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The Role Of Islamic Religious Education Teachers In Cultivating Students' Tolerance: A Multisite Study At MA Nuriddahlani Banyuanyar And MA Walisongo Gending, Probolinggo

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Abstract

Tolerance is an important component of education because it involves students' ability to appreciate differences, respect others' rights, and build harmonious relationships. This study aims to describe the role of Islamic Religious Education (PAI) teachers in developing students' tolerance attitudes and its implications at MA Nuriddahlani Banyuanyar and MA Walisongo Gending Probolinggo. The study employed a qualitative approach using a multisite case study design. Data were collected through observation, in-depth interviews, and documentation. The informants consisted of madrasah principals, PAI teachers, and students. Data were analyzed through data condensation, data display, conclusion drawing, and cross-site analysis. Data validity was examined through source, technique, and time triangulation. The findings reveal three main roles of PAI teachers: facilitator, motivator, and evaluator. As facilitators, teachers provide learning activities that encourage discussion, cooperation, expressing opinions, and appreciating differences. As motivators, teachers provide guidance, advice, encouragement, modeling, reinforcement, and appreciation of positive behavior. As evaluators, teachers observe, assess, provide feedback, and guide students' attitudinal development. The implications are reflected in increased social concern, reduced intolerant attitudes, and the development of respect for differences. The findings indicate that tolerance formation cannot rely solely on material delivery, but requires modeling, dialogue, habituation, motivation, reinforcement, and continuous evaluation.

Keywords: Role of Islamic Education Teachers, Tolerance Attitude, Students.

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INTRODUCTION

Education functions not only as a medium for developing knowledge and academic competencies but also bears the responsibility of shaping students' characters, enabling them to interact constructively amidst social diversity (Bhoki et al., 2025). Schools and madrasas serve as social spheres that bring together students with various differences, encompassing aspects of character, aptitude, experience, social background, and perspectives. Under these circumstances, tolerance emerges as a crucial character trait, as it enables students to accept differences, respect the existence of others, and foster social relationships free from discrimination. Studies on tolerance education indicate that education holds a strategic position in cultivating a culture of acceptance toward diversity and creating a more inclusive learning environment (Wulandari, 2024).

Within the context of Islamic education, the cultivation of tolerance holds specific relevance, as religious values are directed not only toward the acquisition of knowledge but also toward the formation of students' attitudes and behaviors. Islamic Religious Education (IRE) possesses a strategic potential to bridge religious comprehension with social practices. Mairizal and Iqbal (2026) demonstrate that the concept of tolerance in the Qur'an has significant implications for IRE instruction, particularly in fostering an understanding of respect for differences. Consequently, IRE instruction must be oriented not merely toward students' cognitive understanding of the tolerance concept, but also toward their capacity to internalize this value within their daily social interactions.

Within the educational environment, tolerance can be manifested through behaviors such as respecting others' opinions, refraining from degrading or mocking peers, avoiding discrimination, demonstrating a willingness to collaborate with diverse individuals, and resolving differences constructively (Hadijaya et al., 2026). Therefore, it is insufficient to position tolerance merely as moral knowing; rather, it must evolve into concrete attitudes and actions. Research by Halimah et al. (2026) reveals that the internalization of tolerance values within the school environment occurs through respect, collaboration, equality, freedom, justice, and responsibility, which are further reinforced through role modeling, habituation, and the provision of advice. These findings indicate that the cultivation of tolerance is a continuous, pedagogical process rather than a mere outcome of instructional material delivery.

A subsequent issue that arises is the potential discrepancy between the normatively taught values of tolerance and students' actual behaviors in their daily lives. Based on preliminary observations at MA Nuriddahlani Banyuanyar and MA Walisongo Gending, Probolinggo, instances

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of student behavior reflecting suboptimal attitudes of tolerance are still evident. These include a lack of respect for differences, mocking or discriminating against peers, disregarding others' opinions, demonstrating low empathy toward classmates, and exhibiting a tendency to impose personal desires. This phenomenon indicates that the mere presence of instructional material on tolerance does not automatically translate into behavioral change. This condition aligns with the findings of Ramdhan and Arifin (2025), which indicate that although teachers in several Indonesian secondary schools perceive tolerance education as crucial, its implementation continues to encounter challenges. These challenges include teachers' suboptimal understanding of the tolerance concept and instructional limitations in explicitly exposing students to diversity.

These findings demonstrate that the successful cultivation of tolerance is closely intertwined with how teachers manage the learning process and students' social interactions. It is insufficient for teachers to act merely as transmitters of information; they must also serve as agents who design learning experiences, provide reinforcement, build motivation, and guide student behavior. Research by Wibowo (2024), for instance, illustrates that teachers can foster social tolerance through diverse instructional strategies, such as utilizing local cultural narratives, film media, and out-of-classroom learning activities. These findings corroborate the perspective that cultivating tolerance necessitates pedagogical strategies that enable students to interact directly with diversity, rather than merely receiving theoretical explanations regarding the subject.

Within the context of Islamic Religious Education (IRE) instruction, this role can be understood through three primary teacher functions: as a facilitator, a motivator, and an evaluator. As a facilitator, the teacher creates a learning space that accommodates open dialogue, discussion, collaboration, and the exchange of perspectives. As a motivator, the teacher provides encouragement, counsel, reinforcement, and role modeling to foster students' awareness in appreciating differences. Meanwhile, as an evaluator, the teacher monitors the development of students' attitudes, provides feedback, and offers guidance to correct behaviors that misalign with the values of tolerance. The significance of teacher competence in addressing diversity is further reinforced by research on diversity pedagogical content knowledge, which indicates that a teacher's knowledge of diversity is a critical component in developing educational practices responsive to differences (Nadhiroh & Ahmadi, 2024).

In addition to the teacher's role, instructional design also constitutes a crucial factor in building tolerance. Research by Susanti (2025) demonstrates that the utilization of inclusive Islamic Religious Education (IRE) teaching materials can impact the development of students' religious tolerance. Meanwhile, a study by Haryanto and Zuhri (2025) on multicultural education

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at the secondary school level indicates that multicultural educational practices are associated with the development of students' cross-cultural competencies. Consequently, the cultivation of tolerance cannot be separated from the integration of teacher competence, instructional strategies, learning materials, and school culture.

Although numerous studies have addressed tolerance education, teacher strategies, multicultural education, and inclusive IRE instruction, there remains a research gap that necessitates further exploration. Previous studies have tended to highlight specific instructional strategies, multicultural education, inclusive teaching materials, or teachers' perceptions of tolerance (Lestari & Tirtoni, 2025). Meanwhile, studies that specifically analyze the interconnection of the three roles of IRE teachers—as facilitators, motivators, and evaluators—in the process of cultivating students' attitudes of tolerance through a comparison of two madrasas still need to be expanded. This gap is significant because cultivating tolerance is not solely a matter of instructional strategy; it also pertains to how teachers construct learning experiences, provide reinforcement, conduct supervision, and continuously evaluate the development of students' attitudes.

Based on this research gap, the present study focuses its investigation on the role of IRE teachers in cultivating students' attitudes of tolerance at MA Nuriddahlani Banyuanyar and MA Walisongo Gending, Probolinggo, employing a multisite case study design. This approach enables the research not only to describe the nature of the teachers' roles but also to identify the processes, strategies, and implications of these roles within the context of the two madrasas. This study aims to: (1) describe the roles of IRE teachers as facilitators, motivators, and evaluators in cultivating students' attitudes of tolerance at MA Nuriddahlani Banyuanyar and MA Walisongo Gending, Probolinggo; and (2) analyze the implications of the IRE teachers' roles on the cultivation of students' attitudes of tolerance in both madrasas. The findings of this research are expected to provide an empirical contribution to the development of IRE instruction that does not culminate merely in the transfer of religious knowledge but is capable of driving the internalization of tolerance values into students' social behaviors.

METHOD

This research employed a qualitative approach utilizing a multisite case study design (Rahardjo, 2017). The selection of this design was based on the research objective to gain an in-depth understanding of the practices of the Islamic Religious Education (IRE) teachers' roles within their natural contexts at two madrasas, while simultaneously comparing the cross-site findings.

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The research locations were MA Nuriddahlani Banyuanyar and MA Walisongo Gending, Probolinggo.

The data sources consisted of primary and secondary data (Haifa et al., 2025). Primary data were obtained from the madrasa principals, IRE teachers, and students involved in the learning process and madrasa life. Secondary data comprised documents related to instruction, madrasa activities, and activity documentation relevant to the research focus.

Data collection was conducted through observation, in-depth interviews, and documentation (Yasin et al., 2024). Observation was utilized to directly examine the activities, interactions, and behaviors of the teachers and students. Interviews were employed to explore the experiences, perspectives, and practices of both teachers and students regarding tolerance. Documentation was utilized as supporting data to corroborate the findings from the observations and interviews. In its implementation, the observation encompassed the examination of the learning process and student activities within the madrasa environment.

Data analysis was conducted through data condensation, data display, conclusion drawing, and cross-site analysis (Dewi, 2025). An analysis of each individual site was performed first to identify the specific patterns of MA Nuriddahlani Banyuanyar and MA Walisongo Gending. Subsequently, the findings from both sites were compared to discover the similarities, differences, and overarching patterns that explain the role of Islamic Religious Education (IRE) teachers in the cultivation of tolerance. The validity of the data was verified through source triangulation, technique triangulation, and time triangulation.

RESULTS AND DISCUSSION

The Role of Islamic Religious Education (IRE) Teachers as Facilitators

At MA Nuriddahlani Banyuanyar, the facilitator role is actualized by creating an active, comfortable, conducive, and student-centered learning environment. The teacher provides opportunities for students to discuss, ask questions, express opinions, and collaborate without discriminating based on their backgrounds or abilities. Furthermore, the teacher guides students to listen attentively before responding and to refrain from easily blaming or demeaning individuals who hold different perspectives.

At MA Walisongo Gending, instructional facilitation is evident through the guidance provided to encourage students to learn independently and collaboratively, as well as through the provision of spaces for discussion, the exchange of opinions, and collective problem-solving. The teacher strives to build interactions that habituate students to expressing their views in a polite

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manner. Thus, the facilitator role not only aids in the achievement of learning objectives but also serves as a medium for practicing tolerance in real-life situations.

Findings from both sites indicate that a dialogical space constitutes a crucial element in the cultivation of tolerance. Differences of opinion that emerge during the learning process can transform into a pedagogical experience if the teacher is capable of directing students to express their views politely and to respect the perspectives of others. This aligns with Freire's (2018) concept of dialogic learning, which positions students as active subjects through the processes of dialogue and participation.

From the perspective of Thomas Lickona, these practices demonstrate that tolerance must progress from *moral knowing* toward *moral feeling* and *moral action*. Knowledge regarding the importance of respecting others needs to be actualized through real-life experiences. This also aligns with the thoughts of Imam Al-Ghazali, who posited that the cultivation of moral character (*akhlak*) requires practice and habituation. Thus, it is insufficient to teach tolerance merely through instructional materials; rather, it must be practiced through continuous interactions.

These findings reinforce the research by Yusuf (2026), which indicates that tolerance is reflected in the ability to afford others the opportunity to express their opinions, the avoidance of imposing one's will, and the establishment of harmonious relationships. However, the present study adds that such behaviors can be cultivated through the teacher's facilitation during the learning process.

A similar pattern was identified in both madrasas, namely the utilization of instruction as a practical space for tolerance, albeit manifested in different forms. MA Nuriddahlani Banyuanyar places greater emphasis on communication and respect for differing opinions, whereas MA Walisongo Gending more prominently highlights collaboration and problem-solving. Consequently, the IRE teacher, in the capacity of a facilitator, plays a crucial role in transforming the learning process into a social experiential space that enables students to learn to respect, accept, and respond to differences constructively.

The Role of Islamic Religious Education (IRE) Teachers as Motivators

At MA Nuriddahlani Banyuanyar, the teacher provides motivation to encourage students to respect their peers without discriminating based on backgrounds or opinions. Advice regarding brotherhood, mutual respect, and harmonious living is imparted during both the learning process and daily life. Furthermore, the teacher offers appreciation when students exhibit tolerant behavior, thereby providing positive reinforcement for such conduct.

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At MA Walisongo Gending, motivation is delivered through advice, guidance, encouragement, coaching, and a communicative approach. The teacher encourages students to respect the opinions of others, refrain from imposing their own will, communicate politely, and resolve differences wisely. This motivation is provided continuously, ensuring that it is not reliant solely on a single activity or specific instructional material.

The research findings indicate that the role of the IRE teacher as a motivator in cultivating an attitude of tolerance is not executed merely through the provision of advice, but rather through the process of building students' awareness and willingness to apply tolerance values in their daily lives. The continuous provision of encouragement, guidance, appreciation, and communicative approaches demonstrates that motivation functions as a reinforcer, ensuring that the learned values do not culminate simply in comprehension but are actualized in behavior.

This indicates that motivation plays a crucial function in the internalization process of tolerance values. Students need to understand the reasons why respecting differences is important while simultaneously receiving encouragement to apply this understanding when encountering real-life situations. Furthermore, appreciating tolerant behavior provides positive reinforcement, encouraging students to maintain such conduct. Thus, the teacher's motivation is not merely verbal in nature but becomes an integral part of the process of forming social habits.

These findings align with the perspective of Rahmawati et al. (2023), which posits that the teacher, as a motivator, plays a role in arousing enthusiasm, providing encouragement, and guiding students toward positive behavioral changes. Within the context of this study, this function is evident through the teachers' consistency in providing advice, guidance, and coaching when students are confronted with differences. Teacher role modeling also constitutes a pivotal factor, as students are provided with concrete examples of how to respect and treat others appropriately.

When associated with Lickona's (2019) concept, the role of a motivator assists in bridging *moral knowing*, *moral feeling*, and *moral action*. Students do not merely recognize tolerance as a virtuous value; rather, they are guided to realize the importance of harmonious relationships and are subsequently driven to actualize it through their actions. Consequently, motivation serves as a bridge between the comprehension of values and behavioral practices.

In both madrasas, a similarity was identified in that motivation is provided continuously and contextually, both during the learning process and in daily life. The differences are more apparent in the type of approach utilized; MA Nuriddahlani Banyuanyar highlights the use of advice and appreciation, whereas MA Walisongo Gending places a stronger emphasis on

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communicative approaches, guidance, and coaching. This demonstrates that the effectiveness of the IRE teacher's role as a motivator depends not solely on the form of motivation, but rather on consistency, role modeling, and the teacher's capacity to adapt their approach to the students' specific conditions.

The Role of Islamic Religious Education (IRE) Teachers as Evaluators

At MA Nuriddahlani Banyuanyar, the role of the evaluator is executed through the observation of the development of students' knowledge, attitudes, and behaviors. The teacher observes how students communicate, respect opinions, collaborate, and apply the values of tolerance during school activities. When behaviors misaligned with these values are identified, the teacher provides coaching and guidance as a follow-up measure.

At MA Walisongo Gending, evaluation is similarly conducted through the observation of students' activities within the learning process and the madrasa environment. This evaluation does not culminate merely in the assignment of assessments; rather, it is followed by reinforcement and coaching. Consequently, the teacher is able to ascertain the development of students' attitudes and determine the necessary follow-up actions.

The research findings indicate that the role of the IRE teacher as an evaluator functions not only to assess student achievement but also serves as an instrument to determine the extent to which tolerance values have been internalized into behavior. Observing how students communicate, respect opinions, collaborate, and respond to differences enables the teacher to monitor the development of tolerance in a more tangible manner, rather than relying solely on their comprehension of the instructional material.

This indicates that attitude evaluation in tolerance education is diagnostic and developmental in nature. When behaviors misaligned with these values are identified, the teacher does not merely stop at providing an assessment; rather, they offer guidance, reinforcement, and coaching. Thus, evaluation serves to identify weaknesses while simultaneously determining corrective actions suited to the students' needs (Wiyogo et al., 2025).

These findings align with E. Mulyasa's perspective that teachers bear the responsibility of assessing students' development while concurrently providing guidance to facilitate positive behavioral change (Adha & Ulpa, 2021). From Thomas Lickona's perspective, evaluation is also crucial for observing the interconnectedness among *moral knowing*, *moral feeling*, and *moral action*. Students who have comprehended the value of tolerance must be observed to determine whether this comprehension has evolved into awareness and is actualized in concrete behaviors.

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In both madrasas, evaluation is conducted through the observation of students' behaviors within both instructional settings and daily madrasa life. This demonstrates that the assessment of tolerance must be carried out within the context of actual behavior and on a continuous basis, as attitudes cannot be measured solely through written tests (Mukmin & Nuraini, 2024). The behavioral differences observed at each madrasa also necessitate that teachers provide follow-up actions appropriate to the students' specific conditions.

Consequently, the role of the evaluator complements the Islamic Religious Education (IRE) teacher's roles as a facilitator and a motivator (Muadzin, 2021). The facilitator provides a space for students to practice tolerance, the motivator builds the willingness to enact it, whereas the evaluator ensures the development and consistency of such behaviors. These three roles constitute an interrelated developmental process in cultivating students' attitudes of tolerance.

The Implications of the Islamic Religious Education (IRE) Teachers' Roles on Attitudes of Tolerance

The implementation of the roles of facilitator, motivator, and evaluator yields implications for the development of students' attitudes in both madrasas. The primary implication is the enhancement of social empathy. Students increasingly demonstrate care for their peers, show a willingness to assist friends encountering difficulties, participate in social activities, maintain their environment, and collaborate. Social empathy serves as an indicator that tolerance does not culminate solely in verbal interactions but evolves into concrete social actions (Hartini et al., 2024).

The enhancement of social empathy indicates that tolerance has evolved from mere comprehension into social action (Sutarti, 2025). Students not only understand the importance of respecting others but also begin to manifest this empathy through assistance, collaboration, and involvement in collective activities. These findings align with Lickona's (2019) concept, which posits that character education encompasses *moral knowing*, *moral feeling*, and *moral action*.

The role of the Islamic Religious Education (IRE) teacher further reinforces this process through the facilitation of collaborative activities, the provision of motivation, as well as the evaluation and coaching of behavior (Musyarofah et al., 2025). Consequently, the cultivation of tolerance through these three teacher roles not only fosters an attitude of respect for differences but also encourages students to care for, assist, and collaborate with others in their daily lives.

The second implication of implementing the Islamic Religious Education (IRE) teachers' roles as facilitators, motivators, and evaluators is the reduction of intolerant attitudes among

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students (Nazmi, 2024). Behaviors such as mocking, discriminating against peers, imposing personal opinions, and demonstrating a reluctance to collaborate began to diminish following consistent coaching. Such changes indicate that the cultivation of tolerance occurs through a gradual and continuous process.

The decline in intolerant attitudes demonstrates that consistent coaching by IRE teachers can effectively drive positive changes in student behavior. Incidences of mocking, discriminating, imposing opinions, and reluctance to collaborate began to decrease because the values of tolerance are not merely conveyed through instructional materials, but are rather reinforced through continuous advice, role modeling, habituation, and evaluation.

These findings are in accordance with Lickona's (2019) concept, which asserts that character development encompasses *moral knowing*, *moral feeling*, and *moral action*. Students do not merely comprehend the significance of tolerance; rather, they are guided to internalize and apply it within their daily interactions. Consequently, the roles of the facilitator, motivator, and evaluator constitute a developmental process that assists students in abandoning intolerant behaviors and establishing interactional habits that foster a greater appreciation for differences.

The third implication is the formation of an attitude of respect for differences. Students are increasingly capable of accepting, honoring, and respecting differences in opinions, backgrounds, abilities, and peers' characters. This attitude is reflected in their willingness to listen, avoid discrimination, and establish effective collaboration.

The formation of an attitude of respect for differences indicates that the cultivation of tolerance through the role of the Islamic Religious Education (IRE) teacher has influenced students' interaction patterns. The willingness to listen to differing opinions, avoid discrimination against peers, and collaborate demonstrates that students are beginning to view differences as a natural part of communal life, rather than as a justification for rejecting or demeaning others.

Students not only recognize the importance of tolerance but also begin to internalize and apply it within their behavior (Yusuf, 2026). The teacher's role as a facilitator provides a space for interaction, the motivator role cultivates the willingness to respect others, while the evaluator role maintains the consistency of such behaviors.

Thus, the formation of an attitude of respect for differences serves as an indicator that the value of tolerance has begun to be internalized within the students' social lives. Consistent coaching conducted through instruction, role modeling, habituation, and evaluation assists students in building relationships that are more open, mutually respectful, and harmonious.

These three implications namely, the enhancement of social empathy, the reduction of

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intolerant attitudes, and the formation of an attitude of respect for differences—demonstrate that the cultivation of tolerance occurs through a gradual internalization process. IRE teachers do not merely impart knowledge regarding tolerance; they also provide practical spaces through interaction and collaboration, offer motivation and reinforcement, and subsequently conduct evaluation and coaching regarding students' behavior.

This pattern aligns with Lickona's (2019) concept, which states that character education encompasses *moral knowing*, *moral feeling*, and *moral action*. Comprehended values must be internalized and actualized in concrete actions. This is also relevant to the thoughts of Imam Al-Ghazali regarding the importance of role modeling, practice, and habituation in the formation of moral character (*akhlak*).

Consequently, the roles of the IRE teacher as a facilitator, a motivator, and an evaluator complement one another in cultivating tolerance. Facilitation provides the space for practice, motivation strengthens willingness, whereas evaluation ensures behavioral consistency. Together, these three roles propel the internalization of tolerance values into social empathy, a reduction in intolerant behavior, and the capacity to respect differences.

CONCLUSION

Islamic Religious Education (IRE) teachers at MA Nuriddahlani Banyuanyar and MA Walisongo Gending, Probolinggo play the roles of facilitators, motivators, and evaluators in cultivating students' attitudes of tolerance. The facilitator role is actualized through active learning, discussion, collaboration, providing spaces to express opinions, and guiding students to respect differences. The motivator role is executed through advice, guidance, encouragement, role modeling, reinforcement, and appreciation. The evaluator role is carried out through observation, assessment, the provision of feedback, and coaching regarding the development of students' attitudes.

The implications of these three roles are the enhancement of social empathy, the reduction of intolerant attitudes, and the formation of an attitude of respect for differences. The multisite findings indicate that the cultivation of tolerance is a continuous process: students need to be provided with spaces to practice tolerance, guided and motivated, and subsequently evaluated and coached consistently. Therefore, IRE instruction will be more effective in cultivating tolerance when religious knowledge is integrated with role modeling, dialogue, habituation, reinforcement, and behavioral evaluation.

Practically, madrasas need to strengthen participatory learning, a culture of dialogue,

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teacher role modeling, the habituation of respecting differences, and continuous attitude evaluation. This reinforcement must also involve collaboration among the madrasa principal, teachers, parents, and the madrasa community to ensure that the cultivation of tolerance does not occur solely within the classroom but rather becomes an integral culture of madrasa life.

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