grounded in the principles of *rahmatan lil alamin*.

INTRODUCTION

Indonesia is a multicultural country characterized by diverse ethnicities, cultures, languages, and religions. While this diversity represents a valuable social asset, it also presents challenges in maintaining social harmony, particularly within educational settings. Schools serve as miniature representations of society where students from different backgrounds interact daily. In such contexts, the cultivation of tolerance becomes essential to prevent prejudice, discrimination, and social conflict among students. Tolerance refers to an attitude of respecting, appreciating, and accepting differences in beliefs, cultures, opinions, and social backgrounds,

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thereby fostering peaceful coexistence and mutual understanding among individuals (Sari & Sukmawati, 2024).

The importance of tolerance in education has become increasingly relevant in the contemporary era, where social polarization, intolerance, and conflicts based on identity continue to emerge in various forms. Educational institutions are expected not only to develop students' cognitive abilities but also to cultivate positive attitudes and character values that support social cohesion. Therefore, schools play a strategic role in promoting mutual respect, cooperation, and harmonious relationships among students from diverse backgrounds.

Within the educational context, Islamic Religious Education contributes significantly to students' moral and character development. Islamic education aims not only to enhance students' knowledge of religious teachings but also to shape attitudes and behaviors that reflect Islamic values in everyday life (Arifin, 2003). Consequently, Islamic Religious Education teachers hold a strategic position in fostering students' social and moral character. Through appropriate pedagogical strategies, teachers can encourage students to respect differences, appreciate diversity, and develop positive relationships with others. Educational strategies refer to planned methods, approaches, and activities designed to achieve specific learning objectives and facilitate students' character formation (Yantoro et al., 2020).

In addition to promoting tolerance, Islamic education emphasizes the concept of *ukhummah Islamiyyah* (Islamic brotherhood), which encourages solidarity, compassion, mutual assistance, and social responsibility among Muslims. The concept extends beyond interpersonal relationships and contributes to the development of harmonious interactions within broader society. Integrating tolerance with *ukhummah Islamiyyah* is important because both values complement one another in creating a peaceful, inclusive, and respectful educational environment.

Previous studies have highlighted the important role of teachers in fostering tolerance among students. Sarafina and Dafi (2024) found that teachers promote tolerance through role modeling, heterogeneous group learning, and habituation activities that encourage students to respect different opinions and religious backgrounds. Similarly, Hidayatullah and Ubabuddin (2025) emphasized the role of multicultural education, interactive learning, and inclusive classroom management in strengthening students' understanding of diversity and social harmony. Furthermore, Safrida and Julta (2025) reported that teachers employ various strategies, including role modeling, collaborative learning, motivation, advice, and appreciation, to cultivate tolerant attitudes among students.

Although previous studies have provided valuable insights into teacher strategies for promoting tolerance, most of them focus primarily on tolerance as a social value or on multicultural educational practices. Limited attention has been given to the integration of tolerance and *ukhummah Islamiyyah* within Islamic Religious Education as complementary foundations for character development and social harmony. Consequently, there remains a need for a more comprehensive analysis of how Islamic Religious Education teachers can simultaneously foster tolerance and Islamic brotherhood in school environments.

This study addresses this gap by examining the strategies employed by Islamic Religious Education teachers in fostering tolerance and *ukhummah Islamiyyah* within school settings. The findings are expected to contribute to the development of character education practices and provide insights into the role of Islamic Religious Education in creating inclusive, harmonious, and value-based educational environments.

METHODS

This study employed a qualitative library research design with a content analysis approach. The study aimed to examine and synthesize relevant literature concerning the strategies of Islamic Religious Education teachers in fostering tolerance and *ukhuwwah Islamiyyah* (Islamic brotherhood) within school environments. Through the analysis of existing scholarly works, this research sought to identify, categorize, and interpret various educational strategies used to promote tolerance and harmonious social relationships among students (Assarroudi et al., 2018; Engkizar et al., 2025; Pohontsch, 2019; Renz et al., 2018).

The data used in this study were secondary data obtained from scientific journals, books, conference proceedings, and other academic publications relevant to the research topic. Literature was collected through documentation studies using academic databases such as Google Scholar, Garuda, and other scholarly journal platforms. The selection of sources was based on their relevance to Islamic Religious Education, tolerance education, character education, multicultural education, and *ukhuwwah Islamiyyah* (Engkizar, Jaafar, Hamzah, Syafril, Febriani, et al., 2026; Hasan et al., 2025; Masani & Fabanjo, 2026).

Data analysis was conducted using content analysis techniques. The analysis process involved three stages. First, data reduction was carried out by selecting and organizing literature that was directly related to the research focus. Second, the selected data were presented and categorized according to major themes and educational strategies identified in the literature. Third, conclusions were drawn by interpreting patterns, similarities, and differences across studies to formulate a comprehensive understanding of Islamic Religious Education teachers' strategies in fostering tolerance and *ukhuwwah Islamiyyah* in school settings (Rahmadona & Astimar, 2020).

RESULT AND DISCUSSION

The Concept of Tolerance and *Ukhuwwah Islamiyyah* in Islamic Education

The analysis of the reviewed literature indicates that tolerance is consistently understood as an attitude of respecting, appreciating, and accepting differences in religion, culture, ethnicity, and social background. Tolerance enables individuals to coexist peacefully despite diversity and serves as an important foundation for social harmony. The literature further identifies two dimensions of tolerance, namely religious tolerance and social tolerance. Religious tolerance refers to respecting the beliefs and worship practices of others, while social tolerance emphasizes cooperation, equality, non-discrimination, and mutual respect in everyday interactions (Sahal et al., 2018; Salim, 2017).

From an Islamic perspective, tolerance is not merely a social virtue but also a religious principle rooted in the teachings of the Quran and Sunnah. The reviewed studies highlight that Islam promotes justice, kindness, compassion, and respect for human dignity regardless of religious or cultural differences (Asril et al., 2023; Engkizar et al., 2023; Engkizar, Jaafar, Hamzah, Syafril, Oktavia, et al., 2026). Tolerance therefore functions as an ethical foundation for peaceful coexistence and social cohesion within pluralistic societies (Hamid, 2023; Anwar et al., 2023; Iman et al., 2025). In educational settings, tolerance contributes to reducing prejudice, strengthening mutual understanding, and encouraging students to appreciate diversity as a social reality (Hafiz et al., 2024; Fadhillah et al., 2025).

The findings also reveal that tolerance education requires collaboration among schools, families, and communities. Effective tolerance education involves promoting respect for diversity, encouraging positive social interactions, and developing cooperative relationships among individuals from different backgrounds (Andani, 2024). Through these efforts, educational institutions can create inclusive

learning environments that support harmonious social relationships among students.

In addition to tolerance, the literature emphasizes the importance of *ukhuwwah Islamiyyah* (Islamic brotherhood) as a fundamental value in Islamic education. *Ukhuwwah Islamiyyah* refers to relationships based on faith, compassion, solidarity, mutual assistance, and social responsibility. The concept is derived from the teachings of the Quran and Sunnah and serves as a moral framework for fostering harmonious relationships among individuals and communities (Amin, 2018; Fikriya, 2025).

The analysis further indicates that *ukhuwwah Islamiyyah* extends beyond interpersonal relationships among Muslims and encompasses broader humanitarian values. The reviewed studies highlight that Islamic brotherhood is reflected through mutual respect, fairness, empathy, cooperation, forgiveness, honesty, and concern for the welfare of others. These values contribute to social cohesion and encourage individuals to develop positive relationships regardless of differences in social, cultural, or religious backgrounds (Amin, 2018).

Overall, the findings suggest that tolerance and *ukhuwwah Islamiyyah* are closely interconnected concepts within Islamic education. While tolerance emphasizes respect for diversity and acceptance of differences, *ukhuwwah Islamiyyah* strengthens solidarity, compassion, and social responsibility. Together, these values provide a comprehensive foundation for character education and the development of harmonious school environments.

Islamic Religious Education Teachers' Strategies for Fostering Tolerance and Ukhuwwah Islamiyyah

The content analysis identified five major strategies employed by Islamic Religious Education teachers in fostering tolerance and *ukhuwwah Islamiyyah* in school environments: role modelling, habituation of positive behavior, collaborative learning, multicultural educational practices, and the reinforcement of Islamic moral values.

The first strategy is role modelling. The reviewed studies consistently indicate that teachers serve as examples of tolerant behavior through respectful communication, fairness, empathy, and positive interactions with students from diverse backgrounds. Through daily practice, teachers demonstrate how tolerance and Islamic brotherhood can be implemented in social life, allowing students to learn through observation and imitation (Hariandi et al., 2019; Sarafina & Dafi, 2024).

The second strategy involves habituation programs designed to cultivate positive social behavior. Teachers encourage students to respect different opinions, avoid discriminatory attitudes, cooperate with peers, and participate in school activities that promote mutual understanding. These repeated practices help students internalize tolerance and brotherhood as part of their everyday behavior rather than merely theoretical concepts (Yantoro et al., 2020; Mustapsiroh & Warsiyah, 2024).

The third strategy is collaborative learning through heterogeneous group activities. The literature shows that teachers frequently organize students into diverse groups to encourage interaction, cooperation, and idea exchange among individuals from different backgrounds. Such learning experiences enable students to appreciate diversity while developing communication and teamwork skills (Sari & Sukmawati, 2024; Sarafina & Dafi, 2024).

The fourth strategy is the implementation of multicultural educational practices. Teachers integrate diversity-related values into classroom instruction through interactive learning methods, group discussions, collaborative projects, and contextual learning activities. These approaches provide opportunities for students to engage directly with diversity and develop positive attitudes toward differences (Pitaloka et al., 2021; Hidayatullah & Ubabuddin, 2025).

The fifth strategy involves strengthening Islamic moral values through the

integration of Quranic teachings, Hadith, and exemplary stories into the learning process. The literature highlights that values such as honesty, compassion, justice, mutual respect, cooperation, responsibility, and *akhlaq al-karimah* are essential components of Islamic brotherhood. Teachers reinforce these values through religious instruction, classroom discussions, reflection activities, and practical social engagement (Hadiyyin, 2016; Fikriya, 2025).

Furthermore, the findings indicate that compassion and empathy constitute central elements in fostering *ukhuwwah Islamiyyah* (Kassymova et al., 2025). Teachers cultivate caring relationships among students by encouraging mutual assistance, cooperation, social responsibility, and concern for others. These practices contribute to the development of students' social awareness and strengthen interpersonal relationships within the school community (Ma'ruf, 2020).

Overall, the findings demonstrate that Islamic Religious Education teachers employ a combination of pedagogical, social, and religious approaches to foster tolerance and *ukhuwwah Islamiyyah*. The integration of these strategies contributes to the development of students who are capable of respecting differences, maintaining harmonious relationships, and embodying Islamic values in their interactions with others.

CONCLUSION

This study concludes that Islamic Religious Education teachers play a significant role in fostering tolerance and *ukhuwwah Islamiyyah* in school environments. The content analysis identified five main strategies: role modelling, habituation of positive behavior, collaborative learning, multicultural educational practices, and the reinforcement of Islamic moral values. These strategies contribute to the development of students who are able to respect diversity, maintain harmonious relationships, and demonstrate social responsibility.

The findings further indicate that tolerance and *ukhuwwah Islamiyyah* are complementary values in Islamic education. While tolerance promotes respect for differences and peaceful coexistence, *ukhuwwah Islamiyyah* strengthens solidarity, compassion, and cooperation among students. This study contributes to Islamic education by providing a synthesized framework of teacher strategies for promoting these values in diverse school settings. Since this study is based on literature analysis, future research should examine the implementation and effectiveness of these strategies through empirical studies in schools.

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