

Islamic Values Comprehension and its Correlation with Religious Tolerance Among High School Students

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ABSTRACT: *This study explores the relationship between students' understanding of Islamic values and their attitudes toward religious tolerance in a multicultural school setting. As Indonesia continues to face challenges in maintaining interreligious harmony, this research aims to examine whether a stronger comprehension of Islamic teachings promotes more tolerant behavior among students. Using a quantitative correlational approach, the study involved 95 randomly selected Muslim students from a population of 952 at Senior High School 4 Malang City. Data were gathered through a closed-ended questionnaire and analyzed using descriptive and non-parametric statistics with SPSS 25.0. Findings show that 57% of students possess a moderate level of understanding of Islamic values, and 60% demonstrate a moderate attitude toward religious tolerance. The Spearman Rank test revealed a significant positive correlation ($r = 0.418$, $p < 0.05$), indicating that deeper knowledge of Islamic principles such as faith, worship, and moral conduct is associated with higher tolerance toward religious diversity. Although this study is limited to one public school and focuses solely on Muslim students, it offers meaningful implications for religious education. It suggests that Islamic Religious Education should not only emphasize cognitive knowledge but also nurture affective and behavioral aspects through contextual, dialogic, and experiential learning strategies. By doing so, schools can better cultivate inclusive attitudes among students. This research contributes empirical support to the idea that fostering Islamic values in a holistic manner can strengthen religious tolerance in Indonesia's pluralistic educational landscape.*

Studi ini mengeksplorasi hubungan antara pemahaman siswa tentang nilai-nilai Islam dan sikap mereka terhadap toleransi beragama di lingkungan sekolah multikultural. Karena Indonesia terus menghadapi tantangan dalam menjaga kerukunan antarumat beragama, penelitian ini bertujuan untuk menguji apakah pemahaman yang lebih kuat tentang ajaran Islam mendorong perilaku yang lebih toleran di antara siswa. Dengan menggunakan pendekatan korelasional kuantitatif, studi ini melibatkan 95 siswa Muslim yang dipilih secara acak dari populasi 952 siswa di SMA Negeri 4 Malang. Data dikumpulkan melalui kuesioner tertutup dan dianalisis menggunakan statistik deskriptif dan non-parametrik dengan SPSS 25.0. Temuan

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menunjukkan bahwa 57% siswa memiliki tingkat pemahaman yang moderat tentang nilai-nilai Islam, dan 60% menunjukkan sikap moderat terhadap toleransi beragama. Uji Spearman Rank menunjukkan korelasi positif yang signifikan ($r = 0.418$, $p < 0,05$), yang menunjukkan bahwa pengetahuan yang lebih dalam tentang prinsip-prinsip Islam seperti iman, ibadah, dan perilaku moral dikaitkan dengan toleransi yang lebih tinggi terhadap keragaman agama. Meskipun studi ini terbatas pada satu sekolah negeri dan hanya berfokus pada siswa Muslim, studi ini menawarkan implikasi yang bermakna bagi pendidikan agama. Penelitian ini menunjukkan bahwa Pendidikan Agama Islam seharusnya tidak hanya menekankan pengetahuan kognitif, tetapi juga mengembangkan aspek afektif dan perilaku melalui strategi pembelajaran kontekstual, dialogis, dan eksperiensial. Dengan demikian, sekolah dapat lebih baik menumbuhkan sikap inklusif di kalangan siswa. Penelitian ini memberikan dukungan empiris terhadap gagasan bahwa pengembangan nilai-nilai Islam secara holistik dapat memperkuat toleransi beragama dalam lanskap pendidikan Indonesia yang pluralistik.

Keywords: *Islamic Values, Religious Tolerance, Islamic Education.*

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I. INTRODUCTION

Indonesia is marked by a rich variety of religions, languages, ethnic groups, cultures, and traditions, which positions it as the largest multicultural country in the world (Nasrudin et al., 2022). The diversity of society necessitates a mutual respect among followers of different religions to foster a harmonious and peaceful community (Atmanto, 2020). One of the essential attitudes is to promote the sense of brotherhood amid this diversity. In today's world, the function of religious individuals is highly important, given that religious differences are an inseparable element of life, thus, fostering religious tolerance is essential (Hakiki et al., 2023).

Religious tolerance encompasses the acceptance of differing beliefs about the human soul, particularly in relation to the faiths individuals adhere to. It is essential that every person is afforded the freedom to choose and practice a religion of their preference, while also respecting the teachings they follow or believe in (Casram, 2016). Tolerance represents a mindset that demonstrates a willingness to acknowledge and value the diversity present in both society and educational settings (Nadhras et al., 2022).

Education serves to teach the foundational principles of Islam and concurrently underscores the importance of acknowledging diversity and differences (Arifin et al., 2023). Education significantly contributes to character development and fosters individual independence. It is crucial to instill the value of tolerance in students, as social beings. By promoting an attitude of tolerance, life becomes safer, more comfortable, and peaceful, allowing for the appreciation of societal differences (Nadhras et al., 2022).

Factors associated with tolerance suggest a connection to the adherence to Islamic religious values, which encompass a profound comprehension of religious principles, an inclusive perspective towards diversity, and everyday actions that embody these values. An inclusive perspective and regard for religious diversity are also crucial components observable in the understanding of Islamic religious values, which stress

mutual respect and the appreciation of the right to religious freedom. Moreover, students' daily engagements in activities with peers of differing beliefs, along with a dedication to constructive actions that mirror Islamic religious values, can signify a significant degree of tolerance (Fitriani, 2020). Understanding Islamic values can serve as a solid moral foundation in the formation of students' character (Nurfalah, 2018).

Understanding the values of Islamic teachings is a comprehensive system of life principles, which contains instructions on how humans should live their lives in the world. Each principle in the teachings is integrally interconnected, forming a whole unity of values that cannot be separated from each other (Nurjamal & Munandar, 2019). According to Suharsimi, who was quoted in Asmawati (2020), understanding of the values of Islamic teachings reflects an individual's ability to maintain, differentiate, interpret, explain, conclude, and re-express knowledge according to his/her own perspective based on the learning experiences that have been received. Values that have been deeply understood will be firmly embedded in a person and become part of his/her daily attitudes and behavior.

The values in Islamic teachings are generally divided into three categories, namely faith, worship, and morals. Faith values instill faith in Allah as the Almighty and Almighty God, which encourages humans to be more obedient and avoid destructive actions. Worship values teach sincerity in every action in order to achieve Allah's pleasure, which forms an honest, fair, and helpful character. Meanwhile, moral values guide humans to behave well according to norms, thus creating a peaceful and balanced life (Mukarromah, 2024).

In the context of interfaith tolerance, understanding of Islamic teachings and values should be in line with the intensity of social relations or the level of individual tolerance. In other words, the deeper a person's understanding of Islamic values, the higher the attitude of tolerance they show. Individuals who have religious tolerance will demonstrate attitudes and behaviors that respect the religious rights of others around them (Khairani et al., 2023).

State Senior High School 4 Malang City is a state school attended by students from diverse religious backgrounds, encompassing Islam, Christianity, and Catholicism, where the majority of students are Muslim. The total number of students in this school reaches 1,023 people, consisting of 952 Muslim students, 51 Christian students, and 19 Catholic students. With the diverse religious backgrounds, it is important to evaluate the extent to which students' understanding of Islamic values relates to their tolerant attitudes towards adherents of other religions. This school creates an inclusive environment for Muslim, Christian, and Catholic students to live side by side and respect each other.

Based on initial observations, this school has implemented religious learning that not only emphasizes theological aspects, but also social values such as empathy, cooperation, and respect for differences. This can be seen in interfaith activities that are educational and build a spirit of togetherness. The school also supports various religious activities by providing facilities for worship, as well as celebrating religious holidays. The curriculum developed is also inclusive, by including the values of tolerance, empathy, and respect for differences.

However, students' understanding of Islamic values is not always in line with the attitude of tolerance they show in their daily lives. Therefore, it is important to conduct further

studies to measure the extent to which their understanding of Islamic values influences their attitudes in respecting religious differences in the school environment.

Several investigations have been undertaken to examine students' attitudes towards religious tolerance. Research conducted by Khoiril et al. (2022) indicates a relationship between religiosity and the tolerance attitudes of students. In addition, research carried out by Irwansyah et al. (2024) demonstrates that Islamic religious education can significantly cultivate an attitude of mutual respect among various religious communities through the implementation of curriculum methods, discussions, and interfaith initiatives. In the meantime, Dwiyani & Sari (2021) discovered that comprehending multiculturalism is crucial for students in fostering a tolerant and inclusive community that embraces differences and diversity in life. Furthermore, a study by Al Fahri (2023) indicates that Islamic religious education significantly contributes to the development of students' attitudes towards religious tolerance within a multicultural society.

Previous research has underscored the significance of Islamic religious education in fostering attitudes of tolerance, utilizing both a multicultural learning approach and general values of religiosity. Nevertheless, the majority of these studies employed a qualitative methodology and did not specifically investigate the empirical connection between the comprehension of Islamic values such as faith, worship, and ethics, and the attitudes of students towards religious tolerance, particularly within the framework of multicultural state schools. Consequently, there exists a research gap that must be addressed, specifically the absence of quantitative studies that explore the relationship between the understanding of Islamic values and the religious tolerance attitudes of Muslim students in diverse state schools. This study is directed by three key orientations: the understanding of Islamic values held by students at Senior High School 4 Malang City, the religious tolerance attitudes of students at Senior High School 4 Malang City, and the correlation between the understanding of Islamic values and the attitudes of religious tolerance among students at Senior High School 4 Malang City. In theory, this research enhances the existing literature regarding the connection between the internalization of Islamic values and inclusive religious attitudes, while also broadening the exploration of character education from an Islamic viewpoint within a multicultural context. In practice, this study offers an empirical foundation for creating contextual and humanistic strategies in Islamic Religious Education. It can serve as a reference for public schools in promoting students' tolerance by reinforcing moderate and applicable Islamic values.

II. METHOD

The research employed a quantitative correlational approach to examine the relationship between students' comprehension of Islamic values and their attitudes toward religious tolerance. The research was conducted in the academic year 2024/2025 at Senior High School 4 Malang City, involving 95 randomly selected Muslim students out of a total population of 952 students. The sampling technique used was random sampling, ensuring that every member of the population had an equal chance of being selected.

Data collection was conducted using a Likert-scale questionnaire. The questionnaire was structured based on indicators for each variable: the variable of understanding Islamic values covers aspects of faith, worship, and morals, while the variable of religious tolerance includes indicators of acceptance of differences, respect for the

practices of other religions, and willingness to live side by side peacefully. Prior to use, the research instrument was tested for validity and reliability. Validity testing was conducted using the item-total correlation technique, while reliability testing used the Cronbach's Alpha formula. The test results showed that all items in the instrument were valid and reliable for use in the study.

Prior to the analysis, a basic assumption test was conducted, namely a normality test using the Kolmogorov-Smirnov method to determine the distribution of the data, and a linearity test using the Test for Linearity to ensure the relationship between the two variables shows a linear trend. Data analysis in this study used the Spearman Rank correlation method, which aims to assess the degree of relationship between two or more variables measured on an ordinal scale. The analysis was conducted with the help of SPSS software version 25.0 for Windows. The results of this statistical analysis were used to answer the problem formulation and test the proposed hypotheses. With this method, it is hoped that a clear and accurate picture will be obtained regarding the relationship between the understanding of Islamic values and students' attitudes of religious tolerance in the school environment.

III. RESULT AND DISCUSSION

This study aims to examine and assess the correlation between students' understanding of Islamic values and their attitudes toward religious tolerance at Senior High School 4 Malang City. The data analysis involves both descriptive and non-parametric statistical methods. Data processing was conducted using SPSS version 25 for Window.

Understanding of Islamic Values among Students of State Senior High School 4, Malang City

In this research, the variable representing the understanding of Islamic values was assessed using 12 statement items. The collected data were analyzed descriptively to identify the range, minimum, maximum, mean, standard deviation, and sample variance. The outcomes of each descriptive statistical test are displayed in the table below.

Table 1. Statistical analysis results

Variable	Range	Min	Max	Mean	SD.S	Var.S
Understanding Islamic Values	15	45	60	55,11	4,304	18,521

As shown in the table above, the results indicate that the highest score achieved by the respondents was 60, while the lowest was 45. The data analysis revealed a range of 15, a mean score of 55,11, a standard deviation of 4,304, and a sample variance of 18,521. A low standard deviation suggests that most respondents gave responses closely clustered around the mean. This outcome is likely influenced by the homogeneous characteristics of the participants, who largely shared similar educational and social backgrounds. According to Sugiyono (2019), when respondents possess uniform backgrounds, the diversity of responses tends to be limited, thereby reducing the standard deviation. Nevertheless, a small standard deviation remains statistically valid provided that the measurement instrument is reliable and appropriate.

Subsequently, the categorization of students' levels of understanding of Islamic values was conducted based on the classification guidelines proposed by Azwar (2020).

Table 2. Three-level categorization formula

Formula	Category
$X \geq \text{Mean} + 1 \text{ SD}$	High
$\text{Mean} - 1 \text{ SD} \leq X \leq \text{Mean} + 1 \text{ SD}$	Medium
$X < \text{Mean} - 1 \text{ SD}$	Low

According to the table, the classification of students' levels of understanding of Islamic values is determined based on the following calculations.

Table 3. Levels of understanding of Islamic values

Category	Value	Amount	Percentage
High	$X \geq 59$	24	25%
Medium	$51 \leq X < 59$	54	57%
Low	$X < 51$	17	18%
Total		95	100%

As shown in the table above, 24 students (25%) fall into the high category of understanding Islamic values. The majority, totaling 54 students or 57%, are categorized at the moderate level, which represents the highest proportion among all groups. Meanwhile, 17 students (18%) are classified within the low category. Based on these categorization results, it can be concluded that the overall level of understanding of Islamic values among students at Senior High School 4 Malang City tends to be moderate. The following diagram illustrates the distribution of students' understanding of Islamic values at Senior High School 4 Malang City.

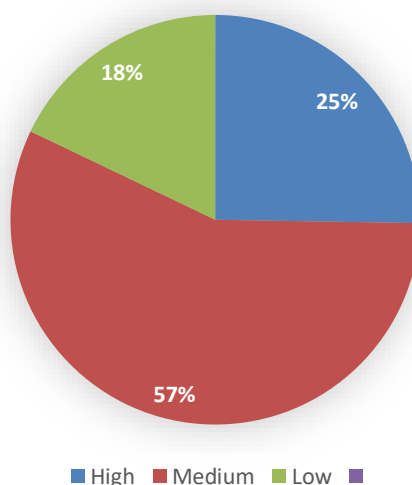


Figure 1. Understanding Islamic values

This condition suggests that, despite the provision of Islamic religious education, students' understanding largely remains at a conceptual level. While most students grasp the fundamental principles of Islamic values such as honesty, justice, cooperation, and respect for diversity they have yet to fully internalize and apply these values in their daily behavior. This gap may be attributed to both internal factors, such as students' interest and motivation to learn, and external influences, including family, school, and community environments.

Understanding Islamic values involves students' comprehension of key Islamic principles, which include aspects of faith, worship, and morality, as well as universal values such as justice, compassion, responsibility, tolerance, and cooperation.

According to Ali Muhtadi, Islamic values should not only be conveyed textually through sacred scriptures but must also be internalized through consistent practice and real-life examples in daily life (Wasehudin & Syafei, 2021).

These findings indicate that, although Islamic Religious Education is delivered regularly, the learning process often lacks comprehensive integration of students' affective and psychomotor domains. This is consistent with the perspective of Zakiyah Daradjat, who asserts that the effectiveness of religious education is reflected in observable changes in students' attitudes and behaviors, rather than merely in their ability to memorize religious texts or theoretical content (Faizin, 2020).

From the standpoint of constructivist learning theory, the comprehension of religious values becomes more effective when students are actively engaged in the learning process through methods such as discussion, reflection, case studies, and experiential practice. Direct involvement in real-life applications of Islamic values enables students to gain a deeper and more meaningful understanding, facilitating internalization. This approach is further supported by Tilaar, who underscores the significance of contextual and humanistic education in shaping character that is grounded in the noble values of religion and national culture (Nugraha et al., 2023).

Therefore, it is essential for schools to enhance Islamic Religious Education by adopting learning approaches that are more dialogical, practical, and capable of engaging students on an emotional level. This approach aims to ensure that Islamic values are not only understood at a theoretical level but are also reflected in students' attitudes and behaviors in everyday life particularly within a pluralistic and dynamic social environment.

Religious Tolerance Attitudes of Students at State Senior High School 4, Malang City

The variable of religious tolerance in this study was assessed through 20 statement items. The collected data were analyzed descriptively to determine the range, minimum, maximum, mean, standard deviation, and sample variance. The results of each descriptive statistical analysis are presented in the table below.

Table 4. Statistical analysis results

Variable	Range	Min	Max	Mean	SD.S	Var.S
Religious Tolerance Attitudes	29	71	100	93,48	7,224	52,189

As indicated in the table above, the research findings on the variable of religious tolerance reveal that the highest score achieved was 100, while the lowest was 71. The results of the data analysis show a range of 29, a mean score of 93,48, a standard deviation of 7,224, and a sample variance of 52,189.

Furthermore, the categorization of students' levels of religious tolerance was conducted based on the classification guidelines proposed by Azwar (2020).

Table 5. Three-level categorization formula

Formula	Category
$X \geq \text{Mean} + 1 \text{ SD}$	High
$\text{Mean} - 1 \text{ SD} \leq X \leq \text{Mean} + 1 \text{ SD}$	Medium
$X < \text{Mean} - 1 \text{ SD}$	Low

Based on the table, the classification of students' levels of religious tolerance is determined according to the following calculations.

Table 6. Levels of religious tolerance attitudes

Category	Value	Amount	Percentage
High	$X \geq 100$	20	21%
Medium	$86 \leq X < 100$	57	60%
Low	$X < 86$	18	19%
Total		95	100%

Referring to the table above, which presents the categorization of students' levels of religious tolerance, it is observed that 20 students (21%) fall into the high category. The majority, comprising 57 students or 60%, are classified within the moderate category. Meanwhile, the low category includes 18 students, accounting for 19%. Based on this classification, it can be concluded that, overall, the level of religious tolerance among students is generally moderate. The following diagram illustrates the categorization of students' understanding of Islamic values at Senior High School 4 Malang City.

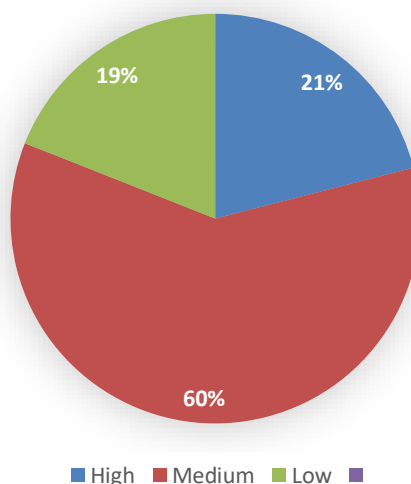


Figure 2. Religious tolerance attitudes

These findings indicate that the majority of students demonstrate a reasonably positive attitude toward respecting religious differences, embracing diversity, and refraining from imposing their own beliefs on others. However, the presence of a small number of students in the low category highlights the need to reinforce tolerance values through educational efforts and the provision of positive role models within their environment.

In this context, religious tolerance is assessed based on the extent to which students demonstrate respect for differing beliefs, uphold religious freedom, avoid discriminatory behavior, and maintain positive social relationships with individuals of other faiths. The classification of religious tolerance at a moderate level suggests that while some students possess a constructive understanding and attitude toward religious diversity, others may still experience confusion or hold biased views. This may be influenced by factors such as limited interfaith interaction, insufficient exposure to multicultural education, or the pervasive influence of stereotypes embedded within their social environment.

Tolerance is cultivated through observation and the imitation of role models encountered by individuals whether they be teachers, parents, peers, or representations

in the media. Accordingly, students are more likely to develop and exhibit tolerant attitudes when their environment offers positive examples and meaningful experiences in interacting with individuals of different religious backgrounds (Rusli et al., 2024).

This finding is further supported by Amin et al. (2025), who emphasize that schools with an inclusive atmosphere characterized by interfaith activities, dialogue across religious groups, and the reinforcement of national values tend to promote higher levels of tolerance among students. Therefore, it is essential for schools to develop programs that facilitate integration among students of diverse religious backgrounds and to ensure that educational practices remain free from exclusivism and discrimination.

Overall, while students exhibit a relatively good level of tolerance, schools continue to bear the responsibility of enhancing the quality and consistency of character development in this area through diverse learning media and student-centered activities. Islamic Religious Education should also be oriented toward fostering a deeper awareness of the importance of coexistence within a pluralistic society. This aligns with the Islamic principle of rahmatan lil 'alamin (a mercy to all creation), which embodies values such as compassion, respect for human dignity, and justice for all people.

The Correlation Between Students' Understanding of Islamic Values and Their Attitudes Toward Religious Tolerance at State Senior High School 4 Malang

Prior to hypothesis testing, the data undergoes preliminary analysis through prerequisite tests. The procedures for each stage of the prerequisite testing are outlined below.

Data Normality Test Analysis Results

The purpose of the normality test is to assess whether the data are derived from a normally distributed population. The variables analyzed include understanding of Islamic values (X) and religious tolerance (Y). To evaluate normality, the researcher employed the Kolmogorov-Smirnov test using SPSS version 25.0 for Windows. The results of the test are presented in the table below for further interpretation.

Table 7. Normality test results

One-Sample Kolmogorov-Smirnov Test				
N		X	Y	
		95	95	
Normal Parameters ^{a,b}	Mean	55.11	93.48	
	Std. Deviation	4.304	7.224	
	Most Extreme Differences	Absolute	.144	.215
		Positive	.128	.184
		Negative	-.144	-.215
	Test Statistic	.144	.215	
	Asymp. Sig. (2-tailed)	.000 ^c	.000 ^c	

The results of the normality test using the Kolmogorov-Smirnov method for the independent variable understanding of Islamic values (X) yielded an Asymp. Sig value of 0.000, which is below the significance threshold of 0.05. This indicates that the data for this variable are not normally distributed. Similarly, the dependent variable religious tolerance (Y) also produced an Asymp. Sig value of 0.000, confirming that it too does not follow a normal distribution. Therefore, it can be concluded that both variables in this study do not exhibit a normal distribution pattern.

Results of Data Linearity Test Analysis

The linearity test in quantitative research is used to determine whether a linear relationship exists between two variables. In this study, the linearity test was conducted to examine whether a linear relationship is present between the variable of understanding Islamic values and the variable of religious tolerance. The analysis was performed using the Test for Linearity procedure with the assistance of SPSS version 25.0 for Windows. The results of the test are presented in the table below.

Table 8. Linearity test results

ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Y * X	Between Groups	(Combined)	1051.891	14	75.135	1.560	.109
		Linearity	496.967	1	496.967	10.316	.002
		Deviation from Linearity	554.923	13	42.686	.886	.570
	Within Groups		3853.836	80	48.173		
Total			4905.726	94			

Based on the results of the linearity test conducted using SPSS version 25.0 for Windows, the significance value in the Linearity row was 0.000, which is below the 0.05 threshold, indicating a statistically significant linear relationship. Meanwhile, the significance value in the Deviation from Linearity row was 0.570, exceeding the 0.05 level, suggesting that the data do not significantly deviate from linearity. Therefore, it can be concluded that a linear relationship exists between the variables of understanding Islamic values and attitudes of religious tolerance.

Correlation Test Analysis Results

This study employed the Spearman Rank correlation test, a non-parametric statistical method used to measure the strength and direction of the relationship between variables. The correlation analysis was performed using SPSS version 25.0 for Windows, and the results are presented below.

Tabel 9. Correlation test results

Correlations				
			X	Y
Spearman's rho	X	Correlation Coefficient	1.000	.418**
		Sig. (2-tailed)	.	.000
		N	95	95
	Y	Correlation Coefficient	.418**	1.000
		Sig. (2-tailed)	.000	.
		N	95	95

** . Correlation is significant at the 0.01 level (2-tailed).

Based on the results presented in the correlation test table, the correlation coefficient between variable X (understanding of Islamic values) and variable Y (attitude of religious tolerance) was 0.418, with a significance level of 0.000. According to established correlation test criteria, a significance value below 0.05 indicates a statistically significant relationship between the two variables. Moreover, the correlation coefficient of 0.418 signifies a positive relationship, suggesting that the

greater a student's understanding of Islamic values, the higher their level of religious tolerance.

The analysis results indicate that the correlation coefficient between variable X (understanding of Islamic values) and variable Y (attitude of religious tolerance) is 0.418, with a significance value (p) of 0.000 at the $\alpha = 0.05$ level. Since the p-value is less than the significance threshold (0.05), the null hypothesis (H_0), which posits that there is no relationship between the understanding of Islamic values and the attitude of religious tolerance, is rejected. Conversely, the alternative hypothesis (H_a), which states that a relationship exists between the two variables, is accepted.

The study by Al Fahri (2023) highlights that a strong grasp of Islamic teachings plays a vital role in fostering tolerant attitudes among students. His findings revealed that Islamic Religious Education serves as an effective platform for developing students' awareness of the values of religious tolerance, especially in a context of cultural and religious plurality. These findings are in line with the results of the present study, which also identified a positive correlation ($r = 0.418$) between students' understanding of Islamic values and their tolerance attitudes. Therefore, this research reinforces the empirical evidence that enhancing comprehension of Islamic principles such as justice, empathy, and appreciation of diversity directly supports the cultivation of students' tolerance.

This study's findings are reinforced by research conducted by Sigalingging (2025), which demonstrated that an Islamic Religious Education curriculum grounded in moderation values, the implementation of dialogical teaching methods, and the presence of interfaith social engagement significantly influence the development of students' tolerance. Employing a mixed methods approach, Suhadi concluded that understanding moderate Islamic teachings plays a key role in shaping students' attitudes toward respecting diversity. Although the present study utilizes a quantitative approach that emphasizes variable relationships, it supports the same conclusion namely, that a solid grasp of Islamic values meaningfully contributes to nurturing a tolerant mindset among students.

The study conducted by Hakim et al. (2025) placed greater emphasis on the practical implementation of a culture of tolerance through Islamic Religious Education rooted in multicultural values. Their findings highlight the significance of a comprehensive educational approach that addresses not only the cognitive dimension but also the affective and psychomotor aspects, facilitated through concrete activities such as interfaith prayer events, collaborative community service, and intercultural dialogue. This study affirms that before tolerance can be manifested in real-world behavior, a solid conceptual foundation rooted in Islamic values must be developed. As such, the present research not only supports the conclusions drawn by Sahwan et al., but also illustrates the continuum between understanding (cognitive) and application (affective-psychomotor) in the context of tolerance education.

In the context of Senior High School 4 Malang City, the correlation coefficient of 0.418 is classified as a strong correlation based on Sugiyono (2019) guidelines for interpreting correlation coefficients. This result suggests that students' understanding of Islamic values plays a significant role in fostering religious tolerance. However, it is important to acknowledge that other factors such as family influence, the school environment, social media exposure, and peer relationships may also contribute to the development of tolerant attitudes.

Moreover, the integration of Islamic values within school-based educational activities should extend beyond the cognitive domain to also encompass students' affective and psychomotor aspects. This can be effectively achieved through contextual learning strategies, interfaith dialogue, and practical engagement in interreligious collaborative activities. This approach aligns with the view of Casram (2016), who asserts that cultivating an attitude of tolerance can only be effective when it is implemented holistically combining knowledge, attitudes, and tangible behaviors in everyday life.

Based on the data and supporting theoretical framework, the hypothesis stating that 'there is a significant relationship between students' understanding of Islamic values and their religious tolerance at Senior High School 4 Malang City ' is accepted. This finding offers a valuable contribution to the development of the Islamic Religious Education curriculum and instructional strategies highlighting the need to go beyond academic content by also prioritizing the cultivation of tolerant character traits within the context of a pluralistic society.

IV. CONCLUSION

This study found that students at State Senior High School 4 Malang generally have a moderate understanding of Islamic values, with 57% falling into the medium category. Although they grasp basic concepts such as faith, worship, and morality, many have not fully applied these values in daily life likely due to internal and external influences. Similarly, 60% of students demonstrated a moderate level of religious tolerance, showing respect for differences and maintaining harmony across beliefs. A Spearman Rank analysis revealed a significant positive correlation ($r = 0.418$; $p = 0.000$) between understanding of Islamic values and tolerance, indicating that stronger comprehension leads to more tolerant attitudes. These findings highlight the need for Islamic Religious Education that integrates cognitive, affective, and behavioral elements, using dialogical and contextual learning methods to help students internalize tolerance in real-life contexts, especially in Indonesia's diverse society.

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