

Digital Transformation Model of Tolerance Fiqh Education in The Context of Religious Plurality in University

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Abstract: *Digital transformation in tolerance fiqh education is an urgent need amid the increasing phenomenon of religious intolerance and polarization in Indonesia, especially among students who live in a digital ecosystem full of biased and unverified religious information. This research aims to analyze the digital transformation model of tolerance fiqh education in higher education, as well as formulate a pedagogical approach that is relevant to the context of religious plurality and students' digital literacy needs. Using a qualitative research method with a literature study design, this study collects and analyzes primary and secondary sources in the form of classical and contemporary fiqh books, reputable international journals, national intolerance research reports, and studies on digital education. Data analysis was carried out through reduction techniques, thematic categorization, and hermeneutical interpretation to understand the conceptual relationship between digital transformation, religious moderation, and fiqh learning. The results of the study show that an effective model of tolerance fiqh education must be hybrid, combining face-to-face for book studies and legal discussions, as well as digital platforms for simulation of intolerance cases, virtual interreligious dialogue, and access to global literature. These findings confirm that the critical and ethical integration of technology can strengthen students' competence of tolerance, interfaith empathy, and religious digital literacy.*

Keywords: *Digital Transformation, Tolerance fiqh education, and Religious plurality.*

INTRODUCTION

The changing landscape of information technology particularly the penetration of the internet, smartphones, and artificial intelligence (AI) has shifted the ways people access, produce, and disseminate religious knowledge (Alasadi & Baiz, 2023; Chiu, 2024). In the context of Islamic education, and more specifically tolerance fiqh education, digital transformation presents both opportunities and risks (Alasadi & Baiz, 2023; Chan & Hu, 2023). On the one hand, digital platforms facilitate access to teaching materials, cross-community discussions, and ethical case

simulations. On the other hand, algorithms, echo chambers, and unverified content can reinforce stereotypes, normalize exclusive narratives, or mobilize intolerance (Elmahjub, 2023; Fauziddin et al., 2025). Interdisciplinary studies of "digital-religion" show that religious practices are now distributed in online spaces that have different logics, attention economies, and patterns of authority than traditional institutions a phenomenon that is relevant when imagining how tolerance fiqh is taught and internalized by students (Adegbite & Suleiman, 2025; Enebeli, 2024).

Empirically, Indonesia faces real challenges related to the tendency of intolerance. The monitoring report on freedom of religion by the SETARA Institute shows an increase in the number of incidents and acts of violations against religious freedom in the last period: throughout 2024, there were 260 incidents and 402 acts of violations of the KBB up from 217 incidents and 329 actions in 2023 with a significant proportion of actions involving state and non-state actors (Setara Institute, Annual Report on the Condition of Freedom of Religion and Belief in Indonesia 2022 (Jakarta: Setara Institute, 2023), 15–21., n.d.). Similar findings from the Tolerant Cities Index and annual releases show spatial and sectoral patterns in which intolerance often arises, including in formal and informal educational settings. The statistics and documentation of this case confirm that the issue of tolerance is not only a micro-cultural problem, but also a structural and policy problem that requires an educational response.

The phenomenon of intolerance in the field of education can be seen from several indicators: the increase in incidents of discrimination against minority religious groups/beliefs, cases of rejection of the establishment of houses of worship, and the involvement of students and students in intolerant events (Chanifah & Mustapa, 2016). Cases involving the younger generation—including high school students are an important signal that the process of socializing the value of tolerance in educational institutions is experiencing obstacles. In addition, the report of Komnas HAM and civil society organizations underlines that the regression of the protection of religious freedom is related to a combination of legal factors, weak policy enforcement, and public rhetoric that sometimes exploits religious identity narratives. The consequence: higher education is positioned as a key arena to shape students' capacity to face plurality.

However, the problem lies not only in the "what" is taught (fiqh content) but also in the "how" of how to teach it. The pedagogical tradition of fiqh often emphasizes textual fluency, the authority of sanad (Ali, n.d.), and the classic case method needs to adapt to the digital literacy culture of today's students a generation that consumes short videos, online discussions, and mediatic religious sources. Digital transformation opens up space for hybrid learning models (online-offline), the use of interactive applications, and multimodal teaching materials that can enrich the understanding of fiqh tolerance for example, through simulations of religious rights cases, virtual interfaith dialogue forums, and religious media literacy modules (Eshet-Alkalai, n.d.; OECD, 2023).

In academic studies, two important notes emerge that form the basis of the urgency of research: (1) the literature on digital religion emphasizes that digitalization changes religious authority and practices so that the religious curriculum needs to reflect technological dimensions; and (2) the study of tolerance fiqh highlights normative-constructions that demand contextual interpretation and pedagogy that instills the value of inclusion. The researchers show that fiqh learning is not just a transfer of rules, but also the formation of moral dispositions and dialogue skills—elements that are vulnerable to erosion when the learning space is replaced by viral content without scientific moderation. Therefore, the integration of digital literacy skills into the tolerance fiqh curriculum is considered strategic to bridge normative knowledge and critical competence.

Previous literature reviews show that there are a number of relevant but fragmentary studies. Many local research has mapped innovative digital practices in the teaching of religious subjects, such as the use of social media in da'wah (Chanifah et al., 2024; Chanifah & Rohmah, 2022), the development of e-modules, and the analysis of online learning patterns of Islamic students (Achrul et al., 2024; Isakov, 2024; Rajkhanna & Rabbiraj, 2023; Syukur et al., 2024). However, such studies tend to focus on descriptions of technology applications. On the other hand, the normative study of fiqh tasamuh (fiqh tolerance) contributes to a moral and hermeneutic framework, but t.

From this empirical and theoretical gap, there is a need for research that combines three elements: (1) analysis of the current and documented intolerance phenomenon through national data; (2) pedagogical studies on digital transformation that are specific to the tolerance fiqh course;

and (3) the digital transformation model of tolerance fiqh education. Research that integrates these three elements will fill the gap in the literature: most previous studies have only addressed digitalization or tolerance separately, without formulating an operational educational model for higher education institutions in the context of Indonesian plurality.

The novelty of the proposed research lies in the idea of a *holistic model of digital transformation of fiqh education*: not just the adoption of technology, but the integration of a revitalized fiqh curriculum with digital literacy modules. This model also seeks to incorporate critical pedagogical approaches e.g. problem-based learning and online interfaith dialogue. Theoretically, this study positions digital literacy as a mediator between exposure to digital content and the internalization of tolerance fiqh norms, thereby contributing to a new discourse on the role of digital competence in the formation of socio-religious ethics.

In terms of policy and practicality, the results of the research are expected to provide concrete recommendations for curriculum makers in Islamic faculties, higher education development units, and civil society organizations engaged in religious moderation. The recommendations include: the development of a tolerance fiqh syllabus that includes digital literacy and algorithmic ethics modules; lecturer training on digital pedagogy and online forum management; as well as collaboration with educational platform developers to test ethical and transparent AI-based learning tools. This kind of intervention has the potential to strengthen the capacity of students as agents of plurality who are able to counteract discriminatory narratives and prioritize the principles of *tasamuh* in social practice.

Thus, this research is formulated from a combination of practical urgency the increase in measurable and documented incidence of intolerance and theoretical-pedagogical opportunities the existence of digital religion literature and fiqh teaching innovations both of which demand an integrative approach. Through research that examines the digital transformation model of fiqh education tolerance and linkage with student literacy, it is hoped that academic and policy contributions can be made to strengthen the foundation of religious plurality in Indonesia through adaptive, critical, and ethical higher education.

METHOD

This study uses qualitative research with a library research design (Aspers & Corte, 2021; Flick, 2018; Hennink et al., 2020). Qualitative research was chosen because the focus of research is to understand meaning, concepts, and ideas (Cooper & White, 2012; Hannes et al., 2022) regarding digital transformation in the learning of tolerance fiqh in depth. Literature studies are used to excavate, interpret, and analyze a variety of relevant written sources, including Islamic education theory, tolerance fiqh, religious plurality, and the concept of digital transformation in higher education.

The source of research data consists of primary sources and secondary sources. Primary sources include classical and contemporary fiqh books, academic works on religious tolerance, digital transformation studies, reputable international journals, national education policies, and research reports on religious plurality. Secondary sources include scientific articles, proceedings, research institution reports, campus policy documents, as well as credible electronic sources such as the Scopus database, Web of Science, and DOAJ.

Data is collected through the following techniques: (1) Documentation, by collecting books, journals, articles, policy documents, and related research reports. (2) Digital literature search, which is searching for sources from online libraries, academic repositories, and international scientific publication portals. (3) Recording and coding, i.e. performing thematic recording of important concepts, theories, or findings from each reference.

Meanwhile, data analysis is carried out through several systematic stages (Ridder, 2014): (1) Data Reduction: selecting relevant literature, sorting out core information, and grouping themes such as digitization of education, fiqh tolerance, and religious plurality. (2) Categorization and Thematic Coding: identifying key themes such as digital transformation, interfaith dialogue, technology-based fiqh learning methods, and religious moderation. (3) Interpretive Analysis: interpreting the relationship between concepts using the framework of tolerance theory and digital transformation theory. (4) Conclusion Drawn: Compile a theoretical synthesis of how digital transformation affects the learning of tolerance fiqh in higher education in the context of a plural society.

RESULT AND DISCUSSION

Digital Transformation of Fiqh Education and Tolerance at Universities

Digital transformation in Islamic higher education is an inevitable global phenomenon. Universities around the world are moving towards curriculum digitalization, pedagogical innovation, and the use of technology to improve access and quality of learning (Eshet-Alkalai, n.d.). In the Indonesian context, digital transformation has had a significant impact on the teaching of tolerance fiqh, especially in an effort to build a moderate and inclusive religious understanding. Digitalization is not only about the use of technological devices in the classroom, but also an epistemological transformation of the way students understand and internalize Islamic teachings, including the values of tolerance, diversity, and coexistence.

The digitalization of education is not just the adoption of technology, but is a structural change in the learning process, knowledge formation, and relationship between teachers and students (Eshet-Alkalai, n.d.; OECD, 2023). In this context, tolerance fiqh education has shifted from a textual lecture model to a participatory, dialogical, and experience-based approach. Digital technology allows students to access Islamic literature from various sects, listen to lectures from world scholars, and participate in cross-border discussions that focus on harmonizing interreligious relations.

In Indonesia, the digitalization of Islamic legal education began massively when the COVID-19 pandemic prompted a shift in learning to virtual spaces (Thompson, 2013). In this phase, Islamic universities, including UIN, IAIN, and modern Islamic boarding schools, adopted *learning management systems*, video conferencing, and collaborative platforms. Interestingly, after the pandemic ended, most higher education institutions continued to maintain these digital innovations. This shows that digitalization is not just a crisis response, but an integral part of the modernization of Islamic education.

Digital transformation also enriches the curriculum of fiqh tolerance by enabling students to access digitized classical texts, such as al-Mughni, al-Majmū‘, al-Umm, and Bidayah al-Mujtahid.

Many universities provide access to digital libraries and academic databases such as JSTOR, Brill, and SpringerLink. Thus, students can compare classical, contemporary, and interdisciplinary fiqh perspectives in understanding issues of religious plurality.

In addition, digitalization increases the intensity of academic interaction (Bennett et al., 2008). Students can attend lectures by moderate scholars from the Middle East, Europe, and America. This broadened their understanding of the tradition of tolerance in Islam. Mubarak even stated that digitalization opens up space for "inclusive reformulation of religious interpretation" because students can see that Islamic traditions from different regions have different colors, but are still rooted in the principle of mercy.

However, the digitalization of Islamic higher education also presents new challenges, including: (1) Delegitimization of the authority of the ulama. The digital age allows anyone to claim religious authority. Digital media is accelerating the fragmentation of religious authority (Shadiqin et al., 2023). This has an impact on the religious consumption of students who are not fully able to sort out fiqh from valid and invalid sources. (2) Digital polarization. Social media has become a fertile ground for religious intolerance. Sahoo points out that religion-based polarization is increasing as algorithms amplify radical content. This is contrary to the purpose of fiqh education tolerance. (3) Dependence on technology. Digitization sometimes reduces the depth of *face-to-face interaction* which is very important in the study of fiqh, especially the understanding of the nuances of differences of opinion (*ikhtilāf*).

Despite its challenges, digital transformation still offers great opportunities to strengthen tolerance fiqh education. The key is to integrate technology critically, creatively, and based on religious ethics. Thus, Islamic higher education can give birth to a young generation that is moderate, critical, and able to manage diversity in the midst of the complexity of the digital era.

Learning of Tolerance Fiqh: Challenges and Needs in the Context of Religious Plurality

Indonesia is a country with the highest level of religious and ethnic plurality in the world. Pew Research Center data shows that Indonesia is in the category of countries with the highest religious diversity index, on par with India and South Africa.⁵ This plurality is wealth, but at the

same time a challenge in socio-religious relations. Higher education has a great responsibility to instill the value of tolerance through Islamic studies, including fiqh.

In fiqh, tolerance has a strong basis in both the Qur'an and the classical fiqh tradition. The concepts of *al-'adl*, *al-ihsān*, *ta'āyusy*, and *al-birr* are the foundations of harmonious relations between Muslims and non-Muslims (Farahat, 2025). Al-Mawardi, Ibn Qayyim, and Ibn 'Ashur provide an in-depth explanation of tolerance in the fiqh of social relations (*fiqh al-mu'āmalāt*). However, in the context of Indonesian universities, the problem does not lie in the availability of concepts, but in how these values are understood by students in a contemporary context.

The phenomenon of increasing intolerance in cyberspace is a big challenge. The Wahid Foundation report notes that the younger generation is the most vulnerable group to online hate narratives (Wahid Foundation, Tolerant City Index 2021 (Jakarta: Wahid Foundation, 2021), n.d.). Therefore, tolerance fiqh learning must be adjusted to the digital context of students.

Multicultural education must integrate the direct experience of interreligious interaction in order to be able to form an authentic social consciousness. This is important considering that students cannot only understand tolerance theoretically, but need to experience the reality of plurality firsthand, both through case studies, discussions, and digital dialogue.

There are several urgent needs in the learning of tolerance fiqh: *first*, epistemological needs. The understanding that scholars' differences of opinion are a blessing, not a threat (Tobroni & Lubis, n.d.), is an important foundation in learning fiqh tolerance. In the Islamic intellectual tradition, the diversity of views of scholars is not something to be avoided, but rather is seen as an epistemological wealth that enriches the dynamics of Islamic law. Students need to be trained to see *ikhtilāf* as the result of different *istinbāt* methodologies both in terms of the use of evidence, the rules of fiqh proposals, and the social context in which a school develops (Hallaq, 2009a, 2009b, 2013). Thus, they understand that differences are not an indication of the weakness of the sharia, but evidence of Islam's flexibility in dealing with the diversity of human reality.

Cross-sectarian fiqh learning is a very relevant pedagogical strategy to foster this inclusive attitude. When students study the various views of the sects, namely Hanafiyah, Malikiyah, Shafi'iyah, Hanabilah, and the Ja'fari, they learn that legal views can differ without denying the

validity of other views. This experience helped them understand the principle of *tasāmuḥ* (internal tolerance) which has been part of the scientific ethics since the beginning. Classical fiqh literature shows that scholars across sects respect each other and even take advantage of each other's opinions when social conditions demand legal flexibility (Kamali, 2020; Quraishi & Kamali, 2000).

In addition, cross-sectarian fiqh learning fosters historical awareness that Muslims throughout history have never been uniform in religious practices. The historical narrative of Islam shows that Muslim societies have coexisted in a diversity of fiqh views without meaningful conflict, as long as there is a principle of mutual respect and openness of argument. Through this approach, students can internalize that the differences of scholars are not a source of fragmentation, but an opportunity to broaden their horizons and understand *maqāṣid al-sharī'ah* more comprehensively (Auda, 2008).

Therefore, inclusive tolerance fiqh education must place the diversity of schools as a source of value and not a threat, so that students develop into wise, critical, and tolerant individuals in the face of diversity of thought in Islam.

Second, digital needs. Training students to understand the difference between scholars as grace also requires a paradigm shift in the learning process. So far, some students have come with the frame of mind that fiqh must be uniform and the existence of differences shows the weakness of argumentation. This paradigm needs to be reconstructed through a pedagogical approach that emphasizes that *ikhtilāf* is born from the breadth of methodology, not from the imperfections of sharia. Lecturers play a role in directing students to see how previous scholars scientifically debated, but still maintained scientific manners. For example, they can trace how Imam Shafī'i appreciated Imam Malik's opinions despite their frequent differing views, or how Hanafiyah scholars took the opinions of other sects when the social context demanded a more flexible interpretation.

This learning is also very relevant in the context of Indonesia's pluralistic Muslim society, both in terms of ethnicity and religious traditions. The diversity of practices that have developed in various regions ranging from religious practices in Aceh, Java, Madura, to Kalimantan shows

that the diversity of fiqh has been part of social reality for a long time. Students who understand this history will not be trapped in the attitude of considering other groups as wrong or heretical just because of different opinions. Instead, they will see differences as spaces for dialogue, not conflict.

In addition, cross-sectarian understanding strengthens students' ability to respond to contemporary issues (Ali, n.d.; Duderija, 2014; Farahat, 2025). Since modern problems do not always have a single answer, methods built from various schools give them a more adaptive frame of mind. For example, issues related to digital technology, bioethics, or interreligious relations often require the flexibility of legal approaches that are not always available in one school alone. Thus, students who are familiar with cross-sectarian perspectives are better prepared to formulate religious solutions that are relevant, moderate, and oriented to the public benefit.

Through this process, tolerance fiqh education has formed a generation of Muslim intellectuals who are not only able to understand Islamic law in depth, but are also wise in managing the diversity of thought in modern society.

Third, psychosocial needs. The development of interfaith empathy is one of the main goals in learning fiqh tolerance, especially in the university environment which is a space for interaction for students with diverse cultural and religious backgrounds. Interfaith empathy not only means the ability to understand the other party's beliefs, but also includes the emotional and intellectual sensitivity to respect their religious experiences. In this context, Turner's *theory of Intergroup Contact* becomes a very relevant framework (Tajfel & Turner, 2004). Turner states that prejudice can decrease significantly when there is contact between groups under equal conditions, oriented towards common goals, accompanied by cooperation, and supported by social and institutional norms.

These principles can be applied in the learning of tolerance fiqh through various pedagogical strategies. For example, lecturers can design interfaith dialogues that bring together Muslim and non-Muslim students in virtual and face-to-face spaces, with equal positions as participants in academic discussions. In this interaction, each participant is given the opportunity to present his or her religious perspective openly, while listening to the other party's views without pressure or

domination. When this process takes place in an atmosphere of mutual respect, students will find it easier to build empathy and reduce negative stereotypes that they may have had.

Moreover, cross-faith project-based activities—such as group work to analyze cases of intolerance, formulate policy recommendations, or create digital anti-discrimination campaigns can strengthen cooperation between students from different backgrounds. As they work toward a common goal, the boundaries of exclusive identities merge into productive collaboration. It is in this context that interfaith empathy grows not only from theory, but from direct experience (*experiential learning*) (Chanifah, 2020b, 2020a; Chanifah et al., 2021).

Thus, the learning of tolerance fiqh that integrates the Allport principle not only reduces prejudice, but also builds the moral maturity of students in responding to religious plurality as a reality that must be respected and managed wisely.

Fourth, pedagogical needs. In learning tolerance fiqh, the role of the teacher is not only limited to delivering the material cognitively, but also must design methods that touch on affective and dialogical aspects. The cognitive approach is indeed important to provide a theoretical basis in the form of fiqh concepts, shar'i postulates, the principles of *maqāṣid al-sharī'ah*, and an understanding of religious plurality. However, intellectual understanding alone is not enough to form a tolerant attitude. As expressed in holistic education theory, behavioral and attitude change can only be achieved if the learning process also touches the emotional realm, values, and social experiences of students (Ajayi, n.d.; Chanifah & Samsudin, 2019; Conklin, 2005).

Thus, teachers need to create a learning environment that allows students to feel, experience, and internalize the values of tolerance directly. On the affective dimension, teachers must provide space for students to conduct personal reflection, understand any religious biases they may have, and develop sensitivity to the experiences of other religious groups (Chanifah et al., 2021). This reflection can be facilitated through reflective journals, small group discussions, or case studies that illustrate moral dilemmas in the context of interfaith relations. When students are emotionally engaged, the values of tolerance are no longer just abstract norms, but part of their self-disposition.

Furthermore, a dialogical approach must be a core element in learning fiqh tolerance. The dialogical education model inspired by Paulo Freire emphasizes the importance of an egalitarian

relationship between teachers and students, as well as horizontal interactions between students (Freire & Macedo, 2014). In the context of tolerance fiqh, this approach encourages students to practice expressing opinions in manners, listening to different views, and building arguments critically but still respecting differences. Methods such as *interfaith dialogue*, structured debate, and *problem-based learning* are very effective in fostering these skills.

Thus, a learning design that combines cognitive, affective, and dialogical dimensions will result in a more comprehensive educational process. This model not only enriches students' knowledge of tolerance in fiqh, but also shapes their character and social sensitivity as prospective Muslim intellectuals who are ready to live in harmony in the midst of a pluralistic society.

Thus, the learning of fiqh tolerance is not only a matter of understanding fiqh, but a matter of how students are formed to become citizens with a moderate and inclusive character.

Digital-Based Fiqh Tolerance Learning Model

Digital transformation demands a learning model that not only moves materials to digital platforms, but redesigns the student learning experience. Mayer showed that multimedia learning has been shown to improve deep *learning* because it combines visuals, text, and narrative.⁹ This principle is relevant in tolerance fiqh education.

Here are three of the most effective digital-based learning models:

1. Blended Learning of Tolerance Fiqh

The *blended learning* model combines face-to-face and digital learning. Graham called this model the most adaptive form of education in the modern era. The integration of face-to-face sessions and digital learning in the teaching of tolerance fiqh offers a more comprehensive pedagogical model to build a mature religious understanding among students. In the face-to-face session, lecturers and students were involved in *tahqīq fiqh*, which is an in-depth study of classical and contemporary books, postulate analysis, and critical dialogue on the limits and concepts of tolerance in the treasures of Islamic law (Duderija, 2014). This approach is important because the scientific tradition of fiqh demands a process of transmission of knowledge through face-to-face that allows for direct clarification, deliberation, and validation of understanding. This session is a

space for students to hone their legal reasoning (*fiqh reasoning*) and the skills of taking *istinbāt* from primary sources.

Meanwhile, the digital session broadens students' horizons through simulations of intolerance cases taken from actual contexts, both national and global. By utilizing the online platform, students can access international literature, human rights reports, and cross-faith research results that enrich their perspectives on the issue of tolerance. Digital learning including virtual forums that bring students together with academic partners from different faiths helps to broaden cultural sensitivities and facilitate more egalitarian dialogue. This model is in line with recent research findings showing that *blended learning* improves students' analytical skills, social empathy, and digital literacy skills on ethical and religious issues.

The combination of these two sessions creates a learning experience that is more flexible, adaptive, and relevant to the needs of the times. Students not only understand tolerance as a normative legal concept, but also as a value that must be implemented in pluralistic social dynamics. Thus, the tolerance fiqh learning model based on *blended learning* is able to form graduates who have intellectual competence and human sensitivity in a balanced manner.

2. Digital-Based Problem-Based Learning (PBL)

The PBL method encourages students to solve real problems. PBL can improve critical and analytical thinking skills. In the learning of tolerance fiqh, case analysis is an important method to connect the normative principles of fiqh with complex social realities. Students are trained to study various contemporary issues that often trigger friction between religious groups, such as conflicts over the establishment of houses of worship, hate speech on social media, polemics of religious conversion, and forms of discrimination against minority groups. Each case demands a multidimensional approach that integrates the perspective of jurisprudence, human rights principles, and Islamic ethics, so that learning does not stop at textual understanding, but develops into a contextual understanding that is responsive to the challenges of the times.

In the case of the establishment of houses of worship, for example, students are invited to study the provisions of jurisprudence regarding religious freedom (*hurriyat al-dīn*) and the views of classical scholars on interreligious relations, then compare them with state regulations and

international human rights standards (An-Na? Im, 1990; Hazri, n.d.; Khaliq, 2004). Thus, they can critically assess when a societal rejection is based on valid legal arguments or precisely on social prejudices and fears. Likewise, in the case of hate speech on social media, students explore the limits of freedom of opinion in Islam and the principle of prohibition on spreading *slander*, *ghibah*, and provocations that damage social cohesion.

The polemic of religious conversion and the issue of minority discrimination also provides ample room for ethical reflection. Students are asked to identify basic sharia values such as justice (*al-`adālah*), benefit (*al-maṣlahah*), and respect for human dignity (*karāmah insāniyyah*) as the main considerations in responding to these cases. With this approach, they learned that tolerance is not just a memorized normative concept, but a pragmatic attitude that must be understood through social context, critical analysis, and Islamic ethical values. This model ultimately shapes students who are not only academically intelligent, but also morally mature in the face of the diversity of modern society.

3. Virtual Interfaith Dialogue

This model utilizes digital space to hold dialogues between students of various religions. Targeted and equal contact is the most effective way to reduce prejudice. The integration of virtual dialogue in tolerance fiqh learning provides a more lively, contextual, and relevant learning experience to the dynamics of interfaith relations in Indonesia. Through a structured online forum, students have the opportunity to interact directly with non-Muslim participants, both from academics, interfaith activists, and students from other campuses. This interaction becomes an important space to understand different religious perspectives authentically, not just through literature or secondary explanations. The experience of hearing direct narratives from other parties encourages students to develop intellectual empathy and awareness that plurality of beliefs is a social reality that cannot be understood through a monological approach.

The virtual dialogue process also encourages the *deconstruction* of stereotypes—both stereotypes of non-Muslims and non-Muslim stereotypes of Muslims. In many cases, students realize that religious prejudices that have been formed are often born from a lack of communication and information disclosure. Guided by lecturers, they learn to re-test initial assumptions through

data, fiqh texts, and field experiences, so that the learning process not only expands knowledge, but also builds *self-reflection* on their own social and religious biases.

In addition, virtual dialogue serves as a vehicle for practicing the manners of interfaith dialogue a skill that is highly emphasized in classical Islamic ethics, particularly in the *tradition of al-jadal al-hasan* or good debate. Students learn to respect the interlocutor, use valid arguments, and avoid offensive polemics. They also understand the boundaries between da'wah, academic discussion, and advocacy of human values, so that dialogue runs productively and does not fall into extreme relativism.

Thus, virtual dialogue is not only an additional method, but a pedagogical instrument that enriches the learning of tolerance fiqh, making it more interactive, critical, and responsive to the reality of pluralistic society.

CONCLUSION

The digital transformation model of tolerance fiqh education must be designed as a comprehensive approach that combines the substance of fiqh, religious ethics, and digital skills. This approach paves the way for Islamic higher education to prepare a young generation that is moderate, critical, and ready to contribute to strengthening peaceful and inclusive religious life in Indonesia. The resulting policy recommendations can be the basis for curriculum development, lecturer training, and learning platform innovation that supports the realization of a fiqh education ecosystem that is adaptive to the challenges of the digital era.

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