

## COLLABORATIVE LEARNING IN ISLAMIC RELIGIOUS EDUCATION: AN EFFORT TO BUILD TOLERANCE AMONG STUDENTS AT SMA SENOPATI SEDATI SIDOARJO

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**Abstract:** *Amid the growing diversity of cultural, ethnic, and religious backgrounds in Indonesia, fostering a spirit of tolerance among students has become a critical challenge in today's educational landscape. This study stems from concerns over the predominantly one-way instructional approach in Islamic Religious Education, which often lacks space for inclusive dialogue among students. The research aims to explore how the implementation of collaborative learning methods in Islamic Religious Education can contribute to cultivating tolerance among students at SMA Senopati Sedati Sidoarjo. Employing a qualitative approach and case study design, data were collected through classroom observations, in-depth interviews with Islamic Religious Education and Christian Religious Education teachers, and analysis of instructional documents. The findings indicate that collaborative strategies—such as diverse group work, cross-perspective discussions, and joint projects rooted in moderate Islamic values—can foster a more open and respectful learning environment. Students became more engaged in discussions and accustomed to listening to differing viewpoints without judgment. Nevertheless, challenges such as uneven learning motivation and limited resources remain obstacles. These findings suggest that participatory and contextual Islamic Religious Education instruction is not only relevant but also effective in shaping a more tolerant younger generation, better prepared to thrive in a pluralistic society.*

**Keywords:** *Collaborative Learning Islamic Religious Education, , Religious Moderation, Tolerance.*

### Introduction

Indonesia is a diverse nation characterized by a wide range of ethnicities, skin tones, traditions, communication styles, and belief systems..<sup>1</sup> The state officially recognizes several religions, including Islam, Roman Catholicism, Protestantism, Hinduism, and Buddhism. These religions are based on distinct principles and belief systems..<sup>2</sup> However, such diversity often gives rise to friction that can lead to societal conflict. In some cases, these conflicts escalate into acts of terrorism. A notable example is the stabbing of General Wiranto, who was serving as the Coordinating Minister for Political, Legal, and Security Affairs at the time. The incident took place on October 10, 2019, in Pandeglang, Banten..<sup>3</sup> This case serves as a stark reminder of the dangers posed by extremism, particularly when religion is misused as a justification for violence. If such differences are not properly addressed, they

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<sup>1</sup> Rizal Mubit, "Peran Agama Dalam Multikulturalisme Masyarakat Indonesia," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 11, no. 1 (2016): 163–84.

<sup>2</sup> Marpuah Marpuah, "Toleransi Dan Interaksi Sosial Antar Pemeluk Agama Di Cigugur, Kuningan," *Harmoni* 18, no. 2 (2019): 51–72.

<sup>3</sup> Vidia Arianti, "The Stabbing of Wiranto: Growing Trend of Knife Attacks", [https://rsis.edu.sg/rsis-publication/rsis/the-stabbing-of-wiranto-growing-trend-of-knife-attacks/?utm\\_source=chatgpt.com&utm\\_source](https://rsis.edu.sg/rsis-publication/rsis/the-stabbing-of-wiranto-growing-trend-of-knife-attacks/?utm_source=chatgpt.com&utm_source), 2019.

can lead to conflict, discord, and tension among religious communities—outcomes that ultimately contradict the core principles upheld by those very religions.

Within the educational context, misunderstandings among students often stem from cultural differences, divergent communication styles, and varied instructional practices, all of which significantly influence educational structures and interactions.<sup>4</sup> Such misunderstandings may hinder the learning process, yet they also offer valuable opportunities for growth and reflection.

Cultural background significantly influences how students interpret interactions that occur during the learning process in the classroom.<sup>5</sup> Variations in values, norms, and worldviews inherent in each culture can influence students' perceptions of behaviors, expressions, and instructions provided by teachers or peers. These differences in interpretation often serve as a source of miscommunication during classroom interactions.<sup>6</sup>

In the context of multicultural societies, education plays a strategic role in shaping students' characters to be tolerant and inclusive. Islamic Religious Education at the senior high school level aims not only to enhance religious understanding but also to instill social values such as tolerance, empathy, and cooperation. One effective approach to achieving these objectives is through collaborative learning.<sup>7</sup>

Collaborative-based Islamic Religious Education represents a pedagogical approach that prioritizes active student interaction and cooperation as fundamental means to achieve educational goals.<sup>8</sup> This approach is relevant in fostering an attitude of tolerance, particularly among adolescents, as it involves dialogue, empathy, and respect for diversity as the core elements of the learning process.<sup>9</sup>

Through stages such as the formation of heterogeneous groups, critical discussions, problem-solving based on Islamic values, and collective reflection, collaborative learning creates a space for mutual understanding and reduces prejudice among groups. Positive support among students not only contributes to the completion of learning tasks but also plays a significant role in enhancing students' motivation and active participation in the teaching and learning process.<sup>10</sup>

As an implementation of collaborative-based Islamic religious education aimed at fostering tolerance in schools, it is essential for educators to understand and consider the

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<sup>4</sup> Muqarramah Sulaiman Kurdi, "Dampak Pendidikan Multikultural Pada Madrasah Ibtidaiyah Di Indonesia," *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya* 1, no. 6 (2023): 215–44.

<sup>5</sup> Imam Suyitno, "Aspek Budaya Dalam Pembelajaran Bahasa Indonesia Bagi Penutur Asing (Bipa)Suyitno, Imam. 'Aspek Budaya Dalam Pembelajaran Bahasa Indonesia Bagi Penutur Asing (Bipa).' *Fkip E-Proceeding* (2017): 55–70.," *Fkip E-Proceeding*, 2017, 55–70.

<sup>6</sup> Lu Xixi and Hadina Habil, "Intercultural Miscommunication in Higher Education Institutions: A Systematic Review (2013-2023)," *ASEAN Journal of Applied Languages* 2 (2023): 115–30.

<sup>7</sup> Muhammad Katon Bagaskara et al., "Kurikulum PAI Dan Pendidikan Perdamaian : Menanamkan Toleransi Di Kalangan Siswa," *Journal of Innovative Research* 01 (2024): 152–60.

<sup>8</sup> M Umar Mahmudi and Muhammad Rifa'i Subhi, "Strategi Pendidikan Dan Pembelajaran Berbasis Kolaborasi Dalam Pendidikan Agama Islam," *Muaddib : Jurnal Pendidikan Agama Islam* 2, no. 1 (2023): 81.

<sup>9</sup> Yulia Linda Hartati, "Analisis Dampak Pendidikan Karakter Terhadap Perkembangan Sosial Dan Emosional Siswa," *Jurnal Multidisiplin Indonesia* 2, no. 7 (2023): 1511, <https://doi.org/10.58344/jmi.v2i7.310>.

<sup>10</sup> Nunuk Suryani, "Implementasi Model Pembelajaran Kolaboratif Untuk Meningkatkan Ketrampilan Sosial Siswa," *Jurnal Harmoni IPS* 1, no. 2 (2016): 1–23.

influence of cultural backgrounds when designing learning strategies, particularly within Islamic religious education. This approach is necessary to create an inclusive learning environment that supports the development of tolerant attitudes among adolescents.<sup>11</sup>

Collaborative learning serves as an effective approach to facilitate students in working together, fostering mutual development, learning and evolving collectively, as well as progressing in unison. Collaborative learning actively engages students' participation and helps minimize individual differences.<sup>12</sup>

Through group discussions in the classroom, collaborative projects between students and teachers, as well as evaluation and reflection, SMA Senopati Sedati Sidoarjo is committed to shaping a younger generation that not only possesses a strong religious understanding but also is capable of living harmoniously within a diverse society.

Through the interactions encouraged in collaborative learning, students gain a deeper appreciation for the roles and contributions of their peers. This approach also cultivates effective communication skills, which are essential for working together toward shared goals. Furthermore, collaborative learning aligns with the core values of Islamic Religious Education—such as consultation (*musyawarah*), mutual assistance (*ta'awun*), and the nurturing of brotherhood within the learning environment. Thus, this method not only enhances academic achievement but also contributes to character development in line with religious principles.<sup>13</sup>

A previous study conducted by Nurilawati found that the implementation of collaborative learning in Islamic Religious Education effectively enhances student cooperation. This method encourages active participation, responsibility, and positive interactions among students.<sup>14</sup> The second study, conducted by Agung Prasetyo, demonstrated that Islamic Religious Education teachers implement various efforts, such as providing understanding, exemplifying behavior, habituation, and giving advice, to foster religious tolerance attitudes among students.<sup>15</sup> The third study by Adriani demonstrated that Islamic Religious Education can foster students' tolerant attitudes through the material on praiseworthy character traits, although the cultivation of tolerance attitudes has not yet been fully optimal.<sup>16</sup> The fourth study by Lia Ayu Wahyuni found that Islamic Religious Education at SMA Negeri 1 Bone-bone plays a significant role in fostering religious

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<sup>11</sup> Jason Blake, "Bridging Difference through Classroom Misunderstandings," *English Studies at NBU* 4, no. 1 (2018): 5–18.

<sup>12</sup> Paryanto, "IMPLEMENTASI NILAI KARAKTER DALAM PEMBELAJARAN PROSES PEMESINAN KOMPLEK MENGGUNAKAN," *Rnal Pendidikan Teknologi Dan Kejuruan* 22 No. 1 (2014): 66–74.

<sup>13</sup> Nurilawati, "Implementasi Pembelajaran Kolaboratif Dalam Pendidikan Agama Islam Untuk Meningkatkan Kerjasama Siswa," *Jurnal Pendidikan Profesi Guru Agama Islam* 1 (2024): 124.

<sup>14</sup> Nurilawati, "Implementasi Pembelajaran Kolaboratif Dalam Pendidikan Agama Islam Untuk Meningkatkan Kerjasama Siswa."

<sup>15</sup> Agung Prasetyo, "Upaya Guru Pendidikan Agama Islam Dalam Pembinaan Sikap Toleransi Beragama Pada Siswa SMA Negeri 1 Seputih Raman," preprint, IAIN Metro, 2024.

<sup>16</sup> N I M Adriani, "KOLABORASI LINGKUNGAN PENDIDIKAN ISLAM DALAM MENANAMKAN SIKAP TOLERANSI DI KELURAHAN RANTEALANG KECAMATAN SANGALLA SELATAN," preprint, Universitas Muhammadiyah Parepare, 2024.

tolerance among students, manifested in various forms of tolerance.<sup>17</sup> Finally, the study conducted by Fita Mustafida demonstrates how multicultural education values are integrated into Islamic Religious Education, particularly to instill the value of tolerance. This study was carried out at MIN I Kota Malang using Banks' multicultural education framework to analyze the teaching and learning process.<sup>18</sup>

Based on the background and findings of previous research, it is evident that while some studies have explored collaborative learning in the context of Islamic Religious Education, and others have examined efforts to foster students' tolerance, none has specifically investigated the integration of collaborative learning in Islamic Religious Education as a primary strategy for developing tolerance among high school adolescents.

At SMA Senopati Sedati Sidoarjo, collaborative learning has been adopted as one of the primary instructional approaches by teachers, particularly in Islamic Religious Education classes. Through group work, discussions among students from diverse backgrounds, and joint projects, students are encouraged to cooperate and respect differences. Such learning practices indirectly create a healthy interaction space, which serves as a crucial foundation for fostering attitudes of tolerance among adolescents. Therefore, it is essential to examine how this collaborative learning model contributes to the development of tolerance values within the school environment. More broadly, this study aims to provide a conceptual framework for the advancement of learning methods that integrate tolerance values with collaborative educational practices. Additionally, the findings of this research are expected to serve as a reference for other educational institutions in implementing learning models that support diversity and social harmony, especially within increasingly complex multicultural societies.

## **Method**

This study employed a qualitative research method with a descriptive approach, utilizing data collection techniques through interviews conducted with both Islamic Religious Education and Christian Religious Education teachers. The qualitative method was selected to enable an in-depth exploration and understanding of phenomena within the context of collaborative learning in Islamic Religious Education and its influence on fostering tolerance among adolescents. The descriptive approach was used to provide a detailed depiction of how collaborative learning is implemented at SMA Senopati Sedati Sidoarjo as a means to cultivate students' tolerance, without manipulating existing variables.<sup>19</sup>

The collected data were analyzed using a thematic analysis approach, which involves identifying, organizing, and examining the main themes that emerged from the interviews. The data analysis steps included data transcription, coding, theme categorization, and

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<sup>17</sup> L I A LIA AYU WAHYUNI, "PELAKSANAAN PENDIDIKAN AGAMA ISLAM DALAM MEMBINA TOLERANSI UMAT BERAGAMA SISWA DI SMA NEGERI 1 BONE-BONE KABUPATEN LUWU UTARA," preprint, INSTITUT AGAMA ISLAM NEGERI PALOPO, 2014.

<sup>18</sup> Fita Mustafida, "Implementasi Pembelajaran Pendidikan Agama Islam Multikultural Di MIN I Kota Malang," *J-PAI: Jurnal Pendidikan Agama Islam* 6, no. 1 (2020): 15–27, <https://doi.org/10.18860/jpai.v6i1.8085>.

<sup>19</sup> Rusandi and Muhammad Rusli, "Merancang Penelitian Kualitatif Dasar/Deskriptif Dan Studi Kasus," *AL-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 2, no. 1 (2021): 48–60, <https://doi.org/10.55623/au.v2i1.18>.

interpretation to understand the relationship between collaborative learning and tolerance attitudes among students.<sup>20</sup> According to Sugiyono, to ensure data validity, this study employs triangulation techniques, which involve comparing data obtained from multiple sources (teachers and students) as well as utilizing different data collection methods.<sup>21</sup> To ensure the validity of the data, the researcher employed several strategies, one of which was data triangulation. Triangulation was conducted by comparing information obtained through various data collection techniques, including interviews, observations, and documentation.<sup>22</sup> Validity was also maintained through the member checking technique, which involves confirming the interview results with the informants to ensure that the data obtained accurately reflect their experiences.

## Result and Discussion

At SMA Senopati Sedati Sidoarjo, the implementation of collaborative learning fosters a dynamic and interactive educational environment involving various stakeholders—namely, interactions among teachers, between teachers and students, and among students themselves. Islamic Religious Education teachers actively engage in collaboration with teachers of other faiths, such as Christian Religious Education (PAK) teachers, to exchange insights on religious values and share strategies for addressing challenges faced by students. The following are several approaches adopted by both Islamic Religious Education and Christian Religious Education teachers at SMA Senopati in their efforts to cultivate tolerance among adolescents through collaborative learning methods.

### 1. Collaborative Project

The collaboration at Senopati High School involves not only Islamic Religious Education teachers but also actively includes Christian Religious Education teachers as well as several teachers from other subject areas. This demonstrates that the collaborative approach to interfaith learning at this school is not exclusive but rather inclusive and open to diverse religious backgrounds. Although there is no formal structure or explicit framework regulating the implementation of collaborative learning, this practice has become deeply embedded in the daily educational activities within the school.

Collaborative learning at Senopati High School is more contextual and practical, as reflected in the routine interactions that naturally occur. The teachers exhibit openness and mutual respect, which in turn fosters a harmonious atmosphere in interfaith interactions among students as well as between teachers and students. These interactions are a crucial factor in nurturing attitudes of tolerance and mutual understanding within the school environment.

Based on an interview with Mr. Agil Kurniawan, a teacher of Islamic Religious Education, he explained:

"At Senopati Senior High School, we strongly support collaborative learning

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<sup>20</sup> Heriyanto Heriyanto, "Thematic Analysis Sebagai Metode Menganalisa Data Untuk Penelitian Kualitatif," *Anuva* 2, no. 3 (2018): 317, <https://doi.org/10.14710/anuva.2.3.317-324>.

<sup>21</sup> Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D* (Alfabeta, 2014).

<sup>22</sup> Steven J Taylor et al., *Introduction to Qualitative Research Methods: A Guidebook and Resource* (John Wiley & Sons, 2015).

among religious education teachers, particularly between Islamic Religious Education teachers and those of other faiths, such as Ms. Siska, who teaches Christian Religious Education. We believe this collaboration is essential in fostering an inclusive learning environment that respects diversity. In practice, we frequently engage in joint discussions to share experiences and develop solutions to challenges students face in understanding the religious values they adhere to."<sup>23</sup>

From a similar perspective, Mrs. Siska Wulandari, a Christian Religious Education teacher, stated:

"The collaboration between Christian Religious Education teachers and Islamic Religious Education teachers has had a profoundly positive impact on fostering students' understanding of diverse religious values. In the classroom, we frequently share information related to moral, ethical, and religious principles, and discuss ways to teach students to respect one another, even when they come from different backgrounds."<sup>24</sup>

Based on interviews with Mr. Agil Kurniawan and Ms. Siska Wulandari, it is evident that collaborative learning between Islamic Religious Education and Christian Religious Education teachers at Senopati Senior High School in Sedati plays a pivotal role in fostering an inclusive and tolerant learning environment. Mr. Agil emphasized that interreligious teacher collaboration is crucial for cultivating an educational atmosphere that upholds respect for diversity. Discussions among teachers from different religious backgrounds not only broaden their perspectives but also create a valuable platform for sharing experiences in addressing students' challenges related to religious understanding. This collaborative approach aligns with educational principles that emphasize the importance of appreciating differences and encouraging open communication among individuals with diverse viewpoints.<sup>25</sup>

Mrs. Siska Wulandari, a Christian Religious Education teacher, added:

"The practice of religious moderation and tolerance in our school is not only taught theoretically in the classroom but is also manifested in daily life. The principals, both at the senior high school (SMA) and vocational high school (SMK), who are Muslim, actively participate and extend their greetings during Christmas celebrations alongside the entire leadership team. Conversely, during the commemoration of the Prophet Muhammad's birthday (Maulid Nabi) or other Islamic religious events, Christian members of the school community also take part through communal activities, even though these occasions are not officially designated as holidays."<sup>26</sup>

The implementation of interfaith collaboration at SMA Senopati provides a concrete model for religious moderation through collaborative learning. This approach is vividly reflected in the inclusive participation of students during religious celebrations. For instance, Muslim students are actively involved in documenting and providing musical accompaniment during Christian festivities such as Christmas and

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<sup>23</sup> Agil Kurniawan, M.Pd.I (Guru Pendidikan Agama Islam), Sidoarjo, 1 November 2024.

<sup>24</sup> Siska Wulandari, S.Pd (Guru Pendidikan Agama Kristen) Sidoarjo, 11 November 2024.

<sup>25</sup> Tong Zhou and Jordi Colomer, *Education Sciences and Individual Accountability : A Systematic Review*, 2024.

<sup>26</sup> Siska Wulandari, S.Pd (Guru Pendidikan Agama Kristen) Sidoarjo, 11 November 2024.

Easter, while Christian students contribute to decorating the school during Islamic religious events. These acts of participation are not merely symbolic; they nurture empathy and reinforce tolerance among students from an early age.<sup>27</sup>

Such interfaith cooperation supports the notion that religious moderation is not confined to theoretical discourse but is embodied in the everyday practices of the school community. As Mrs. Siska, one of the educators at SMA Senopati, affirmed, students experience collaborative learning through consistent involvement in interreligious events. These activities serve not only as platforms for building interpersonal bonds but also as visible outcomes of a learning process that prioritizes mutual understanding and respect.

Furthermore, Mrs. Siska highlighted the positive impact of this interfaith collaboration on students' character development. Through shared experiences and open dialogue, students gain insights into the ethical and moral teachings of various religions. This collaborative setting allows students to exchange perspectives, appreciate differences, and develop a broader understanding of religious diversity. The presence of two teachers from different religious backgrounds in the same classroom further exemplifies an inclusive educational approach—one that fosters peaceful coexistence in a multicultural environment while reinforcing accurate and respectful religious understanding.

This evidence supports the argument that collaborative learning rooted in interfaith dialogue can effectively promote tolerance. It shifts the educational paradigm from religious exclusivism toward inclusivity, where diversity is not just accepted but celebrated within the school culture.<sup>28</sup>

Interfaith collaboration at SMA Senopati represents a tangible practice of collaborative learning within the daily life of the school. This is evidenced by the implementation of various religious activities that actively involve all members of the school community, including both Muslim and non-Muslim individuals. This pattern of interaction not only reflects the spirit of mutual cooperation but also demonstrates a naturally cultivated attitude of mutual respect and interreligious tolerance within the school environment.

The collaborative approach adopted at SMA Senopati aligns closely with the principles of social constructivism, a theory introduced by Vygotsky, which posits that learning does not occur in isolation but rather through social interaction within a specific cultural context.<sup>29</sup> This theory underscores the significance of collaboration among students, teachers, and the broader learning environment in the co-construction of both knowledge and attitudes.

In the context of Islamic religious education, this approach is particularly relevant for fostering tolerance—especially among adolescents, who are in a critical stage of social and emotional development. The integration of interfaith experiences

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<sup>27</sup> Paul Swan, "The Lived Experience of Empathic Engagement in Elementary Classrooms: Implications for Pedagogy," *Teaching and Teacher Education* 102 (2021): 103324.

<sup>28</sup> Rahmah Dalilah and Rukman Zeed Hamdy, "The Practice of Interfaith Tolerance Values in Schools," *Tashwirul Afkar* 41, no. 2 (2022): 241–60.

<sup>29</sup> Dety Mulyanti, *Dr. H. Cece Hidayat, M. Si Dr. Hj. Dety Mulyanti, M. Pd*, n.d.

into collaborative learning models allows students to internalize values of empathy, dialogue, and mutual understanding, thereby supporting the formation of inclusive and pluralistic worldviews.

## **2. Classroom Discussion Method (Group Work)**

In the implementation of collaborative methods within the classroom, the Islamic Education (PAI) and Christian Religious Education teachers at SMA Senopati act strategically as facilitators who encourage students to engage in group-based learning. Through dialogue, discussion, and cooperative efforts in completing group assignments, students are immersed in interactive and contextual learning experiences. This process not only enhances their comprehension of the academic content but also creates opportunities for mutual understanding, respect for differences, and the development of openness to diverse perspectives.

In an interview conducted on November 14, 2024, Mrs. Siska, a Christian Religious Education teacher at SMA Senopati, explained:

"Group-based learning is implemented in every meeting. I always rearrange the group composition to ensure that students have the opportunity to collaborate with different peers and build stronger teamwork. They are often assigned group projects, such as producing short films or organizing events for religious holidays, where each student is responsible for a specific task as part of the organizing committee."<sup>30</sup>

After that, they are required to present their project proposals to me, since it is part of their assessment. They have to explain what they are planning to create, what actions they will take, and how the project is progressing. If any problems arise, they also need to explain how they plan to resolve them.

"This statement illustrates how group-based learning is not only a routine pedagogical method, but also a platform for cultivating responsibility, creativity, and collaborative problem-solving skills among students. The structured yet flexible nature of these projects allows students to actively engage in planning, executing, and reflecting on their learning—skills that are essential for developing both academic competence and social-emotional maturity in a multicultural learning environment."<sup>31</sup>

Unlike Ms. Siska, Mr. Agil, who teaches Islamic Religious Education (PAI), implements group-based learning through practical activities. He explained:

"At the beginning of each lesson, I usually provide a brief theoretical explanation. Then, for the development phase, I divide the students into groups. For example, in the unit on funeral prayer (*ṣalāt al-jañazah*), I divide the class into two gender-based groups: male and female. The male students learn how to perform the funeral prayer, while the female students learn how to shroud the body."<sup>32</sup>

Similar to the Christian Religious Education subject, the implementation of group-based learning in Islamic Religious Education involves the teacher acting as a facilitator. The PAI teacher organizes students into small groups to foster active and reflective discussions on issues of diversity, attitudes of tolerance, and Islamic

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<sup>30</sup> Siska Wulandari, S.Pd (Guru Pendidikan Agama Kristen) Sidoarjo, 14 November 2024.

<sup>31</sup> Siska Wulandari, S.Pd (Guru Pendidikan Agama Kristen) Sidoarjo, 25 November 2024.

<sup>32</sup> Agil Kurniawan, M.Pd.I (Guru Pendidikan Agama Islam), Sidoarjo, 11 November 2024.



principles that emphasize *rahmatan lil-'alamin* (a mercy to all creation).<sup>33</sup> However, in this study, students are guided to actualize the outcomes of their understanding or discussions through practical activities. Additionally, the frequency of this method's application is less than that observed in the class—it is implemented only in selected sub-topics where the content is deemed relevant.

The implementation of collaborative learning at Senopati Senior High School reflects a meaningful approach to promoting educational values such as inclusivity and tolerance. A notable form of this implementation is inter-teacher collaboration, which enhances both pedagogical depth and contextual relevance. One example frequently cited by participants involves the Christian Religious Education teacher working alongside the history teacher.<sup>34</sup> This collaboration is particularly evident in lessons concerning the historical arrival and development of religions in Indonesia, enabling students to better understand religious diversity within a socio-historical framework

As Mr. Agil explained:

“This collaboration is not limited to fellow religious education teachers, but also involves teachers of other subjects, such as history and arts, making religious education more integrated and relevant to students’ everyday contexts.”<sup>35</sup>

The Islamic Religious Education teacher, for instance, collaborates with the arts teacher to engage students in creative activities, such as sketching events related to *Nuzulul Qur'an* (the revelation of the Qur'an). This activity combines religious knowledge with artistic skills, not only capturing students’ attention but also fostering a deeper appreciation of spiritual values through artistic expression.<sup>36</sup>

This approach emphasizes not only cognitive understanding through theoretical content, but also the development of students’ practical skills and their ability to collaborate effectively within groups. By assigning roles based on gender-specific contexts—aligned with both cultural norms and Islamic jurisprudence—students engage in experiential learning that fosters a deeper comprehension of social responsibilities, particularly in the implementation of *fardhu kifayah* (communal obligations in Islam).<sup>37</sup>

### 3. Evaluation dan Reflection

In the effort to foster tolerance among adolescents through Islamic religious education grounded in collaborative learning, teachers face several significant challenges, both from internal student-related factors and external conditions such as facilities and school environment. One of the primary obstacles is the low level of student motivation, often manifested through signs such as drowsiness, lack of enthusiasm, and minimal active

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<sup>33</sup> Khoirul Muthrofin et al., “The Implementation of Islamic Religious Education (PAI) in Shaping the Profile of Rahmatan Lil Alamin Students in a Madrasah,” *EDUCATIO: Journal of Education* 8, no. 1 (2023): 370–81.

<sup>34</sup> Jessica Chan and Sibel Erduran, “The Impact of Collaboration Between Science and Religious Education Teachers on Their Understanding and Views of Argumentation,” *Research in Science Education* 53, no. 1 (2023): 121–37, <https://doi.org/10.1007/s11165-022-10041-1>.

<sup>35</sup> Agil Kurniawan, M.Pd.I (Guru Pendidikan Agama Islam), Sidoarjo, 14 November 2024.

<sup>36</sup> Agus Akhmadi, “Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity,” *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

<sup>37</sup> Mar'atus Sholihah et al., “Pengaruh Model Experiential Learning Terhadap Kemampuan Berpikir Siswa SMA,” preprint, State University of Malang, 2016.

participation during learning sessions. This phenomenon may stem from unengaging instructional approaches or the limited variety of teaching methods employed, which fail to create a stimulating and participatory learning atmosphere. As noted by Harlen (2018) in *Engaging Learners: The Role of Collaborative Learning in Secondary Education*, collaborative learning methods can significantly enhance student motivation by involving them actively in discussions and group work that promote critical thinking and interpersonal tolerance.<sup>38</sup>

Mr. Agil, an Islamic Religious Education teacher, elaborated on the core challenges faced in the classroom:

“The main challenge for us as educators is how to rebuild students’ motivation and mood so they are willing to complete the assigned tasks. However, personally, my focus is not solely on persuasive approaches, but rather on adopting more innovative and participatory learning strategies.”<sup>39</sup>

I often try to implement methods that differ from conventional classroom routines, such as educational games or involving students in outdoor activities. One example is when I asked student groups to conduct interviews with people outside the classroom. I emphasized that they must not disrupt ongoing classes in other rooms.

In practice, however, another challenge emerged—resistance or misunderstandings from certain non-teaching staff within the school environment. Ironically, it is often these non-teaching personnel who raise objections or reprimand students, even though the activity is a well-designed component of the learning process.

Additionally, the lack of facilities for specific practices—such as substandard anatomical mannequins for *Fiqh* lessons or limited interactive tools for Islamic religious education—adds to the challenges teachers face. While the school offers some support, it remains constrained by limited resources.”<sup>40</sup>

Therefore, collaboration among teachers, school management, and education policymakers is essential in addressing these challenges, ensuring the effectiveness of learning processes and the cultivation of tolerance among adolescents. As Johnson (2014) emphasizes, coordination and communication are critical components in the successful implementation of collaborative learning, particularly in achieving optimal outcomes within school environments.”<sup>41</sup>

The implementation of Islamic Religious Education using a collaborative learning approach at Senopati Senior High School has yielded notable results in fostering attitudes of tolerance among adolescents. The effectiveness of this learning model is evident in students’ improved behaviors and attitudes, such as demonstrating mutual respect for the religious practices of their peers. For instance, students willingly wait for their classmates to complete prayers or other religious observances before resuming group activities. Moreover, students show increased adherence to norms of politeness, including respectful behavior toward teachers and more courteous communication in daily interactions. This collaborative learning model fosters a

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<sup>38</sup> Wynne Harlen, *Effective Teaching of Science. A Review of Research. Using Research Series, 21.* (ERIC, 1999).

<sup>39</sup> Agil Kurniawan, M.Pd.I (Guru Pendidikan Agama Islam), Sidoarjo, 15 November 2024.

<sup>40</sup> Agil Kurniawan, M.Pd.I (Guru Pendidikan Agama Islam), Sidoarjo, 29 November 2024.

<sup>41</sup> David W Johnson and Roger T Johnson, “Theoretical Approaches to Cooperative Learning,” *Collaborative Learning: Developments in Research and Practice*, 2015, 17–46.

dialogical space that promotes cross-perspective understanding, allowing students to appreciate religious and cultural diversity. As a result, stronger and more harmonious interfaith relationships have emerged within the school community.<sup>42</sup>

Beyond the formal learning environment, the tolerance cultivated through this collaborative approach is visibly manifested in students' everyday interactions.<sup>43</sup> For example, Muslim and non-Muslim students show mutual respect for each other's religious activities, such as waiting patiently while their peers complete prayers or religious rituals before continuing shared activities.

As Mr. Agil explained:

“So, during break time when going to the canteen, a Christian student waits for their Muslim friend to finish praying in front of the prayer room (*musholah*), and the Muslim friend also waits for them to finish their prayer upstairs. To me, that is a success in our efforts to provide understanding to the students about tolerance and religious moderation. Another example is during an *istighosah* (Islamic prayer gathering) activity, where Muslim students on their way to class met Christian students who had just finished praying, and they were invited to enter the classroom together.”<sup>44</sup>

Thus, the collaborative learning approach at Senopati Senior High School is not only effective in enhancing the quality of education but also makes a significant contribution to fostering tolerance among adolescents—an outcome highly relevant to Indonesia's diverse societal context. Moreover, collaborative learning in Islamic religious education functions not merely as a method of knowledge transmission but as a vital means of shaping students' character to be more civilized and just.

Through well-planned and participatory interactions, students not only deepen their understanding of religious teachings but also learn to apply these teachings within the pluralistic contexts they encounter daily. With sustained support from all relevant stakeholders, this approach holds promise as an effective and sustainable learning model for cultivating a young generation that is tolerant, moderate, and well-prepared to face the challenges of diversity in the future.

## Conclusion

The implementation of collaborative learning in Islamic Religious Education at Senopati Senior High School has made a significant contribution to fostering student tolerance. By engaging students in heterogeneous grouping, cross-perspective discussions, and interfaith collaborative activities, this approach has led to substantial improvements in students' understanding, appreciation, and respect for religious diversity. Teachers play a crucial role as facilitators by creating open dialogues and integrating learning practices that reflect real-life contexts.

This study highlights the essential role of collaboration in nurturing values of

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<sup>42</sup> Alyssa N Rockenbach, “Building Inclusive Community by Bridging Worldview Differences: A Call to Action from the Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALS),” *Journal of College and Character* 18, no. 3 (2017): 145–54.

<sup>43</sup> Chad N. Loes et al., “How Collaborative Learning Enhances Students' Openness to Diversity,” *Journal of Higher Education* 89, no. 6 (2018): 935–60, <https://doi.org/10.1080/00221546.2018.1442638>.

<sup>44</sup> Agil Kurniawan, M.Pd.I (Guru Pendidikan Agama Islam), Sidoarjo, 2 Desember 2024.

mutual respect and peaceful coexistence, which are vital in Indonesia's multicultural society. Despite facing various challenges and obstacles during the collaborative learning process, Islamic and Christian Religious Education teachers demonstrate adaptive capabilities in identifying issues and formulating appropriate solutions. This adaptive approach enables the realization of a learning dynamic that is not only responsive to situational demands but also oriented toward continuous growth and professional development.

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