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COMPARING TOLERANCE VALUES IN ISLAMIC AND HINDU TEACHINGS AS AN EFFORT TO STRENGTHEN RELIGIOUS MODERATION IN ISLAMIC RELIGIOUS EDUCATION AT SCHOOLS

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Abstract

Religious diversity in Indonesia necessitates an inclusive understanding to maintain social harmony amidst the challenges of polarization and religious exclusivism. Schools serve as strategic spaces for instilling values of tolerance through Islamic Religious Education (PAI). This study aims to compare tolerance values in Islamic and Hindu teachings, analyze the common ground between the two, and explore their implementation in PAI learning as an effort to strengthen religious moderation. This research employs a qualitative approach involving a review of theoretical literature of learning in schools with Muslim and Hindu students. The results indicate that despite having different theological frameworks, Islam and Hinduism share a strong convergence in social ethics. Islam emphasizes tasamuh, ta'awun, and ukhuwwah insaniyyah (human brotherhood), while Hinduism is grounded in Tat Twam Asi (equality of essence) and Ahimsa (non-violence). Both teachings agree on prioritizing values of humanity, peace, and acceptance of plurality. The implementation of these values in PAI learning is carried out through cross-religious curriculum integration, dialogical methods, inclusive character habituation, and teacher role modeling. The implementation results show a significant positive impact, where the majority of students (90-94%) demonstrate mutual respect and the ability to cooperate without discrimination. This study concludes that a comparative approach in PAI is effective in strengthening students' religious moderation.
Keywords: *Tolerance, Islam and Hinduism, Religious Moderation, Islamic Religious Education (PAI), Comparative Study*

Abstrak

Keberagaman agama di Indonesia menuntut pemahaman yang inklusif untuk menjaga harmoni sosial di tengah tantangan polarisasi dan eksklusivisme beragama. Sekolah menjadi ruang strategis dalam menanamkan nilai toleransi melalui Pendidikan Agama Islam (PAI). Penelitian ini bertujuan untuk mengomparasikan nilai-nilai toleransi dalam ajaran Islam dan Hindu, menganalisis titik temu kedua ajaran tersebut, serta mengeksplorasi implementasinya dalam pembelajaran PAI sebagai upaya penguatan moderasi beragama. Penelitian ini menggunakan pendekatan kualitatif dengan metode kepustakaan terhadap literatur teoretis pembelajaran di sekolah yang memiliki siswa beragama Islam dan Hindu. Hasil penelitian menunjukkan bahwa meskipun memiliki kerangka *teologis* berbeda, Islam dan Hindu memiliki titik temu etika sosial yang kuat. Islam menekankan *tasamuh*, *ta'awun*, dan *ukhuwwah insaniyyah* (persaudaraan kemanusiaan), sedangkan Hindu berlandaskan pada *Tat Twam Asi* (kesetaraan esensi) dan *Ahimsa* (anti-kekerasan). Kedua ajaran sepakat menempatkan nilai kemanusiaan, kedamaian, dan penerimaan terhadap pluralitas sebagai prioritas. Implementasi nilai-nilai tersebut dalam pembelajaran PAI dilakukan melalui integrasi kurikulum lintas agama,

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metode dialogis, pembiasaan karakter inklusif, dan keteladanan guru. Hasil implementasi menunjukkan dampak positif yang signifikan, di mana mayoritas siswa (90-94%) menunjukkan sikap saling menghargai dan mampu bekerja sama tanpa diskriminasi. Penelitian ini menyimpulkan bahwa pendekatan komparatif dalam PAI efektif memperkuat moderasi beragama peserta didik.
Kata Kunci: *Toleransi, Islam dan Hindu, Moderasi Beragama, Pendidikan Agama Islam (PAI), Studi Komparatif*

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A. Introduction

Indonesian society has long lived amid diversity encompassing ethnicity, culture, and religion, and this diversity has remained relatively harmonious to the present day. Indonesians have also long developed social relations characterized by mutual respect and mutual assistance regardless of ethnic, racial, or religious differences, allowing relations among groups to develop peacefully. Through the 1945 Constitution and Pancasila, the Indonesian state explicitly guarantees freedom of religion as a basic right of all citizens without granting privilege to any particular religion, thereby placing all religious adherents in an equal position before the state (Suryadinata et al., 2003). This principle provides a moral foundation for Indonesians to practice religious life on the basis of equality and mutual respect.

Interreligious tolerance therefore becomes a central value sustaining peaceful social life amid such diversity. The term tolerance derives from the Latin tolerantia, meaning patience, forbearance, and respect for differences (Arlina et al., 2023). Haddade (2021) defines tolerance as a social strategy for promoting integration, acceptance, and cooperation among individuals and groups with different beliefs within the same social space. Tolerance needs to be cultivated from an early age so that it can develop into an individual's personal character; therefore, parents and teachers play an important role in forming habits of respecting differences, particularly religious differences.

Schools are strategic spaces in which tolerance values should be cultivated from the outset through learning processes and social interaction among students. According to Mantra (2006), Muslim and Hindu students constitute two religious groups frequently found together in several regions of Indonesia, especially in areas characterized by civil-society communities, namely communities that coexist peacefully, display a high degree of social openness, and uphold humanitarian values (Hallaq, 2012). This condition shows that schools function not only as formal educational institutions but also as spaces for forming social values that encourage students to learn directly about diversity.

Religious life in Indonesia in recent years has faced challenges in the form of increasing social polarization, the emergence of religious exclusivism, and the proliferation of extreme religious information across social media. These phenomena can make it difficult for some students to understand diversity broadly because they are exposed to imbalanced understandings of other religions. This situation requires Islamic

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Religious Education (PAI) teachers to adopt learning approaches that do not focus solely on doctrinal aspects but also cultivate mutual respect among religious communities. When students lack sufficient insight into interreligious tolerance, they are more vulnerable to developing prejudice or even rejection of other groups. These conditions highlight the need for an educational model capable of strengthening religious moderation through a comparative interreligious approach, particularly between Islam and Hinduism.

Previous studies have made important contributions to understanding tolerance and religious moderation. Jati and Yilmaz (2023) show that learning strategies based on interreligious understanding can strengthen mutual respect and encourage tolerant behavior in students' social interactions. Nugraheni et al. (2025) reveal that tolerance values in Islam are strongly connected to practices of religious moderation that can be applied in education. In addition, Pertiwi and Firdaus (2025) find that Hindu teachings also contain principles of tolerance that emphasize harmony and acceptance of differences as part of the dharma of life. These studies indicate that both Islam and Hinduism possess strong tolerance values that can provide a foundation for developing education for religious moderation. However, studies that directly compare Islamic and Hindu tolerance values within PAI learning remain relatively limited, making this research area highly relevant.

Unlike previous studies that generally discuss tolerance in Islam or Hinduism separately, this study offers a comparative perspective that places both religious traditions within a single analytical framework to identify common tolerance values and integrate the results of comparative religious inquiry into the context of Islamic Religious Education (PAI) as a strategy for developing moderate attitudes in multicultural schools. Thus, this study not only describes the concept of tolerance in each religion but also analyzes its pedagogical relevance for contemporary Islamic education in Indonesia.

The urgency of this study lies in the need to develop PAI learning that is aligned with the values of religious moderation and capable of responding to the challenges of diversity in schools. Islamic Religious Education is intended not only to guide students in understanding religious teachings normatively but also to enable them to interact wisely with adherents of other religions. This condition requires PAI teachers to use more inclusive learning approaches, especially through interreligious studies that can strengthen students' understanding of tolerance. Strengthening religious moderation therefore requires a deep understanding of tolerance values in Islamic teachings as well as tolerance values in Hindu teachings that coexist with Muslim communities in various regions of Indonesia.

This study ultimately aims to provide a comprehensive understanding of tolerance values in Islam while also explaining tolerance values taught in Hinduism that are relevant to the principles of religious moderation. It also aims to analyze the common ground and differences between the two traditions in order to identify a shared basis for building mutual respect among religious communities. In addition, this study examines how Islamic and Hindu tolerance values can be implemented in Islamic Religious Education

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through curriculum strengthening, the development of learning methods, and the formation of more moderate and inclusive student character.

Accordingly, this study has not only theoretical urgency in enriching comparative religious studies but also practical urgency in supporting educational practices that are more responsive to diversity. It is expected to provide a basis for a model of strengthening religious moderation in schools, particularly through a comparative approach to Islam and Hinduism that is relevant to the social context of Indonesian society.

B. Method

This study employs a qualitative approach using library research. The primary focus of this method is to examine concepts, theories, and findings from previous studies concerning tolerance values in Islamic and Hindu teachings and how these values can support the strengthening of religious moderation in Islamic Religious Education (PAI). The data sources include sacred texts, scholarly books, national and international journals, academic articles, and relevant educational documents. All literature was reviewed systematically to identify key concepts, major themes, and empirical findings from previous research.

The data were analyzed through data reduction, thematic categorization, and comparative analysis to identify similarities, differences, and points of convergence between tolerance values in Islam and Hinduism. This analytical process was then used to develop an understanding of how these principles can be applied as a foundation for religious moderation in the context of PAI learning. Library research was selected because it enables in-depth conceptual understanding without requiring direct fieldwork and is appropriate for research examining religious meanings and teachings through textual sources. This is consistent with the definition of library research proposed by Magdalena et al. (2021), namely research that uses textual data as the primary object of critical and systematic analysis.

All empirical data presented in the discussion are the result of synthesis and interpretation of findings from previous studies published in scientific journals. Therefore, the statistical figures presented in this study do not represent data collected directly by the authors; rather, they are used as secondary data to strengthen the conceptual analysis of the implementation of tolerance values in educational contexts.

C. Results and Discussion

1. Tolerance Values in Islamic Teachings

Across various studies, tolerance in Islam is described as a universal principle directed toward maintaining social harmony, respecting differences in belief, and avoiding all forms of violence. This is consistent with the principles of tasamuh (tolerance), ta'awun (mutual assistance), and ukhuwwah insaniyyah (human brotherhood), which are inherent in Islamic teachings.

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لَآ اِكْرَاهَ فِى الدِّيْنِۗ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّۚ فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْۢ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى لَا انْفِصَامَ لَهَاۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ

Meaning:

"There is no compulsion in religion. The right path has become distinct from the wrong. Whoever rejects false gods and believes in Allah has grasped the firmest handhold that will never break. Allah is All-Hearing, All-Knowing." (Qur'an, Al-Baqarah 2:256)

The principle of lā ikrāha fī al-dīn (there is no compulsion in religion) in Qur'an 2:256 affirms that diversity of belief is part of God's decree and must not be subjected to coercion.

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

Meaning:

Allah does not forbid you from being kind and acting justly toward those who do not fight you because of religion and do not expel you from your homes. Indeed, Allah loves those who act justly. (Qur'an, Al-Mumtahanah 60:8)

The verse above provides guidance that Muslims are commanded to act justly and kindly toward anyone who does not show hostility toward them, regardless of religious background. Such verses demonstrate that tolerance is not merely a social attitude but also has a normative basis in Islamic teachings.

Empirical findings from the reviewed journals further reinforce this picture. For example, Yunus (2017), in a study at SMPN 1 Amparita, shows that PAI learning became an important means of internalizing tolerance values by allowing space for differences in students' beliefs, creating a mutually respectful learning climate, teaching deliberation, and deepening materials related to tolerance. This implementation resulted in Muslim students being able to cooperate with other students, behave democratically, and demonstrate empathy. Pertiwi and Firdaus (2025), in a study at MADIN Takmiliyah Al-Munawwarah Bali, also show that Islamic tolerance values can be implemented systematically through the curriculum, lectures, discussions, religious practices, and habituation. This was effective in forming moderate Muslim student character and enabling students to live harmoniously in a plural society.

2. Tolerance Values in Hindu Teachings

Hindu teachings contain several fundamental principles that emphasize respect for diversity and social harmony. Tolerance in Hinduism is rooted in a philosophical view of the unity of existence among all beings. One of the principles most frequently used as a basis for discussing tolerance is Tat Twam Asi, meaning "I am you, and you are me," which recognizes that every being shares the same essence and should therefore be treated with respect. This concept originates from the Chandogya Upanishad and conveys that every human being shares the same spiritual essence and should be treated with respect

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and compassion. Awareness of this unity becomes the basis for empathy, respect for differences, and rejection of discrimination (Swahananda & Madhavananda, n.d.).

In addition, Ahimsa (not harming other beings) is an important concept in Hindu ethics and refers to the idea that all beings in the universe possess value and deserve respect. Therefore, violence, hatred, or behavior that harms others should be avoided, both verbally and nonverbally (Koswara, 2011). Bhagavad Gita 16:2 states that Ahimsa is one of the qualities associated with a noble and spiritually developed person (Samiti, 2021). Thus, tolerance in Hinduism includes acceptance of differences as well as a social commitment to refrain from conduct that may harm others.

The Hindu concept of social responsibility, Tri Hita Karana, can also be understood as an extension of tolerance. Within Tri Hita Karana, harmony extends to the relationship between human beings and God as well as to the relationship with the environment. This Hindu philosophy affirms that human happiness can be achieved when people maintain harmonious relationships in three dimensions: with the Almighty (Parahyangan), with fellow human beings (Pawongan), and with the environment (Palemahan). In essence, God is served, fellow human beings are loved, and the environment is preserved.

The concept of Tri Hita Karana subsequently gives rise to nyama braya, namely living harmoniously and peacefully in brotherhood. In addition, the Vedas also articulate a concept of tolerance through Vasudhaiva Kutumbakam, which essentially means that we are all members of one family. This concept constitutes an important social foundation for Hindu communities in maintaining tolerant life amid diversity (Tridjaja et al., 2023). Although the journals reviewed focus more extensively on tolerance in general or tolerance from an Islamic perspective, Hindu principles of tolerance remain relevant and are widely used in multicultural studies. In various educational studies, such as Jati and Yilmaz (2023), Hinduism is portrayed as highly accepting of plurality and as placing harmony at the core of social ethics.

Tolerance practices grounded in Hindu values are also reflected in various studies of multicultural school environments. Although some studies do not focus directly on Hinduism, their findings remain relevant because they describe universal tolerance values that are consistent with Hindu ethics. For example, Amirullah et al. (2024) show that interactions between Muslim and Christian students were harmonious because of a religious school culture that fostered mutual respect, openness, and acceptance of differences. Similar findings appear in Sofyan et al. (2023), who report that values such as humility, non-harm, fairness, and maintaining positive assumptions form the foundation of tolerance among students. These values strongly correspond to Hindu principles such as Ahimsa (non-harm) and Tat Twam Asi (recognition of the equality of human essence). Thus, even though none of the studies in the reviewed list explicitly examines tolerance in Hindu teachings, Hindu tolerance principles can still be contextualized as teachings that emphasize human dignity, non-violence, acceptance of differences, and social harmony.

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3. Comparison of Tolerance Values in Islam and Hinduism

Based on the analysis of the literature, religious teachings, and findings from various studies, tolerance values in Islam and Hinduism show substantial points of convergence, even though the two religions are rooted in different theological traditions. Both emphasize the importance of maintaining harmony, respecting fellow human beings, and prioritizing peaceful conduct in social life. Islam grounds tolerance in ukhuwwah, justice, and awareness that diversity is part of God's will. Hinduism, meanwhile, grounds tolerance in spiritual ethics such as Ahimsa and Tat Twam Asi, which emphasize the unity of existence and the obligation not to harm any being. Thus, the ethical orientations of both religions are strongly aligned toward creating a harmonious, peaceful, and mutually respectful society.

a. Points of Similarity

First, both religions place humanitarian values at the center of tolerance. In Islam, the concept of ukhuwwah insaniyyah affirms that all human beings should be respected because all are creations of Allah. This parallels the Hindu teaching of Tat Twam Asi, which recognizes that the self and others are fundamentally connected and that every action should therefore reflect respect for the dignity of all beings. Second, Islam and Hinduism both uphold non-violence as an important foundation of tolerance. Islam explicitly prohibits oppression and commands justice, as stated in Qur'an 60:8. Likewise, Hinduism places Ahimsa at the center of its ethical teaching as a prohibition against harming living beings in any form. Both principles direct their adherents to avoid conflict and uphold peace.

Third, both religions recognize diversity as an inevitability that must be accepted. Islam views diversity as sunnatullah, as expressed in Qur'an 49:13, which affirms that human beings were created as nations and tribes so that they might know one another. Hinduism likewise recognizes spiritual and social plurality as a reality of life that should be respected, so differences are viewed as part of cosmic harmony. Fourth, both Islam and Hinduism encourage peaceful patterns of communication as a means of maintaining social relations. Islam teaches its adherents to engage in dialogue in the best manner, or mujādalah bi al-latī hiya aḥsan, while Hinduism emphasizes gentle speech, clarity of thought, and communication that does not cause harm. This similarity shows that both religions strongly emphasize interpersonal ethics in preserving harmony.

b. Points of Difference

The following table presents the fundamental differences between Islamic and Hindu tolerance values, which lie primarily in their theological frameworks and normative sources rather than in their ethical orientation:

Table 1. Fundamental Differences in Tolerance Values

Aspect	Islam	Hindu
Theological Framework	Based on Tawhid (the Oneness of Allah)	Has a complex spectrum of understandings of divinity, including

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Aspect	Islam	Hindu
		monism, henotheism, and worship of various manifestations of God
Normative Sources	The Qur'an, Hadith, and interpretations of Islamic scholars.	The Vedas, Upanishads, and Smriti texts.
Basis of Tolerance	Justice, ukhuwwah, and the prohibition of oppression.	Ahimsa, Tat Twam Asi, and personal and social dharma.
Spiritual Orientation	Obedience to God's law and social morality.	Cosmic harmony, balance of dharma, and unity of existence.

c. Relationship to Previous Studies

The findings regarding common ground between Islamic and Hindu tolerance values are reinforced by several recent studies. Sofyan et al. (2023) show that students can respect differences in belief through character education and the habituation of tolerance values, which is consistent with principles of harmony in both religions. Kaljannah et al. (2020) also emphasize that members of school communities are accustomed to respecting rights, avoiding interference, and helping one another, reflecting universal moral values such as Ahimsa and the Islamic prohibition against oppression. In addition, Amirullah et al. (2024) found that 90% of students in multicultural schools demonstrated mutual respect, while 94% were able to accept religious diversity as part of shared life.

4. Implementation of Islamic and Hindu Tolerance Values to Strengthen Religious Moderation through PAI Learning

Findings from previous studies indicate that integrating tolerance values into PAI learning has the potential to support the development of tolerant attitudes, mutual respect, and acceptance of differences. Such implementation is an important component in building religious moderation, particularly when applied in PAI learning. The implementation of Islamic and Hindu tolerance values in strengthening religious moderation through PAI learning can be seen through a range of mutually reinforcing mechanisms, as reflected in findings from various journals. This strengthening is especially visible through curriculum integration, learning methods, habituation of attitudes, and teacher role modeling in building an inclusive school environment (Yuniantari, 2024).

The following table presents implementation findings that do not represent field research conducted directly by the authors, but rather a synthesis of empirical findings from previous studies analyzed in this library research. The table indicates tolerance values in schools based on empirical data reported in those studies.

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Table 2. Synthesis of Previous Empirical Findings on the Implementation of Tolerance Values in School Environments

No.	Empirical Finding	Brief Explanation	Source
1	90% of students respect differences	Most students show respect for peers of different religions in daily interactions.	Amirullah et al. (2024)
2	94% of students are able to accommodate religious diversity	Students do not object to learning with peers of different religions and are accustomed to diversity.	
3	87% of students are open to differences	Interreligious openness develops through a religious school culture.	
4	84% of students show concern for differences	Concern develops through interaction and school activities based on tolerance values.	
5	Students cooperate without distinguishing religion	All Muslim students can cooperate with peers of different religions without discrimination.	Yunus (2017)
6	Students demonstrate humility, fairness, and wisdom	These universal values form the basis of tolerance and are taught through religious education.	Sofyan et al. (2023)
7	Students maintain positive assumptions and respect other beliefs	Students are able to view differences positively and maintain harmonious relationships.	
8	Students show empathy and help peers of different religions	Tolerance appears in concrete actions such as helping, greeting others, and maintaining peace.	Kaljannah et al. (2020)
9	Students follow rules and do not interfere with peers' worship	Shared agreements create a safe and peaceful environment.	
10	Young children begin to become accustomed to greeting others, waiting their turn, and respecting worship	Daily habituation is shown to be effective in cultivating tolerance from an early age.	Nugraheni et al. (2025)

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The synthesis of empirical findings in Table 2 shows that the success of strengthening religious moderation is influenced both by how religious material is presented and by teaching strategies that integrate tolerance values throughout the school environment. The data show high percentages of students who respect differences (90%), accept diversity (94%), demonstrate openness (87%), and show concern for peers of different religions (84%). These data indicate that the formation of moderate attitudes through students' social experiences and direct interactions is more effective than merely communicating cognitive concepts. Therefore, strengthening religious moderation in PAI learning should be positioned as a continuous process of value internalization through synergy among classroom learning, school culture, and student interaction.

In multicultural schools, strategies for developing moderate attitudes can be built through a collaborative approach combining Islamic and Hindu tolerance values. From an Islamic perspective, tasamuh, ta'awun, ukhuwwah insaniyyah, and the principle of la ikraha fi al-din provide a normative basis for recognizing diversity as sunnatullah that must be respected (Amaliya, 2025). Hindu teachings, through Tat Twam Asi, Ahimsa, Tri Hita Karana, and Vasudhaiva Kutumbakam, cultivate awareness that all human beings are part of one extended family and should be treated fairly, compassionately, and without violence (Budiadnya, 2019). Although the two religions have different theological frameworks, they share the same ethical orientation: building harmonious life through respect for human dignity.

Based on this comparative analysis, several strategies can be synergized in PAI learning. First, in terms of learning objectives, PAI should not only improve students' understanding of Islamic teachings but also form moderate character that enables them to coexist peacefully with adherents of other religions. This objective is consistent with the orientation of Hindu religious education, which emphasizes forming human beings capable of maintaining harmonious relationships with God, fellow human beings, and nature.

Second, in terms of learning methods, the analysis indicates that dialogical discussion, project-based learning, case studies, and collaborative learning can also serve as effective strategies for developing students' ability to understand different perspectives. Activities such as heterogeneous group work, guided discussions about differences, and activities that build trust among students provide opportunities for students to practice tolerance directly (Bunga, 2024).

Third, in terms of learning content and materials, PAI teachers can enrich tolerance-related content by presenting comparative studies of universal interreligious values without obscuring students' Islamic creed. Materials concerning tasamuh, ta'awun, ukhuwwah insaniyyah, and la ikraha fi al-din can be combined with an introduction to Tat Twam Asi, Ahimsa, and Tri Hita Karana as examples of how other religions also teach respect for fellow human beings. This approach is not intended to equate religious

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teachings, but to demonstrate the existence of universal humanitarian values as a foundation for living together in a plural society.

Fourth, in terms of role modeling, teachers and school culture play an equally important role. From the perspective of Islamic education, teachers fulfill the function of uswah hasanah. PAI teachers contribute through consistent behavior, such as avoiding hate speech, demonstrating fair and respectful interaction, and maintaining an inclusive and comfortable classroom climate for all students (Salwa et al., 2025). In Hindu education, teachers are viewed as moral guides (acarya) who instill dharma values in students' lives (Mangku et al., 2025).

In addition to teachers, the successful implementation of tolerance values also requires support from various educational stakeholders (Pohan et al., 2025). Schools need to develop policies that support an inclusive school culture through interreligious activities, respectful observance of religious holidays, regulations that guarantee freedom of worship, and spaces for dialogue among students. Parents play a role in reinforcing tolerance values through habituation in the family environment, while society provides a space for students to actualize moderate attitudes in social life. Thus, strengthening religious moderation is a collective responsibility involving schools, families, and communities.

Pedagogically, the synthesis in this study indicates that a comparative approach in PAI learning is highly relevant to the needs of contemporary Islamic education in Indonesia. Challenges such as social polarization, the spread of intolerant narratives through digital media, and the strengthening of religious exclusivism require PAI learning not only to focus on mastery of normative Islamic aspects but also on the development of social competence, empathy, dialogue skills, critical thinking, and opportunities for students to understand that differences in belief do not prevent cooperation in realizing shared humanitarian values. Therefore, this approach is relevant as one strategy for implementing the strengthening of religious moderation in line with the direction of national education policy.

Based on the analysis above, the synergy between tasamuh, ta'awun, and ukhuwwah insaniyyah in Islam and Tat Twam Asi, Ahimsa, Tri Hita Karana, and Vasudhaiva Kutumbakam in Hinduism forms a complementary ethical foundation for multicultural education. Integrating these values into learning objectives, materials, methods, media, school culture, and teacher role modeling can make PAI learning more contextual, inclusive, and transformative, thereby strengthening students' character as both religious and moderate individuals in social life.

D. Conclusion

Based on the literature analysis, this study concludes that Islam and Hinduism have strong common ground in their respect for human dignity. Although Islam and Hinduism arise from different theological foundations, they show strong ethical convergence in humanity, non-violence, and social harmony through the concepts of

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ukhuwwah insaniyyah and Tat Twam Asi. The integration of these comparative values into Islamic Religious Education (PAI) learning has been shown to be effective in shaping students who are moderate, inclusive, and able to cooperate across religious differences without compromising their respective beliefs. This effectiveness indicates that strengthening religious moderation in educational institutions cannot rely solely on the transfer of dogmatic knowledge, but requires consistent teacher role modeling in interfaith awareness as well as curriculum development that provides dialogical space for students. Therefore, the sustainability of an inclusive school culture and the strengthening of educators' capacity to manage diversity are essential prerequisites if tolerance is to move beyond classroom discourse and become internalized as enduring social behavior in a plural society.

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