



Integration of P5-PPRA Values as the Foundation of Islamic Pluralism in Islamic Religious Education Learning at MAN 2 Probolinggo City

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Abstract

MAN 2 Probolinggo City provides a microcosm of Islamic intra-religious diversity in Indonesia, housing students from backgrounds such as Nahdlatul Ulama (NU), Muhammadiyah, LDII, and Shia. Despite disparities in worship rituals and religious orientations, the madrasah successfully cultivates a harmonious learning atmosphere free from truth-claims and sectarian biases. This study intends to: (1) explore PAI teachers' perception of Islamic pluralism in connection to P5-PPRA values; (2) identify P5-PPRA values that support Islamic pluralism; and (3) analyze the integration of these values within PAI instructional methods. Using a qualitative case study design, data were acquired through classroom observations, in-depth interviews, and document analysis. The findings reveal that PAI teachers possess a thorough and moderate knowledge of Islamic pluralism, considering differences among NU, Muhammadiyah, LDII, and Shia as part of *sunnatullah* that must be accepted and controlled properly. Mutual cooperation, tolerance, humanism, critical thinking, and *rahmatan lil-'alamin* are among the P5-PPRA qualities that were found to support pluralism. These values are integrated into PAI learning through collaborative teaching methods, holistic evaluation of cognitive and behavioral competencies, teacher-led efforts to build students' motivation and confidence, equitable participation without discrimination, and the use of P5-PPRA as an ethical foundation for classroom culture. Overall, PAI learning at MAN 2 Probolinggo City indicates a good synergy between P5-PPRA and Islamic pluralism, molding students' religious character to be inclusive, tolerant, and socially just.

Keywords: Islamic Religious Education; P5-PPRA; Islamic pluralism; inclusivity.

A. INTRODUCTION

In the midst of a multicultural Indonesian society, education is not only a means of knowledge transfer, but also a vehicle for fostering the values of togetherness, tolerance, and respect for differences (Musron et al., 2025). Madrasah as an integral part of the national education system has a strategic position in realizing these ideals (Niswah et al., 2025; Syukron, 2025). The Ministry of Home Affairs in 2025 noted that the number of adherents of Islam in Indonesia has reached 249.82 million people. This figure is equivalent to 87.14% of the total national population in the first semester of 2025 (Perdana, 2025). Interestingly, Islamic madrasahs in Indonesia not only reflect intra-religious diversity, but also show a rich plurality of religious thoughts, sects and traditions (Istiqomah et al., 2024). MAN 2 Probolinggo City is one of the real portraits of this diversity. In this madrasah there are students who come from various religious backgrounds such as NU, Muhammadiyah, LDII, to adherents of Shia thought. This diversity is manifested in differences in worship practices, however, interestingly, this diversity does not cause open conflicts. MAN 2 Probolinggo City is able to maintain harmony and create a conducive learning space without giving rise to a single truth claim (*truth claim*) or mutual blame for intergroup (Yournaler, 2024).

This phenomenon confirms that religious education in madrassas has a strategic role in managing intra-religious differences so that it becomes a positive energy for the formation of moderate and inclusive student character. Islamic Religious Education (PAI) teachers at MAN 2 Probolinggo City have a strategic responsibility in bridging understanding between Islamic schools. In the classroom, students come from various educational backgrounds: most have studied in traditional Islamic boarding schools, private madrasas, and public schools with different religious backgrounds (Observation Results, 2025). They bring diverse experiences and worship habits, both in terms of rituals and theological thoughts. Without the right approach, these differences can lead to polarization, labeling, or even prejudice between groups of students. In this context, PAI learning needs to be transformed from just teaching doctrine to value education that is able to foster empathy, tolerance, and mutual respect among fellow Muslims. PAI teachers are required to have sensitivity to intra-religious diversity and pedagogical abilities that foster the spirit of inclusivity. Religious education needs to be based on integrative values that make diversity not a threat, but a source of learning to strengthen the brotherhood of fellow Muslims (Syaffar et al., 2025).

Theory *Pluralism Islam* It is the main foundation in understanding the dynamics of intra-religious diversity in madrasas. Nurcholish Madjid emphasized that pluralism does not mean that all religions or sects have the same truth, but rather the willingness to coexist peacefully, uphold human values, and respect the beliefs of others without eliminating each other. It also rejects forms of exclusivism and *truth claim* which triggers internal conflicts between the people (Madjid, 2001). Meanwhile, Alwi Shihab interprets Islamic pluralism as an open attitude to the diversity of interpretations, sects, and streams in Islam without losing the identity of faith. Abdullah Saeed reinforces this view by asserting that pluralism is not theological relativism, but rather a recognition of the history of diversity in Islam as part of the intellectual property of the ummah. Abu Nimer (2003) even called pluralism a social practice that actively promotes peace and coexistence among Muslims. Thus, the theory of Islamic pluralism becomes a relevant theoretical framework to explain how the diversity of religious schools in MAN 2 Probolinggo City can live in harmony in one educational community that prioritizes values *Rahmatan lil-'alamin*.

Humanistic Learning Theory approach developed by Carl Rogers and Abraham Maslow provides the pedagogical basis for inclusive PAI learning. Rogers emphasizes the importance of empathy, acceptance and unconditional positive regard in the educational process, where teachers play the role of facilitators who accompany students in finding the meaning of personal learning. Maslow, on the other hand, emphasized self-actualization (self-actualization), respect for human dignity, and the fulfillment of psychological needs to achieve the highest potential of the individual (Maslow, 1967). In the context of PAI learning, this theory directs teachers not to discriminate against students based on religious backgrounds, but to create a safe space for dialogue, reflection, and respect for differences in religious expressions. Humanistic learning leads to the creation of a dialogical and inclusive teacher-student relationship, where each student feels valued in their religious identity. humanistic theory becomes an important pedagogical foundation for building PAI learning that respects intra-religious plurality.

P5-PPRA is a strategic program of the Ministry of Religion that integrates the values of religiosity, tolerance, humanism, empathy, and mutual cooperation in education (Rochman, 2025). These values are in line with the concept *wasathiyah* or religious moderation that emphasizes a balance between beliefs and openness to differences (Ridho et al., 2022). In the context of a pluralistic madrass, P5-PPRA It is an important foundation to build the character of students who are faithful, inclusive, and have a strong national awareness (A'yun et al., 2023). Through P5-PPRA, students are trained to appreciate diversity of opinions and streams as part of the richness of Islam, not a source of division. Integration of values P5-PPRA in PAI learning, it is expected to strengthen the culture of harmony, foster empathy across groups, and strengthen religious education as a space for the actualization of the values of *rahmatan lil-'alamin* (Irawati et al., 2022). Previous research conducted by Purnomo and Solikhah highlighted inclusive education in the context of nonviolence education and values *Tasamuh* (Purnomo & Solikhah, 2021). Furthermore, Apriyadi et al, examine the management of inclusive education based on

Islamic values which focuses on curriculum and facility development strategies to support the diversity of students (Apriyadi et al., 2024). Meanwhile, Safitri et al. also examined the issue of inclusive education in general without focusing on the aspects of P5RA values in Islamic Religious Education. then, Aulya and Faelasup examined the role of Islamic Religious Education Teachers in realizing the goals of the Pancasila strengthening project (Aulya & Faelasup, 2024). A number of previous studies have discussed the implementation of P5-PPRA in the formation of student character, but most still highlight general moral aspects such as religiosity and social responsibility without examining its role in strengthening Islamic pluralism. Meanwhile, the study of pluralism in *madrassas* focuses on the issue of tolerance between religious communities, but has not explored in depth the dynamics of intra-religious diversity within PAI. In addition, no research has been found that explicitly links the theory of *Humanistic Learning*, P5-PPRA values, and *Islamic Pluralism* in PAI learning practices in madrasas. Therefore, the research is here to fill the academic gap by examining how the values of Islamic pluralism in P5-PPRA can be implemented concretely in inclusive PAI learning. Therefore, this research aims to: 1. Explore PAI teachers' understanding of Islamic pluralism based on P5RA values. 2. Identify P5RA values that support Islamic pluralism. 3. Analyze the practice of integrating P5RA and pluralism in PAI learning.

B. METHODS

This research uses a qualitative approach with a case study type, because it aims to understand in depth how the values of the *Pancasila Student Profile Strengthening Project and Rahmatan lil-'alamin Profile Strengthening (P5-PPRA)* as the foundation of Islamic pluralism implemented in the learning of Islamic Religious Education (PAI) in an inclusive friendly madrasah environment (Scott, 2021). This approach was chosen to comprehensively explore the dynamics that occur in the real context of learning, including the interaction between teachers and students from various religious backgrounds in the educational process oriented to the values of inclusivity and religiosity. The subjects of this study consist of Islamic Religious Education (PAI) teachers and MAN 2 students of Probolinggo City. PAI teachers are the main informants because they have a central role in designing and implementing learning based on P5-PPRA values. Meanwhile, students are an important part of reflecting social dynamics and inclusivity practices in the classroom. This research was carried out at MAN 2 Probolinggo City, which is one of the state aliyah madrasas with various religious backgrounds. This madrasah is a clear example of the application of the principle of diversity that upholds harmony, without discrimination or claims of a single truth.

Data collection is carried out through three main techniques, namely observation, interviews, and document analysis. Observations are carried out in the classroom to directly observe the PAI learning practices and the application of P5-PPRA values in the interaction of teachers and students. In-depth interviews were conducted with teachers and students to obtain a broader picture of their experiences, challenges, and perceptions of the implementation of pluralist and inclusive Islamic religious learning. In addition, the researcher also analyzed various documents, such as the Learning Implementation Plan (RPP) and the P5RA module, to explore the extent to which P5-PPRA values are integrated into the curriculum and implementation of PAI learning. Data analysis in this study uses Miles and Huberman interactive models, which includes three main stages: Data Reduction, Data Presentation and Drawing conclusions. At the data reduction stage, the researcher selects, organizes, and focuses the data from observations, interviews, and document analysis to be relevant to the research objectives. Furthermore, it is carried out Data triangulation by comparing observation results, interview transcripts, and school documents to ensure the validity and validity of the findings. After that, the researchers conducted Thematization, namely the grouping of data based on the main themes that emerged in the implementation of P5-PPRA, such as the value of religiosity, inclusivity, tolerance, and respect for diversity. The final stage is Drawing conclusions, where the researcher interpreted the patterns of findings to comprehensively describe the practice of applying P5-PPRA values in disability-friendly PAI learning in inclusive schools.

C. RESULT & DISCUSSION

RESULT

Teachers' Understanding of Islamic Pluralism

1. Equality of Islamic Streams

The research findings indicate that the diversity of religious beliefs at MAN X is a key characteristic of its learning environment. Students come from various Islamic organizations and traditions, such as Nahdlatul Ulama (NU), Muhammadiyah, LDII (Indonesian Islamic Religious Association), and even smaller groups with diverse religious backgrounds. Despite this, Islamic Religious Education (PAI) teachers treat all religious beliefs equally, without favoring those with larger followings. The teacher explained that he never favors one particular sect or group when teaching Islamic Religious Education. This principle of equality is implemented to prevent the emergence of a hierarchy of religious truth that could lead to the dominance of the majority group over the minority. This approach aims to maintain balance in the classroom and create a comfortable learning environment for all students, regardless of their religious identity. The above is supported by an interview quote from one of the Islamic Religious Education teachers at MAN 2 Kota Probolinggo with the initials Mr. M as follows. "In madrasah, we're both Muslim, but we have different sects. But for me, it doesn't emphasize or show which is most important." (G1. PL-KA1)

Students confirmed this:

"Yes, everyone is accepted equally. Uh, so I'm... from Muhammadiyah, so I'm still the same as everyone else." (S1. PL-KA2)

2. Anti-Truth Claim Attitude

In addition to ensuring that all Islamic sects receive equal treatment, Islamic Religious Education (PAI) teachers firmly reject any claim to a single truth among their students. According to them, this can lead to conflict in the classroom and widen social and religious differences among students. They emphasize that differences in religious understanding are normal. Instead, they encourage students to recognize that the most important thing is not "who is right," but how universal Islamic values can be implemented together. Therefore, the focus of learning is directed more towards ethical values and behavior, rather than theological discussions that could potentially lead to conflict.

Interview excerpt from Mr. M: "Mutual respect, no elbowing between one school of thought and another. So, we are equals, mediators. The teacher becomes the mediator, not emphasizing one school of thought over another." (G1. PL-ATC1)) Students also expressed similar things: "Yes, everyone is accepted equally. Uh, so I'm... from Muhammadiyah, so I'm still the same as everyone else." (S1.PL - ATC2)

3. Moderate and General Delivery of Material

Islamic Religious Education teachers also routinely deliver lessons in a moderate manner. Islamic Religious Education materials are presented using general and inclusive language, so that no student feels that the teachings are only applicable to a particular group. Teachers avoid using sectarian material or examples. Instead, they emphasize universal values that are accessible to all students: justice, compassion, unity, and mutual respect. This moderate approach helps prevent misunderstandings that might arise from students' differing religious backgrounds.

Quote:

"The material remains the same. General Islamic Religious Education (PAI) instruction is still provided. So there's no discrimination." (G1.PL-PM1)

Students confirmed the experience:

"So, I'm from Muhammadiyah, so I'm the same as everyone else. Even though I'm from LDII, the material is still the same." (S1. PL-PM2)

4. Teacher as Mediator

The teacher's role as a mediator is a crucial aspect of the Islamic Religious Education (PAI) learning process at MAN X. In a class comprised of various Islamic sects such as NU,

Muhammadiyah, LDII, and various other forms of worship, the teacher takes the position of facilitator who ensures discussions proceed well and in an atmosphere of mutual respect, rather than as a party who forces students to follow one truth held by a particular sect. The teacher avoids arguments that could potentially deepen differences of belief. He prefers to invite students to find common ground in Islamic values rather than confronting differences. This attitude demonstrates a belief in pluralism in Islam, where the teacher functions as a moral mediator who facilitates dialogue to achieve understanding and deliberation, rather than simply claiming victory.

Quote:

"The teacher acts as a mediator, not one that emphasizes one school of thought over another, comparing it, or contrasting it. Everything is equal, as long as it doesn't deviate from what? Other people's religious cultures." (G1. PL-GP1)

Students say:

"Teachers usually mediate when their friends have different opinions about worship." (S1. PL-GP2)

P5 PPRA Values that Emerge in Learning

1. Religious –Believing and Devoting to God Almighty

Religious values emerge as a key characteristic of Islamic Religious Education (PAI). Teachers emphasize ethics, morals, and religious practices as the foundation for developing Pancasila character. Spiritual activities such as congregational prayer, Friday almsgiving, and Ramadan pondok provide a platform for developing comprehensive religious values.

Teacher Quotes:

"Religious values prioritize noble character, good manners, and politeness toward the teachers at this school. It also emphasizes the importance of *hablum minallah* (human relations) and the balance between *hablum minallah* and *hablum minannas* (human relations). The relationship between humans and their servants, humans and humans, and humans and their Lord." (G1. P5-RG1)

Student Quotes:

"There's a Ramadan hut, like that. Then, sometimes there's like a communal charity, or *infaq*. Well, that's where I feel well-received." (S1/P5-RG2)

2. Global Diversity – Pancasila and Tolerance

The values of global diversity within the P5 PPRA framework are clearly visible in Islamic Religious Education (PAI) learning activities at MAN X. The variety of Islamic sects in the classroom, such as NU, Muhammadiyah, LDII, and various other spiritual traditions, create a social environment that requires mutual respect and the ability to live in harmony. Educators strive to instill values of tolerance as an ethical foundation for diversity, not only as a social norm, but also as part of the implementation of Pancasila values and the objectives of the Independent Curriculum. They believe that students need to recognize differences as an important element in social and religious life, and in the process of religious learning, they emphasize the need to respect diverse beliefs and religious practices. Tolerance is not simply defined as "not having conflict," but also as the ability to maintain good relationships, respect others' religious choices, and not impose one's own group's beliefs on others. In daily learning activities, educators consistently instill democratic and humanitarian values that are included in the Pancasila Student profile. This demonstrates that the values of global diversity are taught through a combination of material, attitudes, and habits. Educators ensure that differences in perspective or religious practices do not become a trigger for tension, but rather are part of the learning space that enriches students' religious understanding.

Teacher Quotes:

"Continue to be tolerant in religious learning, respect each other, do not elbow each other between one sect and another." (G1. P5-BG1)

"And what do Pancasila students want? To behave ethically in accordance with what is mandated by the Merdeka curriculum." (G1. P5-BG2)

Student Quotes:

"Yes, it's about respecting differences and helping each other. So, if there are differences, for example, we have different schools of thought, that's it. Let's treat these differences as blessings. And let's use them as a means... and don't forget to keep helping each other. That doesn't mean we're enemies." (S1. P5-BG3)

3. Mutual cooperation

Mutual cooperation develops through a learning process that involves cooperation. Teachers encourage students to collaborate in groups, discuss, and support each other in understanding Islamic Religious Education (PAI) material. This value is also evident in socio-religious activities such as donations and community service at the madrasah.

Teacher Quotes:

"I emphasize to the students here to be a family. Family for what? Because a family is a group where mutual cooperation is a habit. Not everyone is an individual. So, the students here are gathered with the aim of becoming brothers, from strangers to one family, like that. Well, that's like motivation for me to have students who are united, work together, and work well together." (G1. P5-GR1)

Student Quotes:

"Teachers and friends help each other. Learning about religion, especially, can be difficult. Because I don't come from an Islamic boarding school or a family that is particularly religious, I sometimes ask teachers or friends for help." (S1. P5-GR2)

4. Critical Reasoning

Critical thinking values in P5 PPRA emerge when Islamic Religious Education (PAI) teachers encourage students to understand differences, acknowledge diverse perspectives, and evaluate issues logically. Critical thinking skills focus not only on cognitive aspects but also on developing a reflective attitude toward the diversity of backgrounds, thoughts, and religious traditions among students. In the Islamic Religious Education (PAI) learning process, teachers emphasize that each student has a different way of thinking, learning pace, and religious beliefs, so teachers must be able to provide a dialogue space that supports the development of critical reasoning.

Teacher quote:

Every student has different thoughts, different learning speeds and different understandings... I teach while interspersing it with morals, manners and worship." (G1. P5-BK1)

This quote reinforces that teachers open up space for different ways of thinking, which is the foundation of critical reasoning.

Student quotes:

"I think teachers should teach by paying attention to each student's needs. Because every student is different. So, yes, it has to be the same... but it can't be the same. That's how it is." (S1. P5-BK2)

This quote shows that students are able to analyze the situation, *considering the needs of each individual*, and *criticize* treatment that differentiates students based on religious or sectarian background:

"And don't differentiate between one child, for example, because he is NU, and another, for example, because he is LDII. Just respect him." (S1. P5-BK3)

This is a strong indicator that students are using critical reasoning in viewing issues of intra-religious diversity.

5. Humanist

The humanitarian values within P5 PPRA are clearly evident in the interviews. Islamic Religious Education (PAI) teachers emphasize the importance of respecting students as individuals, recognizing differences in character, and creating an empathetic learning environment. This humanitarian approach is evident in the way teachers act, not as judgmental authorities, but as companions who understand the students' diverse social and religious backgrounds. Humanitarian values are the foundation for inclusive classroom management, particularly by considering the various Islamic sects at MAN 2 Kota Probolinggo.

Teacher quote:

"If it's humanism, humanism is more about humanizing humans. So what? For example, mutual understanding. Mutual understanding between students and teachers, teachers and students, both teachers and teachers, and students and students. Mutual respect, both for differences, both from the environment that is already born from birth." (G1. P5-H1)

Student quotes:

"Yes, teachers and friends help each other. Especially when it comes to studying religion, it can be difficult sometimes... so I sometimes just ask the teacher for help or ask a friend." (S1. P5-H2)

6. Mercy for the Universe (*Rahmatan lil-'alamin*)

The value of *Rahmatan lil-'alamin* is clearly visible in the Islamic Religious Education (PAI) teachers' emphasis on the importance of ethics, manners, and balanced interactions with God and others. The teachers explain that religiousness is not only determined by the performance of religious duties, but also by the ability to maintain social relationships, tolerance, and respect for differences in religious groups among students. This principle is very appropriate for the context of MAN X, which has intra-religious diversity such as NU, Muhammadiyah, and various other sects, so that the *Rahmatan lil-'alamin* approach is key to creating a harmonious learning environment.

Teacher quote:

"But in madrasas, we're both Muslim, but with different sects. But for me, it's not about highlighting or showing which is most important or most important. What's important is that the goal is the same. Why? Here, rahmatan lil 'alamin (mercy for the universe) aims to receive mercy from Allah." (G1. P5-RL1)

Student Quotes:

"The PPRA P5 emphasizes Rahmatan Lil Alamin (Rahmatan Lil Alamin). That means respecting differences and helping each other. For example, if we have different beliefs, that's fine. We should treat these differences as blessings. It doesn't mean we're enemies, no." (S1. P5-RL1)

Integration Practice of P5 PPRA and Pluralism in Islamic Education Learning

1. Teaching Methods

The integration of P5 PPRA values and diversity into the Islamic Religious Education (PAI) learning process at MAN X is evident through the approach adopted by the teachers. The chosen approach aims to create a collaborative learning climate, encourage tolerance between various schools of thought, and foster seamless interaction. Teachers utilize a combination of lectures, discussions, presentations, and group work as tactics to ensure all students can actively participate regardless of their religious background or individual abilities. This approach also reflects the values of togetherness and humanitarianism within P5 PPRA.

Teacher quote:

"There are presentation methods, lecture methods, and also group divisions. For what? First, to maintain mutual cooperation, maintain collaboration, and allow students to develop critical thinking skills within their own characters. Because with

these presentations, students can be confident in speaking in front of other students, both in communication and speaking." (G1. IP5-P1)

Student quotes:

"Yes, teachers and friends help each other. Especially when it comes to studying religion, it can be difficult sometimes... so I sometimes just ask the teacher for help or ask a friend." (S1. IP5-M2)

2. Evaluation of Learning Behavior and Practice

The integration of P5 PPRA values and diversity is evident in the learning evaluation methods implemented by teachers. Assessments are not limited to cognitive aspects but also encompass attitudes, behavior, and daily religious rituals. Teachers assess how students apply ethics, demonstrate tolerance toward various religious beliefs, and foster positive social interactions. This comprehensive evaluation method aligns with the principle of *Rahmatan lil-'alamin* (blessing for the universe) and humanistic ideas that emphasize balance between spiritual and social dimensions.

Teacher quote:

"Assessing student learning outcomes and participation is actually done through what? Exam results, practical results, and the results of each student's daily behavior." (G1. IP5-E1)

3. Building Motivation and Self-Confidence

Islamic Religious Education (PAI) teachers play a crucial role in boosting students' motivation and self-confidence, especially those with varying academic abilities or those from non-Islamic boarding school backgrounds. In a diverse environment, motivation is crucial to prevent students from feeling inferior simply because of differences in religious beliefs or traditions. Teachers' friendly, empathetic, and respectful attitudes are crucial for creating a humane learning environment and encouraging self-development.

Teacher quote:

"My job is simply to motivate students. But whether or not the student is motivated by me depends on the student. Because every student has a teacher who truly, eh what? can protect them. So, every student has their own idol teacher. So, not all of them, the important thing is the teacher's job is to motivate students patiently." (G1. IP5-MP1)

Student Quotes:

"Personally, sometimes I feel inferior because I'm not from a boarding school. But the teachers are nice... they often encourage me, so I'm pretty confident." (S1. IP5-MP2)

4. Involvement of All Students Without Discrimination

One concrete manifestation of the integration of pluralism and P5 PPRA is seen in the teachers' dedication to ensuring all students are involved in the learning process without discrimination. This involvement is not only physical but also encompasses psychological and social aspects. Teachers emphasize that they do not discriminate against students based on Islamic sect, academic ability, or educational background. This aligns with humanitarian values, the principle of justice, and the principle of *Rahmatan lil-'alamin* (*Rahmatan lil-'alamin*), which emphasizes equality among humans.

Teacher quote:

"To involve, remain involved because everything is fair, eh, evenly. Why? Because, eh, if we differentiate, in my opinion, that's not good. The smart with the smart, the pious with the pious, no. Everyone is equal, what's the point? Cooperate and experience with each other." (G1. IP5-PS1)

Student quotes:

"Yes, everyone is accepted equally. So, I'm from Muhammadiyah, so I'm the same as everyone else. Even though I'm from LDII, the material is the same. I'm still given general Islamic Religious Education (PAI) lessons. So there's no discrimination." (S1. IP5-PS2)

5. P5 PPRA as a Foundation in the Classroom

The P5 PPRA serves as a crucial foundation for building an Islamic Religious Education (PAI) environment that values diversity. Educators integrate spiritual principles,

humanity, tolerance, and cooperation into every teaching session. These teachings are conveyed not only through theory but also through examples and everyday interactions. Students find that the P5 PPRA helps them see differences within Islamic sects as a blessing, not a threat. In this way, the P5 PPRA serves as a foundation for creating a safe, just, and harmonious classroom.

Teacher quote:

"It's very humane and just. Why? On the one hand, there are activities, on the other hand, we intersperse them with religious activities, things like that." (G1. IP5-PF1)

Student quotes:

"The P5 PPRA emphasizes Rahmatan Lil Alamin (the blessing for all the universe). It means respecting differences... these differences are a blessing, not an enemy." (S1. IP5-PF2)

DISCUSSION

Teachers' Understanding of Islamic Pluralism in Learning

The understanding of Islamic Religious Education (PAI) teachers at State Islamic Senior High School 2 in Probolinggo City regarding diversity in Islam appears to be very much in line with the principle of moderation and reflects the main idea put forward by Nurcholish Madjid regarding the urgency of inclusive theology. When interviewed, the teachers revealed that the diversity of religious views within the school environment is not seen as an obstacle, but rather as a social reality that must be managed wisely. This understanding emphasizes that the teachers do not consider only one particular view as the only truth. This action reflects the idea of de-absolutization initiated by Madjid, namely the attitude of not considering one's own teachings as absolute, thus allowing space for differences of opinion among Muslims (Madjid, 2001). This aligns with research by Ulum (2024), which explains that the main principle of tolerance is a form of respect for differences in interpretation and practice of worship (Ulum et al., 2024). Thus, diversity is understood not as an attempt to standardize teachings, but as a religious attitude that respects various interpretations of Islamic teachings.

The teacher's perspective also aligns with Alwi Shihab's thinking, which states that diversity must be reflected in mutual respect for the truths believed by others without having to sacrifice what we believe (Shihab, 1999). The teachers emphasized that they never prioritize one particular view and prefer to use a universal approach. This indicates that diversity in the context of Islamic Religious Education teaching is not only understood in theory but also practiced in the form of decisions related to teaching methods that avoid unfair treatment of students from various religious backgrounds, such as Nahdlatul Ulama (NU), Muhammadiyah, or the Indonesian Islamic Propagation Institute (LDII). This finding aligns with previous research conducted by Dewi (2024) which found that teachers' impartial attitudes towards certain groups can reduce tensions between views in religious-based schools (Dewi et al., 2024).

This understanding is also in line with the principles of the Humanist Learning Theory proposed by Carl Rogers (Rogers, 1965). Teachers demonstrate unconditional acceptance, or an unconditional positive regard, toward their students, regardless of their religion. Teachers not only refrain from saying what is right but also create a classroom atmosphere that is safe for discussing differences. This perspective suggests that humanist religious learning can strengthen the spirit of pluralism. The main principle of pluralism is to respect diversity without equating teachings (Azra et al., 2024). This is reinforced by Maslow's theory, which considers the need for safety as a primary need that must be met by students before they can develop and reach higher levels of thinking (Maslow, 1967). Therefore, teachers' understanding of Islamic pluralism is not only in line with contemporary Islamic pluralism theory but also in line with the principles of humanistic learning. This view ultimately becomes the main foundation for implementing the integration of P5 PPRA in Islamic Religious Education learning in the classroom.

P5 PPRA Values that Emerge in Islamic Religious Education Learning

Interview results indicate that not all P5 PPRA values appear in Islamic Religious Education learning practices at MAN X. The most prominent values are Religious/*Rahmatan lil-'alamin*, Humanist, Mutual Cooperation, Critical Reasoning, and Tolerance. Creative and Independent values were not found in teacher and student data. It seems that the principle of *Rahmatan lil-'alamin* is the basis of teachers' thinking on how to manage differences. Teachers emphasize the importance of morals and manners in religion, and prioritize a balanced relationship between God and humans. This is in line with research by Kostadinova (2023) which explains that the main aspects of morals and manners can shape the main character, prevent conflict, and foster harmony (Kostadinova, 2023). In other study it is also stated that the aspect of relationship imbalance can maintain harmonious relationships with God and humans (Bisri et al., 2024). This perspective is in line with the Ministry of Religion's definition of *Rahmatan lil-'alamin*, which means practicing religion in a friendly, moderate, and non-exclusive manner (D. J. P. Islam, 2022). The teacher concluded that the diversity of streams does not need to be debated. The attitude of respecting, not debating can build tolerance (Riza & Inayah, 2025) This interpretation is also the same as Nurcholish Madjid's theory of pluralism which states that diversity is *sunnatullah* and therefore needs to be managed with the values of love and respect for each other (Madjid, 2001a).

Humanist values are also evident. Teachers believe that each student is unique, with their social background, learning pace, and experiences. This humanist attitude is reflected in the way teachers humanize students and provide space for them to develop according to their respective capacities. These results support Rogers's idea that humanist teachers will build friendly, compassionate, and egalitarian learning relationships (Rogers, 1965). Students then act in a way that helps one another and does not hesitate to ask their friends for help when they encounter difficulties understanding religious material. This phenomenon supports several studies showing that teachers' humanist approaches impact holistic development, such as improving students' cognitive, emotional, and social aspects (Anggraini et al., 2025). The humanist approach implemented by teachers impacts an inclusive environment, such as valuing students' uniqueness and interests and encouraging active participation (Halimah et al., 2023). A humanist approach to learning also impacts increased student motivation, engagement, and self-confidence (Tasnim & Ahmed, 2022).

Group work practices carried out by teachers demonstrate the value of mutual cooperation. This activity teaches students to work together and respect differences. This is closely related to the goal of P5 PPRA to promote community unity through mutual cooperation (D. J. P. Islam, 2022). This is also supported by several studies, which show that group work aspects of mutual cooperation have an impact on attitudes of mutual assistance and an understanding of shared responsibilities (Mosiewa et al., 2025). Group work activities also have an impact on tolerance that respects differences and builds inclusivity (Shamoa-Nir, 2024). Furthermore, group work also has an impact on social cohesion which can increase empathy, trust, and unity (Hank & Huber, 2024). Students demonstrate the value of critical thinking. Students recognize that there are many ways to learn with different ways of thinking. They are also able to understand that everyone's learning needs cannot be generalized. This reflective ability is a type of critical reasoning competency referred to in P5 PPRA (D. J. P. Islam, 2022). This aligns with the findings of several studies that suggest reflection helps students understand different perspectives and identify biases (Khoshgoftar & Barkhordari-Sharifabad, 2023). Furthermore, reflection and discussion have also been shown to be effective in improving analysis and evaluation (Lionenko & Huzar, 2023).

Tolerance appears to have clear benefits in the long run. Students stated that differences within Islamic schools, such as Nahdlatul Ulama (NU), Muhammadiyah, and LDII, are seen as a blessing, not a threat, a finding consistent with her research (Ariyanti et al., 2024). They believe these differences are part of Islamic diversity. This finding confirms research by Qalam (2024) and Noptario (2024), which concluded that P5 PPRA significantly influences the formation of tolerance and moderation in madrasas (Noptario et al., 2024; Qalam et al., 2024).

Conversely, creative and independent values were not found in the interview data. In religious studies, there was no evidence that students demonstrated personal initiative in independent self-development or creativity. This suggests that, rather than concentrating on cognitive-creative aspects, the integration of P5 PPRA at MAN X has only focused on social and moral aspects.

Table 1. P5 PPRA Value in PAI Learning

P5 PPRA Dimensions	Appear	Not Appearing
<i>Rahmatan lil-'alamin</i>	✓	
Humanis	✓	
Gotong Royong	✓	
Critical Reasoning	✓	
Tolerance/Diversity	✓	
Self-sufficient		✓
Creative		✓

Integration Practice of P5 PPRA and Pluralism in Islamic Education Learning

The integration of P5 PPRA and Islamic pluralism in Islamic Religious Education (PAI) learning at MAN X is evident through five main aspects: teaching methods, learning evaluation, efforts to build motivation and self-confidence, non-discriminatory involvement, and the use of P5 PPRA as a classroom foundation. These five aspects demonstrate that integration is not carried out partially, but simultaneously throughout the learning process.

First, the teaching methods used by Islamic Religious Education teachers emphasize a collaborative approach through lectures, discussions, presentations, and group work. This method not only engages students but also creates a space for social encounters between students from different schools of thought. Thus, religious learning becomes not only a means of knowledge transfer but also a space for pluralistic interaction. This practice aligns with Rogers's notion that effective learning occurs in open and accepting interpersonal situations (C. R. Rogers, 1965). Other study also confirm this, such as how collaboration in groups encourages students to communicate, respect each other, and cooperate, thereby strengthening the values of tolerance and social sensitivity (Anwar et al., 2024). Group discussions and presentations allow students from different backgrounds or streams to exchange views, reduce prejudice, and build shared understanding (Masykuri, 2024). Furthermore, a collaborative approach can make students more confident in expressing their opinions, feel valued, and be involved in decision-making, thus creating an open and inclusive classroom atmosphere (Saputri et al., 2025).

Second, teacher evaluations assess not only cognition but also daily attitudes and behavior. Assessing students' religious practices and etiquette makes the evaluation process more holistic. Teachers' emphasis on behavioral aspects demonstrates the integration of religious values, morals, and social ethics. This aligns with the *Rahmatan lil-'alamin* approach, which emphasizes that religiosity cannot be separated from social behavior (D. J. P. Islam, 2022). These findings confirm several other studies. This holistic evaluation encourages the formation of a holistic Islamic character, linking religious knowledge with social behavior, and morals (Hidayat, 2024).

Third, teachers appear to consistently build students' motivation and self-confidence. Students from non-Islamic boarding school backgrounds admitted to feeling inferior, but teachers consistently encouraged them to express their opinions, a sentiment consistent with previous research (Wahyuni & Bhattacharya, 2021). This attitude aligns closely with Maslow's theory, which states that esteem needs must be met for students to develop optimally (Maslow, 1967). Several pieces of literature also confirm this finding. Teachers who communicate positively and provide feedback can boost the self-confidence of non-Islamic boarding school students (Anasa & Tambunan, 2025). Teachers who acknowledge small achievements make non-Islamic boarding school students feel valued and increase their motivation (Biswa, 2025). Teachers who create an inclusive learning environment also encourage non-Islamic boarding school students to express their opinions and actively participate (Bidari & Safitri, 2025). In addition, teachers who provide

social support and intrinsic motivation can reduce feelings of inferiority and foster motivation in non-Islamic boarding school students (Wahyuni & Bhattacharya, 2021).

Fourth, the most obvious integration of pluralism is seen in student engagement without discrimination. Teachers emphasize that all students are treated fairly, without distinction between those from Nahdlatul Ulama (NU), Muhammadiyah, LDII (Indonesian Islamic League), or other religious backgrounds. This reflects pluralism as an attitude of acknowledgment translated into concrete actions. Students also perceive the school environment as a safe space to be themselves. This aligns with several previous studies on pluralistic practices in schools, which found that fair treatment without discrimination can create a sense of security, confidence, and inclusiveness (Nurman et al., 2022). Furthermore, when teachers model pluralistic practices, it also impacts students' tolerance, solidarity, and empathy (Tesolin et al., 2024).

Fifth, all of these practices are based on the use of P5 PPRA as the classroom foundation. Both teachers and students see the value of *Rahmatan lil-'alamin* as key to building a peaceful classroom atmosphere. The view that differences are a blessing serves as an ethical basis that connects P5 PPRA and Islamic pluralism. The value of *Rahmatan lil-'alamin* is key to building a peaceful classroom atmosphere, where differences are seen as a blessing and a source of ethical strength (Naufalia & Suharyat, 2024). This aligns with previous literature findings showing that the integration of P5 (Pancasila Student Profile) and PPRA (*Rahmatan lil-'alamin* Student Profile) in religious learning not only goes hand in hand but also strengthens each other (Maspupah & Suparjo, 2024). P5 instills the values of nationalism, collaboration, and respect for diversity (Burhanuddin & Imron, 2023), while PPRA emphasizes universal compassion, tolerance, and justice (Khoeron et al., 2024). This integration has proven effective in shaping students' moderate, tolerant, and humanistic character (Nazilah et al., 2024). Students and teachers perceive the classroom as a safe space to express identity, appreciate differences, and develop empathy (Safari et al., 2025). Thus, the integration of P5 PPRA and pluralism does not operate separately, but rather reinforces each other in creating moderate, tolerant, and humanistic religious learning.

Figure 1. Project Map of Integration of P5RA and Islamic Pluralism in Islamic Education Learning

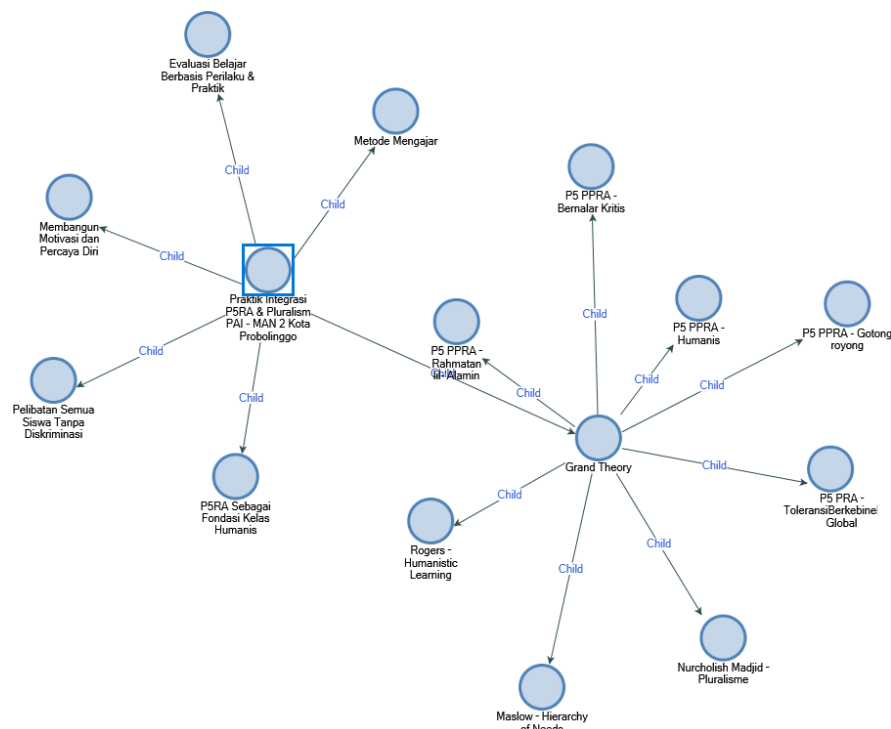


Figure 1 shows a project map created using NVivo to illustrate the relationship between elements of P5RA integration practices and Islamic pluralism in Islamic Religious Education learning at MAN X. This visualization shows five main categories of findings, namely teaching methods, holistic evaluation, motivation and self-confidence, non-discriminatory engagement, and the use of P5RA as a classroom foundation. These five aspects are related to three main grand theories Humanistic Learning (Rogers and Maslow), Islamic Pluralism (Nurcholish Madjid), and P5RA values show that teacher and student data are supported and integration practices take place simultaneously and interrelatedly, not partially.

D. CONCLUSION

The understanding of Islamic Religious Education (PAI) teachers at MAN 2 Probolinggo City towards Islamic pluralism is reflected in inclusive, moderate, and humanist learning practices. Teachers view the differences in Islamic schools such as NU, Muhammadiyah, and LDII not as a source of division, but as an inevitability or *sunnatullah* that needs to be managed wisely. In the teaching and learning process, teachers act as mediators who uphold the principle of equality and reject claims of a single truth, so that every student feels valued without discrimination. This attitude is in line with the thoughts of Nurcholish Madjid and Alwi Shihab about inclusive theology as well as the humanistic theories of Carl Rogers and Abraham Maslow which emphasize unconditional acceptance and the need for a sense of security for learners. P5 PPRA values such as religiosity based on *Rahmatan lil-'alamin*, humanism, mutual cooperation, critical reasoning, and tolerance appear strongly in learning, while the values of independence and creativity have not been dominant because the focus of learning is more on social and moral aspects. The integration of these values is seen in collaborative methods, holistic evaluations that assess behaviors and attitudes, providing motivation to build student confidence, and non-discriminatory involvement in the classroom. P5 PPRA is an ethical foundation in creating a peaceful learning atmosphere and respecting differences, making pluralism and human values go hand in hand. Overall, PAI learning at MAN 2 Probolinggo City has succeeded in realizing a moderate, open, and humanitarian-oriented face of Islam, in accordance with the spirit of

rahmatan lil-'alamin and the goals of the Pancasila Student Profile which fosters religious, tolerant, and just character.

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