The role of Islamic education teachers in instilling ukhuwah Islamiyah through tafsir learning

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Abstract

This study aims to determine the role of Islamic Religious Education teachers in instilling the values of Ukhuwah Islamiyah through thematic tafsir learning of the QS. Al-Hujurat verses 10-13 at MAN 1 Lamongan. These values must be instilled early on, especially amid social divisions, conflicts, and weak student solidarity. Islamic religious education, especially tafsir, is a strategic medium for contextual value formation. This qualitative case study used observation, interviews, and documentation for data collection. The results of this study: First, the PAI teacher acts as a demonstrator, facilitator, class manager, and evaluator. Second is the Cultivation of Ukhuwah Islamiyah Values in Thematic Tafsir Learning QS. Al-Hujurat Verse 10-13 at MAN 1 Lamongan includes the realization of brotherhood between others, peace in the school environment, the formation of tolerant characters, and knowing and understanding each other. Third, challenges arise, such as limited learning time, limited student knowledge about the concept of ukhuwah Islamiyah, the negative influence of social media, and different student backgrounds. This research contributes to a deeper understanding of the practical strategies that can be applied in PAI learning to form an attitude of tolerance and solidarity.

Keywords: role of Islamic education teachers, instilling ukhuwah Islamiyah, tafsir learning.

INTRODUCTION

Conflicts in Indonesia include school disputes like bullying and harm to social relationships (Ihda & Agustang, 2023). In the learning process, teachers are the individuals who teach (Sulistiani & Nursiwi Nugraheni, 2023), while students are the individuals who receive knowledge (Uno & Lamatenggo, 2016). Thematic tafsir of QS. Al-Hujurat 10-13 fosters ukhuwah Islamiyah, promoting brotherhood and mutual respect.

Education is a deliberate effort to foster learning, enabling students to develop their potential, character, and skills (Isnaini & Fanreza, 2024). Islamic education shapes character and abilities in line with Islamic principles. Ukhuwah Islamiyah, or Islamic brotherhood, is a duty taught by the Prophet Muhammad Saw (Apriyani et al., 2024). According to Tulhah Hasan, ukhuwah Islamiyah is defined as the relationship between people who adhere to Islam, not just individuals who adhere to Islam. Its status is the ability to distinguish relationships, ranging from family relationships and communities to international relations, that have religious value (Hasan, 2005). Ukhuwah Islamiyah is an effort to show genuine affection, defend the truth, face challenges to achieve goals and support each other in facing life's challenges. It is the relationship between Muslims in various ways, ranging from families and small communities to international relations. From the earlier definitions, ukhuwah in Indonesian refers to a narrower meaning, namely, siblings (Hasan, 2005). However, the broader meaning includes bonds and close relationships between people. Shihab (2013) defines ukhuwah as similarity and harmony from close ties and relationships between people. He states that ukhuwah in Indonesian refers to a narrower meaning: siblings.

In the Qur'an, ukhuwah Islamiyah is emphasised through QS. Al-Hujurat verse 13 states that Allah created humans from various tribes and nations to know and fear each other. In addition, Surah Al-Hujurat Verse 10 contains the word Ikhwatun, which means brotherhood. The verse explains that every believer is a brother who needs to unite and resolve disputes for the sake of piety to Allah SWT (Nursilaningrum, 2023).

The majority of Indonesians, approximately 87.2%, practice Islam (Humaida et al., 2024). ukhuwah Islamiyah is key to harmony. Given Indonesia's diversity, tolerance is essential for unity and peaceful coexistence. (Krismiyanto & Kii, 2023). Article 3 of Indonesian Law No. 39/1999 on Human Rights states, "Every person is born free with equal human dignity and is endowed with a pure mind and heart to live in a spirit of brotherhood in society, nation, and stat".

Some previous studies have revealed that Islamic religious education teachers have an important role in instilling the values of ukhuwah Islamiyah in students. Namely, research by Marlina (2022) shows that PAI teachers are instrumental in increasing awareness of ukhuwah Islamiyah among SMP Negeri 3 Menggala students (Marlina, 2022). In addition, a study by Feri Andi (2024) showed that the Qur'an interpretation method can increase students' understanding of Islamic teachings and their application (Andi, 2024).

However, despite several studies, the specific role of PAI teachers in instilling the value of ukhuwah Islamiyah still needs to be further explored, especially to strengthen solidarity, tolerance, and harmony in multicultural environments such as MAN 1 Lamongan.

Based on observations that have been carried out, MAN 1 Lamongan is a favorite school that teaches general and religious subjects, such as Fiqh, Al-Qur'an Hadith, Akidah Akhlak, and Islamic Cultural History. This research focuses on Al-Qur'an Hadith lessons, especially the material of ukhuwah Islamiyah, which is taught with thematic interpretation learning as a provision for students in social life. However, MAN 1 Lamongan students still face difficulties understanding and applying the concept of ukhuwah Islamiyah. Some students are individualistic, bullying, criticizing, or making fun of each other, contrary to the ukhuwah principle. It shows the importance of PAI teachers in shaping students' understanding and attitudes with practical learning so that they can apply the value of ukhuwah Islamiyah in their daily lives. So, this study aims to determine the role of PAI teachers in instilling ukhuwah Islamiyah values in thematic tafsir learning QS. Al-Hujurat verses 10-13 in MAN 1 Lamongan, knowing the results of instilling ukhuwah Islamiyah values in thematic tafsir learning QS. Al-Hujurat verses 10-13 in Man 1 Lamongan and to understand the obstacles PAI teachers face in instilling ukhuwah Islamiyah values in Man 1 Lamongan students.

METHOD

This research uses a qualitative method with a case study approach. A case study is a form of qualitative research based on events or situations of human understanding and behavior based on human opinion (Ilhami et al., 2024). The data collection techniques used are observation, interview, and documentation. Researchers conducted direct observations to determine PAI teachers' role in instilling ukhuwah Islamiyah values in thematic tafsir

learning. The informants interviewed were PAI teachers, especially al-Qur'an hadith subjects, and several students of class XI MIPA 3 MAN 1 Lamongan. The documentation used by the author comes from a collection of data in the MAN 1 Lamongan school office, including writings, photographs of activities, and other files. The researcher used this data analysis following the ideas of Miles, Huberman, and Saldana, who stated that qualitative data analysis was carried out continuously and interconnected at each research stage until the research data was completed. Data analysis includes condensation, presentation, and conclusion drawing or verification (Fiantika et al., 2022). Researchers use data validity techniques by triangulating sources and techniques (Susanto, Risnita, & Jailani, 2023).

RESULT AND DISCUSSION
The Role of PAI Teachers to Instill the Values of Ukhuwah Islamiyah in Thematic Tafsir Learning on QS. Al-Hujurat Verse 10-13 at MAN 1 Lamongan

The term role comes from English and means a person's job responsibility or obligation (Hornby, 2015). In a social context, a role is an ever-changing component demonstrated in the actions performed by a person with a position or the rights and responsibilities defined by their status. If a person plays a role, they must expect to meet the standards of their environment. In general, the meaning of a role is necessary to determine the continuity process (Soekanto & Sulistyowati, 2017). Meanwhile, according to Elifsesen, roles are a large part of daily activities within a predetermined social category. A person performs a role when he fulfills his rights, obligations, expectations, norms, and behaviors based on his position (Sesen, 2015). So, roles are positions or tasks individuals perform in certain situations, such as at home, work, or even in the community. They include responsibilities and expected behaviours.

Then, the word teacher can be interpreted as a professional trained to teach children parents have entrusted to study at school (Mujtahid, 2011). Article 39 Paragraph 2 of Law No. 20/2003 on the national education system states that what is meant by teachers or educators are "Professional personnel who are tasked with planning and implementing the learning process, conducting guidance and training, conducting research, and providing community service, especially for educators in higher education (Nusantara, 2021)."

According to Ngalim Purwanto, teachers provide knowledge or skills to a person or group, while educators contribute to society and the state (Purwanto, 2014). Ahmad Fatah Yasin states that teachers are professionally prepared educators (Arisnaini, 2021). Imam Al-Ghazali defines teachers as individuals who educate others in educational institutions and shape students' characters (Zainuddin et al., 2009). According to Muhaimin, in Islamic education literature, teachers are called Ustadz, Muallim, Muaddib, or Murabbi, with different roles: Muallim teaches the knowledge, Muaddib instils morals and morals, Murabbi guides spiritual and physical aspects, while Ustadz is an expert in faith and Islamic teachings (Muhaimin, 2014).

According to some of the above definitions, a teacher is a professional who must educate, teach, guide, direct, train, assess, and evaluate students. The teacher also serves as an example for students.

Then, the definition of the role of the teacher, according to Ngalim Purwanto, includes a series of actions that are interconnected in a particular context and are related to the progress and development of students who are the target (Ade et al., 2023). Meanwhile, according to Prey Kats, the role of the teacher includes a communicator, a friend who can provide advice, a motivator, a source of inspiration and encouragement, a companion in shaping attitudes, behavior, and values, and a person who understands the material being taught (Afifah et al., 2023). It should be known that Islamic religious education is a conscious and planned effort to prepare students to recognise, understand, appreciate, and believe in Islamic teachings, along with guidance to respect adherents of other religions concerning inter-religious harmony to realise national unity and integrity. Islamic religious education aims to guide students to understand and appreciate Islamic teachings related to inter-religious harmony and guidance to respect adherents of other religions to achieve and realize perfection (Muhaimin, 2016). Thus, PAI teachers play a very important role, especially in instilling the values of ukhuwah Islamiyah in students. As is the case at MAN 1 Lamongan, PAI teachers have a role that is, according to Uzer Usman, that of the teacher as a demonstrator (educator), a facilitator, a class manager, and an evaluator (Uzman, 2019). In this case, the researcher elaborates more deeply as follows:

Teacher's Role as Demonstrator (Educator)

As a demonstrator, the teacher facilitates learning by providing direct experiences rather than mere imagination (Jamilah et al., 2024). This role is seen in the learning of QS. Al-Hujurat verses 10-13, where the values of ukhuwah Islamiyah are instilled through concrete examples of brotherhood, empathy, and togetherness. Mulyasa emphasizes that educational success relies on cognition and the teacher's role as a model in fostering a harmonious environment (Banin et al., 2021; Mulyasa, 2019).

At MAN 1 Lamongan, PAI teachers not only deliver the material theoretically but also help students understand the values contained in the material by providing real examples from everyday life. Teachers create an open and positive classroom atmosphere, which directly impacts instilling the value of ukhuwah Islamiyah in students. Through the attitudes and behaviors shown daily, teachers provide examples such as showing empathy, building an atmosphere of togetherness among students, and modeling mutual respect and help.

In learning QS. In Al-Hujurat verses 10-13, the teacher uses concrete examples to show the importance of brotherhood and avoiding prejudice and discrimination. Teachers become role models who show how Islam teaches compassion, tolerance, and solidarity in social life.

Teacher's Role as Facilitator

As facilitators, teachers provide learning resources, deliver knowledge, build character, and encourage discussion. Yestiani and Zahwa highlight that teachers help students grasp lessons effectively, making learning more meaningful (Yestiani & Zahwa, 2020). This aligns with QS. Al-Hujurat 10-13 emphasizes unity, mutual respect, and cooperation in building relationships.

The role of the teacher in this context is to provide relevant learning resources and encourage constructive interaction between students. To instill the value of ukhuwah Islamiyah at MAN 1 Lamongan, teachers create an open classroom atmosphere so that students feel free to express their opinions and their contributions are valued. Through discussion methods and case studies related to social conflicts, teachers direct students to find solutions based on Islamic values.

In addition, teachers also encourage students' active involvement in social activities at school, such as social services or cooperation between classes, to strengthen the value of brotherhood and togetherness in real life.

Teacher's Role as a Classroom Manager

Amatembun (in Supriyanto, 1991) defines classroom management as the teacher's effort to create, maintain, and develop a productive learning environment. Usman (2003) emphasizes its importance for effective teaching and learning (Iskandar et al., 2024). At MAN 1 Lamongan, teachers tailor methods to students' needs, ensuring practical, enjoyable, and productive learning through good classroom management. This aligns with Jumanta Hamdayana's emphasis on maintaining an ideal learning atmosphere (Hamdayana, 2016). The teacher is a classroom manager who creates an efficient and pleasant learning environment. The goal is to encourage students to learn according to their potential and overcome any obstacles that can interfere with the learning process to achieve the desired effectiveness.

At MAN 1 Lamongan, classroom management is directed to support learning the value of ukhuwah Islamiyah per QS's principles. Al-Hujurat verses 10-13. Teachers set class rules that emphasize mutual respect and prioritize the principle of justice. In QS. Al-Hujurat verse 10 states that "*believers are brothers*," which teaches the importance of brotherhood regardless of social, economic, or cultural backgrounds. Therefore, teachers at MAN 1 Lamongan emphasize respecting differences among students and avoiding prejudice or discrimination.

Teachers also organize group work randomly to foster tolerance and cooperation among students. This is based on QS al-Hujurat verse 12, which teaches students to avoid prejudice (unfounded suspicion) and maintain each other's honor. In addition, when conflicts occur between students, teachers act as mediators using a fair and compassionate Islamic approach, as stated in verse 11, which warns against mocking and demeaning each other.

In addition, teachers design various classroom activities that encourage positive interactions and build mutual trust between students, thus creating a harmonious learning atmosphere. Teachers also encourage students to implement the value of ukhuwah Islamiyah in daily life through social activities outside the classroom, such as social services, cooperation between classes, or activities that strengthen brotherly relations. This refers to QS. Al-Hujurat verse 13 teaches that all differences, whether ethnicity, nation, or race, should not hinder the formation of bonds of brotherhood in Islam.

Teacher's Role as Evaluator

As evaluators, teachers collect data to assess student achievement and effectiveness in executing planned activities. They evaluate learning outcomes and the teaching process (Alus et al., 2023). Interviews with PAI teachers at MAN 1 Lamongan show that ukhuwah Islamiyah is taught by linking QS. Al-Hujurat 10-13 to real life. Evaluation includes discussions and behavior observation. It emphasizes brotherhood, respect, and avoiding discrimination, aligning with Johnson's contextual learning (Nababan, 2023).

The role of the teacher as an evaluator at MAN 1 Lamongan in instilling the values of ukhuwah Islamiyah is to support students to achieve cognitive competence in understanding the interpretation of QS. Al-Hujurat verses 10-13, while ensuring that students demonstrate behaviors that reflect the value of ukhuwah Islamiyah. This includes actively modeling empathy, respect, and inclusiveness behaviors and creating an open and supportive classroom environment. Teachers encourage students to reflect on these values and how to embody them daily.

PAI teachers at MAN 1 Lamongan also emphasize the importance of applying the value of ukhuwah Islamiyah in real life by facilitating group work that encourages cooperation among students from diverse backgrounds. By giving tasks that require collective effort and mutual respect, teachers provide opportunities for students to practice and internalize brotherhood, for example, a group discussion based on a scenario from QS. Al-Hujurat helps students explore how to resolve conflicts with fairness and empathy and avoid negative behaviors such as prejudice and putting others down, as described in verses 11 and 12.

In addition, PAI teachers also provide opportunities for students to engage in community service activities or collaborative projects that transcend classroom boundaries. These activities strengthen interpersonal bonds and allow students to experience the practical application of ukhuwah Islamiyah. Teachers also facilitate reflective discussions regarding these activities, encouraging students to assess how their actions align with the values of brotherhood, compassion, and solidarity taught in QS. Al-Hujurat.

Through these various strategies, PAI teachers at MAN 1 Lamongan aim to ensure that students not only cognitively understand the concept of brotherhood but also integrate it into their behavior and attitudes, positively impacting their interactions at school and the broader community.
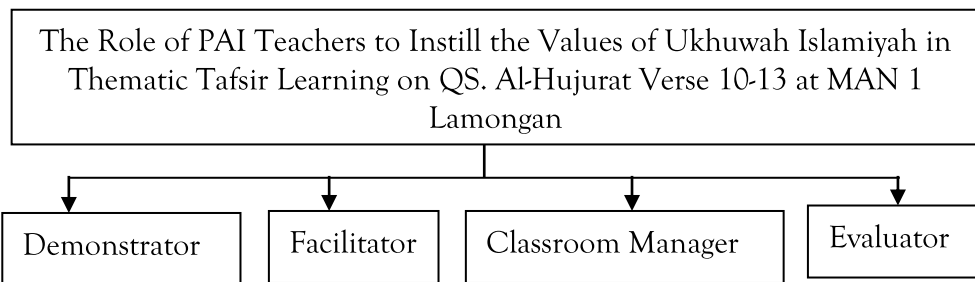
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| Demonstrator | Facilitator | Classroom Manager | Evaluator |

Figure 1. The Role of PAI Teachers to Instill the Values of Ukhuwah Islamiyah

Thus, PAI teachers at MAN 1 Lamongan are demonstrators, facilitators, classroom managers, and evaluators. They teach, give examples, create a supportive environment, and assess students' understanding in depth. With this approach, ukhuwah Islamiyah is theoretically understood and applied daily.

The Results of Cultivating the Values of Ukhuwah Islamiyah in Thematic Tafsir Learning QS. Al-Hujurat Verses 10-13 at MAN 1 Lamongan

Thematic tafsir learning QS. Al-Hujurat 10-13 at MAN 1 Lamongan effectively instills ukhuwah Islamiyah. The diverse roles of teachers teach and apply these values in students' lives. Emphasizing the understanding and application of Islamic values helps students develop better attitudes and social interactions. This learning effectively instills brotherhood, peace, tolerance, and mutual understanding, creating a more harmonious and inclusive school environment as explained by Abdul Halim Mahmud in his book "*Merajut Benang Ukhuwah Islamiyah,*" which has several indicators of ukhuwah islamiyah values, including *Ta'aruf* (knowing each other), *tafahum* (understanding each other), *ta'aluf* (unity), *Ri'ayah* and *tafaqud* (paying attention and taking care of each other), *ta'awun* (mutual help), and *tanashur* (depending on each other)(Mahmud, 2000).

Moreover, it also refers to the theory of character education developed by Thomas Lickona and is supported by Albert Bandura's social learning theory. Character education by Thomas Lickona emphasizes the formation of morals, ethics, and virtues as the primary purpose of education. This theory argues that education should develop three main aspects: moral knowing, moral feeling, and moral action, which are reflected in Islamic values such as tolerance, empathy, and cooperation (Loloagin et al., 2023). In the context of thematic tafsir learning, QS. Al-Hujurat 10-13, these values are instilled through understanding the verse and its application in students' lives. At the same time, social learning emphasizes that positive

behavior can be learned through observation, interaction, and imitation of the social environment, including teachers and peers (Firmansyah & Saepuloh, 2022). Indicators that can be used to measure the effectiveness of such learning, based on social learning theory, include: (1) the increase in students' positive social behavior such as respecting differences and avoiding conflict, (2) the creation of inclusive and collaborative interactions in learning activities, (3) reduced cases of discrimination or conflict between students, and (4) the growth of empathy and cooperation in the school environment (Lickona, 2012). These indicators show that learning is not only targeting cognitive aspects but also affective and psychomotor aspects that support forming a harmonious school environment and the value of ukhuwah Islamiyah. The results are reflected in the following elements.

Table 1. Results of Cultivating the Values of ukhuwah Islamiyah in students at MAN 1 Lamongan.

No.	Aspect	The results of instilling the values of ukhuwah Islamiyah
1	Brotherhood Among Friends	Students understand and apply ukhuwah Islamiyah in daily interactions, building harmonious relationships and mutual respect.
2	Peace in the School Environment	Students prioritize peaceful conflict resolution through dialogue and mutual respect, creating a conducive learning environment.
3	Tolerance Character	Students are more careful in speaking, avoid prejudice, and stay away from gossip so that social interactions are more favourable.
4	Ta'aruf and Mutual Understanding	Students are more open to recognising and understanding differences, strengthening solidarity, and creating an inclusive school environment.

Tafsir learning with the theme of QS. Al-Hujurat verses 10-13 at MAN 1 Lamongan have positively changed students' behavior and social interactions. This can be seen from the various results obtained during the learning process, which can be detailed as follows: *First,*

Brotherhood Among Friends. QS. Al-Hujurat verse 10 emphasizes ukhuwah Islamiyah as the basis of brotherhood and values education (Shihab, 2017). Based on the results of interviews and observations at MAN 1 Lamongan learning QS. Al-Hujurat verse 10 instills the value of ukhuwah Islamiyah through group discussions and real examples. The results of interviews with MAN 1 Lamongan students also showed that he was more careful when communicating with his friends after studying QS. This experience shows that the value of ukhuwah is understood and implemented in maintaining interpersonal relationships. This is in line with Bloom's view of affective aspects in education, which shows that learning about values can influence students' attitudes and behaviors so that they can build harmonious relationships by Islamic principles (Putra et al., 2024). Thus, thematic tafsir learning QS. Al-Hujurat verses 10-13 at MAN 1 Lamongan not only provides cognitive understanding to students but also succeeds in instilling absolute values of ukhuwah Islamiyah in their lives. Cultivating this brotherhood shows that value-oriented religious education can form a generation that upholds harmony and solidarity in the community.

Islam teaches that any differences and conflicts should be resolved peacefully. *Second,* Peace in the School Environment. According to QS, this learning instills brotherhood and creates a peaceful atmosphere at school. Al-Hujurat verse 10 says, "*So reconcile between your two brothers.*" Muslims are brothers like blood relations (Alu Syaikh, 2008). The results of interviews at MAN 1 Lamongan show a peaceful atmosphere because learning thematic interpretation with discussion can foster mutual respect for opinions (Pratiwi, 2021). This has proven successful, as expressed by Fitroh, a student who feels the need to respect each other when expressing opinions because it can make the classroom atmosphere more comfortable and harmonious. This approach aligns with Deutsch's conflict resolution theory, which states that conflict resolution can be done constructively by prioritizing cooperation and open communication (Pratiwi, 2021). The application of the principle of peace in education based on QS. Al-Hujurat verses 10-13 not only affect learning activities in the classroom but also have a good impact on students' lives. This can be seen from changes in the behavior of students who began to prioritize peace, respect the opinions of others, and create a harmonious environment. Thus, this learning process reflects the success of educators in integrating the values of ukhuwah Islamiyah, especially the aspect of peace, into teaching and students' daily life practices, as taught in Islam.

Third, Tolerance Character. QS. Al-Hujurat 11-12 teaches the prohibition of insulting, prejudice, and shibah. Students become more careful in communicating and respectful of others, reflecting the internalisation of the value of tolerance in everyday life. This aligns with Bandura's behaviour change theory, which states that observation, reflection, and direct experience are critical in forming new attitudes (Yanuardianto, 2019). In the interview, the PAI teacher revealed that she uses an approach that connects the values in verse with the student's daily activities. For example, she emphasizes that insulting is not only against religious teachings but can lead to conflict directly or through social media. This aligns with the character education theory, which states that value education should be based on real experiences and the relevance of students' lives (Loloagin et al., 2023). In addition, the prohibition of prejudice is contained in QS. The PAI teacher explained in his interview that he always encourages students not to rush to negative conclusions about others but to seek clarification and understand the situation. It is also described in Chapter 2 that doing so can be very detrimental, as it can damage bonds with the suspected individual, even though the person may not be as bad as we think. For this reason, being prejudiced is very risky (Syafei, 2017). One of the students in XI MIPA 3 stated that he learned to be more patient and not rush to judge someone, especially a friend who is often absent. This shows students' increased awareness of the importance of empathy and understanding of others, which are key components in building social tolerance. Through the learning approach, students learn about the prohibition in QS and Al-Hujurat verses 11-12 from the theoretical side and can also apply its values in their daily lives. The interview results show that students become more tolerant, respect each other, and maintain harmony in their social interactions. This aligns with Islamic education's vision, which aims to form knowledgeable individuals with good character. As expressed by al-Attas, Islamic education seeks to create humans with a balance between intellectual, emotional, and spiritual (Mulyadi, 2019). Therefore, learning the thematic interpretation of QS. Al-Hujurat verses 11-12 at MAN 1 Lamongan show its success in instilling the value of tolerance among students in the school environment and broader social life. This learning process builds theoretical understanding and forms positive behavior that aligns with the values of ukhuwah Islamiyah.

Fourth, Ta'aruf and Mutual Understanding. QS. Al-Hujurat verse 13 emphasizes the importance of knowing and understanding differences (Muchtar & Safitri, 2025). Knowing

each other is the first step in realising harmony and cooperation in a diverse society (Liata & Rizal, 2021). Through social interaction and collaboration, students are more open and appreciative of diversity, creating an inclusive school environment. Based on the results of the interviews, it is known that the positive impact of planting the value of ta'aruf is as expressed by the student, who stated that after understanding the meaning of the verse, he began to be more open to friends from different backgrounds. This statement shows a change in attitude from lacking confidence in interacting to being more inclusive and open. This attitude is in line with the principles of Islamic education that emphasize the importance of building collective awareness to create harmony and ukhuwah in social life (Jawaz & Ningsih, 2024). In addition, the student attitude assessment documents show positive results. Of the 36 students, most have shown striking behavioral changes in appreciating diversity in the school environment. Students' attitude scores based on learning documents show that most of them achieved an A (Excellent), while the rest got an AB (Excellent) or B (Good). This reflects the success of thematic learning in instilling the value of ukhuwah Islamiyah, including ta'aruf, as the core of inclusive Islamic character development.

Challenges Faced by PAI Teachers in Instilling the Values of Ukhuwah Islamiyah in Students of MAN 1 Lamongan

Cultivating ukhuwah Islamiyah values at MAN 1 Lamongan has given good results in building student character using integrated and practical methods. Although this approach has brought about significant behavioural changes, its implementation still experienced some obstacles. PAI teachers face various challenges in successfully instilling these values.

Table 2. Challenges and solutions faced by PAI teachers.

No.	Challenge	Solution
1	Limited Teaching Time	Teachers use innovative methods such as personal experience tasks, presentations, and group discussions to deepen students' understanding.
2	Students' Limited Knowledge of Ukhuwah Islamiyah	Teachers apply interactive learning methods such as group discussions, role plays, and real-life examples.
3	Negative Influence of Social media	Teachers organise discussions, role plays, and social activities such as community

			service and recitation to instil the value of ukhuwah.
4	Students' Backgrounds	Different	Teachers use inclusive learning methods such as cross-background group discussions and joint religious activities to foster tolerance and solidarity.

Based on the results of interviews and observations, these challenges include:

Limited Teaching Time

Limited time in class hours often makes it in line with what was conveyed by one of the teachers at Man 1 Lamongan, who stated that with only 80 minutes per week, the delivery of material and the application of the value of ukhuwah Islamiyah became less than optimal (Khairullah & Yusuf, 2024). To overcome this, teachers apply innovative methods such as reflective assignments, group discussions, and presentations to increase student involvement (Akbar et al., 2023). This approach is by Vygotsky's theory of constructivism, which emphasises the importance of social interaction in learning (Tamrin et al., 2011).

Thus, despite the limited time available, innovations in teaching methods have enabled students to deeply internalise the values of ukhuwah Islamiyah, contributing to developing characters who care, respect differences, and uphold togetherness in their social lives.

Students' Limited Knowledge of the Concept of Ukhuwah Islamiyah

Students' limited understanding of ukhuwah Islamiyah requires a more interactive and contextual learning approach. According to Bandura, in Social Learning Theory, students learn through observation, imitation, and direct experience in the social environment (Yanuardianto, 2019). Meanwhile, Kolb emphasizes the importance of experience and reflection in the learning process in Experiential Learning Theory (Fathurrohman, 2015). At MAN 1 Lamongan, the interview results show that many students still consider ukhuwah Islamiyah an ordinary friendship without understanding broader aspects, such as supporting each other and respecting differences. To overcome this, teachers apply methods such as group discussions, role plays, and joint religious activities, which are proven to increase students' understanding and application of ukhuwah Islamiyah in their daily lives.

Negative Influence of Social Media

Social media is an internet-based medium where anyone can participate and invite anyone interested to participate by providing open information, commenting, and sharing data quickly and unrestrictedly limited (Fitrialis et al., 2024). Based on the results of the interviews, the widespread use of social media among students hurts character building and the application of ukhuwah Islamiyah values. Social media often presents uneducative content, so students are easily trapped in unhealthy social comparisons, reducing self-confidence and triggering individualistic behavior. This aligns with Social Comparison theory, which states that the tendency to compare oneself with others can produce feelings of inferiority and jealousy (Fauziah et al., 2020). In their research, Julia Novita Putri et al. revealed that social media addiction makes students tend to be alone and ignore social interactions that should strengthen fraternal relationships (Putri et al., 2024).

The interviews also revealed that excessive use of social media can disrupt learning concentration and trigger the spread of misinformation. To overcome these challenges, the teacher applies a proactive approach through organizing discussions, role plays, and religious activities such as community service and recitation. This approach supports social learning theory, which states that students can imitate and internalize positive behavior models demonstrated in real social settings (Yanuardianto, 2019).

Thus, through integrated teaching efforts between the real and virtual worlds, it is hoped that students will become wiser in filtering information and applying the values of ukhuwah Islamiyah in everyday life.

Different Student Backgrounds

Diverse backgrounds among students are often an obstacle in the learning process (Fatmawati & Darmawan, 2023), especially in the context of Islamic religious education, which emphasizes the value of ukhuwah. Variations in life experiences, family conditions, and levels of religious knowledge cause students to have different views on the concept of brotherhood in Islam. If these differences are not handled well, they can hinder the creation of a harmonious and inclusive learning environment. Therefore, PAI educators must apply flexible methods so that students can regard diversity as an added value, not as an obstacle in building close relationships among them (Khasanah, 2023).

The interview results revealed that the variation in student backgrounds from those f

From religious families to those with limited religious understanding is a challenge in instilling the value of ukhuwah Islamiyah. The teacher explained that she often faces obstacles because not all students have the same views on the importance of unity in Islam. To overcome this problem, she applies inclusive learning methods, such as organizing group discussions that involve students from diverse backgrounds. Inclusive learning is an approach that prioritizes inclusion and the advancement of all students, regardless of their differences or needs (Fatmawati et al., 2024).

This method allows students to share their experiences and views so that they can realize that differences can enrich the collective perspective on brotherhood. Based on Allport's Contact Hypothesis theory, positive interactions between different groups can reduce prejudice and increase understanding among individuals (Afandi et al., 2021).

By involving students in discussions and joint religious activities, the values of ukhuwah Islamiyah are expected to be better internalized while building a solid sense of togetherness among them.

From the interview results, one of the students added that moving from elementary school to an education level focusing more on religious subjects initially surprised him. However, he became more open and appreciative of differences after participating in discussions and activities. This aligns with the theory of multicultural education, which emphasizes that diversity should be considered a source of wealth and an opportunity to learn together (Amin, 2018).

Therefore, the approach applied by the PAI teacher not only overcomes the challenges arising from different backgrounds but also turns them into a force that supports the development of the value of ukhuwah Islamiyah, thus producing tolerant and inclusive individuals.

CONCLUSION

This study highlights the strategic role of Islamic Religious Education (PAI) teachers at MAN 1 Lamongan in fostering the values of *ukhuwah Islamiyah* through the interpretation and teaching of QS. Al-Hujurat verses 10–13. Teachers act as role models, facilitators, classroom managers, and evaluators to promote brotherhood, empathy, and social harmony among

students. Despite challenges such as diverse student backgrounds, limited instructional time, and the negative influence of social media, the study emphasizes the need for collaborative efforts among schools, families, and communities to sustain these values. Although limited by short observation periods and varied individual responses, the study contributes practical insights into effective strategies for shaping students' tolerance and solidarity. Future research is encouraged to explore technology-based methods and conduct longitudinal studies to assess long-term impacts.

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