RELIGIOUS POLARIZATION, RELIGIOUS DIALOGUE AND ISLAMIC EDUCATION:
Characteristics of Interreligious Communication Patterns in Building Tolerance and Harmony in Schools

Muhamad Mansur
[1] Universitas Islam Negeri Mataram
Email: muhamadmansur18@gmail.com

Abstract

This research aims to analyze the pattern of effective interfaith communication, in building tolerance and harmony in schools, focusing on the role of Islamic education. Schools play an important role in socializing the values of tolerance based on community experience and culture. This research is relevant to the complex socio-political situation in Indonesia, where intolerance and religious conflicts are still common. This research uses a qualitative approach with a case study method. Data was collected through interviews with teachers and students of different faiths as well as observations in schools. Content analysis is used to analyze data. The results showed that interfaith tolerance and harmony are important in schools. Tolerance allows individuals to practice their beliefs while maintaining order and peace. The dialogical approach characterizes effective interreligious communication patterns, with mutual respect, listening, and understanding between religions. Good interfaith dialogue builds an understanding of religious differences. This research provides an understanding of interfaith communication patterns that are effective in building tolerance and harmony in schools. The results can provide input for the development of Islamic education programs that encourage religious harmony and positive contributions in building a tolerant and harmonious society in Indonesia.

1. Introduction

Schools are a great place to build interfaith tolerance and harmony. Where the school as the initial foundation for planting and growing ethics, one of which focuses on the characteristics of interfaith communication patterns used

in building tolerance and harmony in the school environment.[1] In this context, Islamic education can play an important role in promoting interfaith harmony and tolerance in schools.[2]

As the dominant religious education in Indonesia, Islamic education can make a positive contribution in building interfaith tolerance and harmony.[3] Philipsen in Anita Reta K. revealed that to maintain a strong and healthy balance between individuals and groups, in maintaining dignity, freedom, and creativity is part of the function of good communication.[4] Thus, schools can play an important role in socializing through communication based on the experience and culture of the community. Therefore, through this research, it is hoped that the characteristics of interfaith communication patterns that are effective in building tolerance and harmony in the school environment can be found, and can provide useful input in the development of Islamic education programs that favor religious harmony in schools.

In addition, this research is also relevant to Indonesia's increasingly complex socio-political situation. The problem of intolerance and interreligious conflict is still a problem that often occurs in various regions in Indonesia.[5] Some examples of cases such as refusal to build places of worship, discriminatory actions against certain religious groups, to acts of violence committed in the name of religion. There are at least three studies related to religious polarization, religious dialogue and Islamic education that have been discussed, *first, the* research of Mita Nia Irsyada and Ashif Az Zafi talks about the role of Islamic education in fostering students' tolerance through curriculum adjustments, social culture and the application of discussions or group work, [6] *second* Anita Reta Kusuma Wijayanti's research talks about the pattern of inter-religious communication, which is based on awareness to maintain and preserve local wisdom, such as gotong royong, regional arts that need to be preserved,[7] the *third* M. Ardini Khaerun Rijal talked about the phenomenon of intolerance between religious people how to educate the community in maintaining tolerance and provide an understanding of how important differences in religion are in the spirit of maintaining tolerance.[8]

From some of the research above, the author argues that Islamic Education as one of the subjects in schools can contribute to increasing understanding and appreciation of religious values, such as tolerance, justice, and peace. However, to achieve this goal, it is necessary to characterize interreligious communication patterns that are effective and can be applied in daily life. In addition, the results of this research can provide useful input for the development of Islamic education programs that favor religious harmony in schools, and can make a positive contribution in building a more tolerant and harmonious society in Indonesia,

---

[1] Anita Reta Kusumawijayanti, "PATTERNS OF COMMUNICATION BETWEEN RELIGIOUS COMMUNITIES (STUDY ON MUSLIM AND NON-MUSLIM COMMUNITIES IN BALEREJO WLINGI BLITAR VILLAGE)," *SINDA: Comprehensive Journal of Islamic Social Studies* 2, no. 3 (December 2, 2022): 22, https://doi.org/10.28926/sinda.v2i3.630.

[2] Zainal Abidin et al., "Implementation of Islamic Religious Education Learning and Character in the New Normal Era," *Al-Hayat: Journal of Islamic Education* 6, no. 1 (June 21, 2022): 239, https://doi.org/10.35723/ajie.v6i1.239.

[3] Andi Fitriani Djollong and Anwar Akbar, "THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN INSTILLING THE VALUES OF TOLERANCE AMONG RELIGIOUS STUDENTS TO REALIZE HARMONY," 2019, 144.

[4] Kusumawijayanti, "PATTERNS OF COMMUNICATION BETWEEN RELIGIOUS COMMUNITIES (STUDY ON MUSLIM AND NON-MUSLIM COMMUNITIES IN BALEREJO WLINGI BLITAR VILLAGE)," 22.

[5] M Ardini Khaerun Rijaal, "THE PHENOMENON OF INTOLERANCE BETWEEN RELIGIOUS COMMUNITIES AND THE ROLE OF SOCIAL MEDIA INSTAGRAM ACCOUNTS OF THE INDONESIAN GUSDURIAN NETWORK IN CONVEYING MESSAGES OF TOLERANCE," n.d., 103.

[6] Mita Nia Irsyada and Ashif Az Zafi, "The Role of Islamic Education in Fostering Tolerance of MI/SD Children," *Tawazun: Journal of Islamic Education* 13, no. 2 (December 29, 2020): 142, https://doi.org/10.32832/tawazun.v13i2.2950.

[7] Kusumawijayanti, "PATTERNS OF COMMUNICATION BETWEEN RELIGIOUS COMMUNITIES (STUDY ON MUSLIM AND NON-MUSLIM COMMUNITIES IN BALEREJO WLINGI BLITAR VILLAGE)," 18.

[8] Rijaal, "THE PHENOMENON OF INTOLERANCE BETWEEN RELIGIOUS COMMUNITIES AND THE ROLE OF SOCIAL MEDIA INSTAGRAM ACCOUNTS OF THE INDONESIAN GUSDURIAN NETWORK IN CONVEYING MESSAGES OF TOLERANCE," 101.

2. Materials and Methods

In this research, the approach to be used is qualitative with a case study method. According to Cresswell. The case study is an exploration of limited systems... over time through detailed and in-depth data collection involving multiple context-rich sources of information. It is limited by time and place, and it is a learned case, program, event, activity, or individual.[9] The qualitative approach was chosen because the focus of this study was on the characteristics of interfaith communication patterns used in building tolerance and harmony in the school environment. In a qualitative approach, research is carried out by understanding and interpreting data in depth through observation, interviews, and document analysis.

The data that has been collected will be analyzed using the content analysis method. Content analysis is carried out by identifying and categorizing data obtained from interviews and observations, then interpreting and interpreting the data that has been analyzed.

By using qualitative approaches and case study methods, it is hoped that this research can provide a deeper understanding of the characteristics of interfaith communication patterns that are effective in building tolerance and harmony in the school environment. In addition, the results of this research can also provide useful input for the development of Islamic education programs that favor religious harmony in schools

3. Results and Discussions

1. The importance of interfaith tolerance and harmony in schools

Interfaith tolerance and harmony are essential to build in schools. This is because schools are places where students from diverse religious and cultural backgrounds come together and learn together. With interfaith tolerance and harmony, students can learn to respect differences, respect each other, and work together in achieving common goals. According to Umar Hasim in Mita and Ashif Tolerance is the granting of freedom to humanity or fellow members of society, allowing them to exercise faith in their lives with the aim of ensuring the fate of individuals in them. This tolerance applies as long as in the implementation or taking of attitudes, they do not violate or contradict the rules, regulations, and norms that have been established as the basis of a society that has order and peace to be realized. Therefore, an attitude that respects differences is needed by applying the values of tolerance in the context of religion, such as cooperation and mutual assistance, in order to build togetherness in a religious society. Tolerance aims to enable the establishment of systems that ensure the security of individuals, property, and the survival of minority groups in society. This can be realized by respecting religion, morality, and related institutions, as well as respecting the opinions of others and the differences around them, without the need to engage in conflict with others just because of differences in beliefs or religion.

Thus, tolerance can provide comfort and security in everyday life, because it can respect each other's differences and diversity, this is as conveyed by Ni Ketut Mayoni, Head of SDN 2 Batunyala Central Lombok about how important tolerance is:

"Maintaining tolerance is very important and main in maintaining harmony, and comfort of students in interacting and communicating at school, being able to respect each other's differences, respect each other, help each other, and make diversity the foundation in building unity and unity."[10]

Further submitted:

"The picture of tolerance in schools can be shown by, mutual respect for religious differences, differences of opinion, providing equal opportunities to all school residents to worship in accordance with their beliefs, providing a proper place of worship for all school residents despite different religions, helping each other in completing tasks without having to disagree with existing differences, all shown with a sense of responsibility and happiness, so in this case the role of Islamic education in building tolerance is very good, because Islamic education leads children to always understand how important it is to maintain tolerance, how to establish harmony and togetherness both at school and outside school."[11]

So in terms of tolerance and interfaith harmony it is very important to build in schools. (1) Students can learn to respect differences, respect each other, and work together in achieving common goals. (2) Tolerance allows the

---

[9] A. Muri Yusuf, *Quantitative Research Methods, Skin & Joint Research* (Jakarta: PRENADAMEDIA GRUP, 2014), 339.
[10] Interview, Ni Ketut Mayoni, May 14, 2023
[11] Interview, Ni Ketut Mayoni, May 14, 2023

granting of freedom to individuals or members of society to practice their beliefs, as long as they do not violate established rules and norms in creating order and peace.[12]

In the context of religion, an attitude that respects differences is needed by applying the values of tolerance, such as (1) cooperation and mutual assistance, to build togetherness in a religious society, (2) ensure personal security, property, and the continuity of minority groups in society, (3) create harmony, comfort, and unity among students, where differences are valued and diversity is used as a basis for building good relationships, (4) Islamic education also plays an important role in building tolerance, by teaching the values of tolerance and the importance of maintaining harmony and unity both inside and outside the school environment.

2. Characteristics of interfaith communication patterns

The characteristics of interfaith communication patterns in schools can be seen from several aspects of the approach, including:

1. Dialogical Approach

One of the main characteristics in the pattern of interreligious communication is the dialogical approach. According to Knitter in Frejhon Cleimen mentioned that dialogue is a form of communication that involves an honest auditory attitude, sincerity in conveying messages, and broad openness in accepting and considering the views of others.[13] While Leonard Swidler stated that dialogue can be interpreted as a conversation that occurs between two or more people who have different views or understandings, the main purpose of this dialogue is that each participant can learn from each other so that they are able to experience changes and developments in their understanding.

This dialogical approach involves mutual respect, mutual listening, and mutual understanding between religions. Good interfaith dialogue allows individuals or religious groups to share their beliefs, understandings, and concerns with the goal of building a better understanding of religious differences. As for what was conveyed by Ni Ketut Mayoni that:

"I always prepare a space for dialogue and discussion with all teachers and students because I consider this very important in building interfaith tolerance and harmony, this I show by building a mushalla as a place of worship for students who are Muslim because in the school I lead the majority of Islam, besides that I also open opportunities for individuals from various religious backgrounds to interact, communicate, and exchange ideas about their religious beliefs and practices."[14]

In conducting interfaith dialogue or communication, the supporting factor is the awareness of Bhineka Tunggal Ika as an Indonesian principle that prioritizes equality rather than bringing up differences. Thus the student can understand himself as a creature of God and believe that his religion is the most suitable for him.[15]

When interacting informally between students and teachers who have different religions, there is often face-to-face communication in religious discussions. Usually, warm and open interpersonal communication can occur between students who already know each other well, have closeness, compatibility, open personality, and high tolerance.

Interreligious communication requires a dialogical approach as the main characteristic that involves an honest listening attitude, sincerity in conveying messages, and broad openness to the views of others, how to dialogue to learn and understand each other's changes and developments in religious understanding. Mutual respect, listening, and understanding between religions are an important part of communication that promotes equality and equality in interacting with one another.[16]

2. Equality and Openness

[12] Kusumawijayanti, "PATTERNS OF COMMUNICATION BETWEEN RELIGIOUS COMMUNITIES (STUDY ON MUSLIM AND NON-MUSLIM COMMUNITIES IN BALEREJO WLINGI BLITAR VILLAGE)," 26.
[13] Frejhon Cleimen Lasatira, "Constructing the Concept of Dialogue of Religions in Schools in the Perspective of Mutuality and Acceptance," 2017, 71.
[14] Interview, Ni Ketut Mayoni, May 14, 2023
[15] Buddy Riyanto, Muadz, and Felixianus Ali, "Interfaith Communication Patterns of Slamet Riyadi University Surakarta Students," *Journal Of Islamic Communication* 4, no. 2 (January 2022): 153.
[16] Anggi Annisa Febriati, "THE EFFECTIVENESS OF TEACHER AND STUDENT INTERPERSONAL COMMUNICATION IN PREVENTING STUDENT DELINQUENCY IN SMA NEGERI 1 KOTA BONTANG" 2 (n.d.): 289.

Another characteristic of interreligious communication patterns is equality and openness. In the context of interreligious communication, every individual or religious group is considered equal in their right to speech and respect. In the Quran there are verses that explain the rules regarding norms, including how one should have tolerant behavior towards followers of other religions. Tolerance education is very important at all levels of education, from elementary school to college, and can be applied in association with friends and the surrounding environment. Therefore, we will discuss the diverse values of tolerance found in Sura Al-Hujurat verses 11-13, which reads:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَاۤءٌ مِّنْ نِّسَاۤءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِۗ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰۤىِٕكَ هُمُ الظّٰلِمُوْنَ

"11. O believers! Let not one people make fun of another (because) they may be better than them (who mock) and neither should women (make fun of) other women (because) women may be better than women (who mock). Do not reproach one another and do not call one another by bad titles. As bad as a vocation is a bad (wicked) (call) after having faith. And whoever does not repent is the wicked."[17]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًاۗ اَ يُحِبُّ اَحَدُكُمْ اَنْ يَّأْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ وَاتَّقُوا اللّٰهَۗ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ

"12. O you who believe! Avert many prejudices, and do not seek the faults of others, and do not seek the faults of others, and let none of you shake others. Do any of you like to eat the flesh of his dead brother? Of course you're disgusted. And fear Allah, the All-Recipient of the Tobat, the Most Merciful.."[18]

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْاۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

"13. O people! Indeed, We created you from a man and a woman, and then We have made you nations and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most God-fearing. Really, Allah is All-Knowing, All-Sci-fiant."[19]

QS. Al Hujurat Verses 11-13 contain 4 aspects of the value of tolerance. *First*, human values forbid denouncing and ridiculing others. *Second*, the value of plurality encourages mutual respect and respect for religious people because differences are created by God to respect each other. *Third*, the value of harmony in life prohibits gossiping and finding fault with others for the sake of a life of togetherness and social balance. *Fourth*, the value of equality states that all human beings, whether rich or poor, officials and unemployed, are equal before God. (Alzuhali in Mita).[20] Furthermore, Baharai said that education also plays an important role in shaping a person's knowledge, experience, and ability to think about the future of the community in which they live. Education can create individuals who benefit society and participate in the development and forging relationships between human beings.

Religious scholar and philosopher John Hick states that openness is key to understanding and respecting other religions. When individuals or religious groups are willing to open up and acknowledge religious diversity, meaningful interfaith communication can occur.[21] Besuri further stated that awareness to respect and accept differences in religious beliefs, as well as having an open attitude, empathetic and understanding, and respecting the religion embraced by others without causing conflict.

3. Empathy and Understanding

Empathy and understanding are important characteristics in interfaith communication. In this case, individuals or religious groups must be able to put themselves in the shoes of others and try to understand their views and beliefs. Empathy, with a broader knowledge and understanding of religious and cultural differences, especially in different culture-based religious practices and customs, can increase mutual respect, empathy, and social cohesion in

---

[17] https://kalam.sindonews.com/ayatquran/49/11/13/al-hujurat-ayat-11-13, 28/05/2023, 21.18

[18] https://kalam.sindonews.com/ayatquran/49/11/13/al-hujurat-ayat-11-13, 28/05/2023, 21.18

[19] https://kalam.sindonews.com/ayatquran/49/11/13/al-hujurat-ayat-11-13, 28/05/2023, 21.18

[20] Irsyada and Zafi, "The Role of Islamic Education in Fostering Tolerance of MI/SD Children," 148.

[21] Nur Said, "JOHN HICK'S RATIONALE OF PLURALISM IN GLOBAL RELIGION" 3, no. 2 (2015): 148.

interculturalism.[22] Intercultural communication expert R.S. Zaharna revealed that empathy is the ability to see the world through the eyes of others. Wynn further stated four types of empathy, namely: *cognitive empathy,* affective empathy, *sharing* empathy , *and* nurturant empathy. [23] In the context of interfaith communication, the use of empathy helps in reducing incomprehension and promoting mutual understanding among followers of different religions. Ni Ketut Mayoni said in the interview was:

"I am very grateful to be a leader among the majority of Muslims in this school because I see their empathy and understanding in building good communication. In addition, extensive knowledge and understanding of religious and cultural differences, especially about different religious practices and customs in cultural contexts can increase mutual respect, empathy, and strengthen relationships, frankly I am very happy with the empathy and deeper understanding of our religious and cultural differences, it is not difficult to build communication and can even help prevent the emergence of fear, distrust, suspicion and others. An example that I feel the benefits of communication in the procurement of worship facilities is when teachers and students perform prayers in the prayer room, it feels proud and relieved."[24]

According to Devito in Sihabudin, et.all stated that openness and empathy in communication require mutual support to be maintained. In addition, it is important to have a positive attitude towards the interlocutor and show similarity in order to create equality between communicator and communicant. Thus, openness and empathy will take place well in communication interactions.[25]

3. Obstacles in building interfaith tolerance and harmony
Some obstacles in building interfaith tolerance and harmony in schools, among others:
1. Differences in religious understanding

Differences in religious understanding are a common phenomenon throughout the world, where individuals and groups have different interpretations of the teachings of the same religion, and schools are no exception. Understanding religion can be influenced by a variety of factors, including an individual's culture, traditions, education, and life experiences. According to John Hick said that differences in religious understanding can arise because religion itself is something complex and multiphasic. Religion contains many different aspects, including moral teachings, rituals, beliefs about God, and views on life after death.[26] John Hick stresses the importance of context in understanding religion, saying that understanding religion must involve historical, cultural, and social analysis to get a complete picture.

Gulpaigani in saraswati suggests that differences in religious understanding are also caused by the role of individuals in interpreting religious teachings. Each individual has a unique and different background, which influences the way they interpret and practice religion. It further emphasized the importance of inclusive understanding and mutual respect between religions, where individuals are able to appreciate differences and find fundamental similarities among various religious traditions.

However, differences in religious understanding can also be a source of conflict and disagreement. Nurkholis Majid highlighted the dangers of religious fundamentalism, where individuals or groups claim a single truth and reject differences in other religious understandings.[27] Friedrich Heiler in Casram argues that this kind of exclusionary belief can hinder constructive interreligious dialogue and create tensions between different religious groups.

2. Lack of understanding of the importance of interfaith tolerance and harmony

Religious tolerance is an attitude that includes acceptance of different beliefs related to religion and belief in God believed by individuals. In this context, each individual should be given the freedom to choose and practice religion (have a creed) according to his own decision. Religious tolerance also involves respect for the religious practices and teachings held and believed by the individual. Thus, it is important for us to create an environment that

[22] Riyanto, Muadz, and Ali, "Interfaith Communication Patterns of Slamet Riyadi University Students Surakarta," 147.
[23] Muhammad Ardiyansyah Harahap and Risti Graharti, "Techniques and the Role of Empathy in Medical Practice," n.d., 104.
[24] Wawancar, Ni Ketut Mayoni, May 14, 2023
[25] Sihabudin, Agus Supriyadi, and Estu Widiyowati, "Komunikasi Antarpribadi Masyarakat Beda Agama Di Surakarta: Perspektif Interaksionisme Simbolik," *Jurnal Komunikasi Islam* 11, no. 01 (June 2021): 229.
[26] Destriana Saraswati, "RELIGIOUS PLURALISM ACCORDING TO KAREN ARMSTRONG" 23 (2013): 188.
[27] Casram, "Building an Attitude of Religious Tolerance in a Plural Society," 192.

respects diversity of beliefs and provides space for individuals to practice their religion freely and without discrimination.

3. The presence of negative stereotypes and prejudices

The existence of negative stereotypes and prejudices is a common phenomenon in society. Stereotypes are a common and simplified and sometimes exaggerated view or understanding of a particular group, while negative prejudice is an unfair or negative attitude or opinion towards an individual or group based on that stereotype.[28]

Negative stereotypes and prejudices often arise due to a lack of deep understanding of different groups or individuals. Society tends to create inaccurate generalizations based on limited information or limited experience with members of that group. This can result in discrimination, unfair treatment, and injustice against individuals or groups subjected to negative stereotypes and prejudices. Therefore, it is important to fight negative stereotypes and prejudices by educating yourself, being open to new experiences and perspectives, and trying to understand and appreciate human diversity without getting caught up in narrow and limited understandings.

4. Concrete steps to promote interfaith tolerance and harmony

To promote interfaith tolerance and harmony, concrete steps that can be taken include education that promotes a better understanding of different religions, holding interfaith dialogue and open communication, building interfaith partnerships through social projects, and implementing inclusive laws and policies that protect religious freedom and encourage fair treatment for all individuals regardless of religion. By taking these steps sustainably, we can create a tolerant, harmonious and religiously respectful society. This is similar as stated by Ni Ketut Mayoni below:

"So far there are no obstacles in building tolerance and harmony because we always encourage and provide good examples to students, some activities we also always strive for activities that build and maintain tolerance, then together with the father and mother of the teacher, increasing tolerance must start from ourselves, collaborate in every program and activity, be responsible for every obligation given, Respect each other and help each other, regardless of differences."

It further says:

The school also with the cooperation of all of us provides opportunities to worship according to each other's beliefs, not blame each other, make friends and play with everyone without seeing differences, help each other, solve problems in a wise way.

4. Conclusion

1. The importance of interfaith tolerance and harmony in schools

Interfaith tolerance and harmony are essential to build in schools as students from diverse religious and cultural backgrounds come together and learn together. With interfaith tolerance and harmony, students can learn to respect differences, respect each other, and work together in achieving common goals. An attitude of respecting differences by applying the values of tolerance in a religious context can build togetherness in a religious society and create harmony, comfort, and unity among students.

2. Characteristics of interreligious communication patterns

In the pattern of interreligious communication in schools, a dialogical approach becomes the main characteristic. The dialogical approach involves mutual respect, mutual listening, and mutual understanding between religions. Good interfaith dialogue allows individuals or religious groups to share their beliefs, understandings, and concerns with the goal of building a better understanding of religious differences. Interreligious communication is also characterized by equality and openness, where every individual or religious group is considered equal in their right to speech and respected.

3. Islamic education as a supporter in building tolerance

Islamic education plays an important role in building interfaith tolerance. Through Islamic education, children are taught the values of tolerance and the importance of maintaining harmony and unity both inside and outside the school environment. In the context of interfaith communication, the dialogical approach and values of tolerance taught

---

[28] Murdianto, "Stereotypes, Prejudices and Resistance (Case Study on Madurese and Chinese Ethnicities in Indonesia)" 10, no. 02 (December 2018): 139.

in Islamic education allow the creation of communication that promotes equality, equality, and compatibility. Mutual respect, listening, and understanding between religions become an important part of communication that results in a better understanding of religious differences.

Thus the importance of interreligious tolerance and harmony in schools, the characteristics of interreligious communication patterns involving dialogical, equality, and open approaches, as well as the role of Islamic education as a supporter in building tolerance. All this is important for creating a harmonious environment, valuing differences, and strengthening unity among students.

5. References

Abidin, Zainal, Dina Destari, Syafruddin Syafruddin, Syamsul Arifin, and Mila Agustiani. "Implementation of Islamic Religious Education Learning and Character in the New Normal Era." *Al-Hayat: Journal of Islamic Education* 6, no. 1 (June 21, 2022): 158. https://doi.org/10.35723/ajie.v6i1.239.

Casram, Casram. "Membangun Sikap Toleransi Beragama dalam Masyarakat Plural." *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 1, no. 2 (August 23, 2016): 187–98. https://doi.org/10.15575/jw.v1i2.588.

Djollong, Andi Fitriani, and Anwar Akbar. "PERAN GURU PENDIDIKAN AGAMA ISLAM DALAM PENANAMAN NILAI-NILAI TOLERANSI ANTAR UMMAT BERAGAMA PESERTA DIDIK UNTUK MEWUJUDKAN KERUKUNAN," 2019.

Febriati, Anggi Annisa. "EFEKTIVITAS KOMUNIKASI ANTAR PRIBADI GURU DAN SISWA DALAM MENCEGAH KENAKALAN SISWA DI SMA NEGERI 1 KOTA BONTANG" 2 (n.d.).

Harahap, Muhammad Ardiyansyah, and Risti Graharti. "Teknik dan Peran Empati dalam Praktik Kedokteran," n.d.

Irsyada, Mita Nia, and Ashif Az Zafi. "Peran Pendidikan Islam Dalam Menumbuhkan Sikap Toleransi Anak MI/SD." *Tawazun: Jurnal Pendidikan Islam* 13, no. 2 (December 29, 2020): 142. https://doi.org/10.32832/tawazun.v13i2.2950.

Kusumawijayanti, Anita Reta. "POLA KOMUNIKASI ANTAR UMAT BERAGAMA (STUDI PADA MASYARAKAT MUSLIM DAN NON MUSLIM DI DESA BALEREJO WLINGI BLITAR)." *SINDA: Comprehensive Journal of Islamic Social Studies* 2, no. 3 (December 2, 2022): 18–27. https://doi.org/10.28926/sinda.v2i3.630.

Lasatira, Frejhon Cleimen. "Mengkonstruksi Konsep Dialog Agama-Agama di Sekolah dalam Perspektif Mutualitas dan Penerimaan," 2017.

Murdianto. "Stereotipe, Prasangka Dan Resistensinya (Studi Kasus Pada Etnis Madura Dan Tionghoa Di Indonesia)" 10, no. 02 (Desember 2018): 137–60.

Rijaal, M Ardini Khaerun. "FENOMENA INTOLERANSI ANTAR UMAT BERAGAMA SERTA PERAN SOSIAL MEDIA AKUN INSTAGRAM JARINGAN GUSDURIAN INDONESIA DALAM MENYAMPAIKAN PESAN TOLERANSI," n.d.

Riyanto, Buddy, Muadz, and Felixianus Ali. "Pola Komunikasi Lintas Agama Mahasiswa Universitas Slamet Riyadi Surakarta." *Jurnal Of Islamic Comunication* 4, no. 2 (January 2022): 145–56.

Said, Nur. "NALAR PLURALISME JOHN HICK DALAM KEBERAGAMAAN GLOBAL" 3, no. 2 (2015).

Saraswati, Destriana. "PLURALISME AGAMA MENURUT KAREN ARMSTRONG" 23 (2013).

Sihabudin, Agus Supriyadi, and Estu Widiyowati. "Komunikasi Antarpribadi Masyarakat Beda Agama Di Surakarta: Perspektif Interaksionisme Simbolik." *Jurnal Komunikasi Islam* 11, no. 01 (June 2021): 225–42.

Yusuf, A. Muri. *Metode Penelitian Kuantitatif, Kulitatif & Penelitian Gabungan*. Jakarta: PRENADAMEDIA GRUP, 2014.