



INSTILLING TOLERANCE IN SCHOOLS THROUGH INCLUSIVE RELIGIOUS EDUCATION

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ABSTRACT

This article is an in-depth study discussing the importance of religious education, especially the Islamic religious education subject based on inclusivism, and the involvement of teachers in schools in instilling tolerance among students. Through literature searches and reflections on contemporary issues, the author finds that inclusive education is a form of education that allows students to open their vision to wider horizons, making them able to cross the boundaries of ethnic groups or cultural and religious traditions so that they can consider “humanity” like a family that has differences and similarities in ideals. Religious education which is based on the value of inclusivism may provide spiritual and emotional awareness to students to accept and appreciate differences, and have the willingness to coexist and work together in pluralism while putting forward the value of religious moderation in social life. Religious teachers should lead students to understand religion as a “source of meaning” not just explain religious symbols and identities. In addition, educational institutions should introduce the concept of tolerance based on the values of pluralism as an affirmative attitude to religious and cultural pluralism.

Keywords: Inclusive, Religious Education, School, Tolerance.

INTRODUCTIONS

The plurality and diversity of religions and cultures in Indonesia sociologically and anthropologically are an inevitable social reality. To ensure that social capital is not counterproductive to the establishment of a peaceful and harmonious national order, it needs efforts to develop an awareness of the plurality of religions so that the positive potential contained in this diversity can be actualized correctly and appropriately. The most important thing is to provide a deep understanding, especially to the younger



generation, of the importance of promoting tolerance and togetherness in a plural environment (Baidhawry, 2007).

Education, especially religious education, is one of the most appropriate means to build awareness of religious plurality and to form an inclusive religious style and character which must be far from extremism and anarchism due to ideological differences (Gumiandari & Nafi'an, 2011). As a means of transfer of values and knowledge, religious education plays a role in transmitting religious knowledge and values that are significant for the development of the character of students on how to behave toward the reality of religiously pluralistic life which fundamentally rests on the openness and prejudice against "outside" truths so that both may combine to establish conducive and productive religious attitudes and behaviors amid the dynamics of diversity in this world, specifically in Indonesia (Zainiyati, 2016).

In this case, there is a need for constructive criticism and a review of the paradigm of religious teaching in formal schools. Islamic religious education as one of the national subjects taught from kindergarten to university level has not been spared from scathing criticism in terms of theoretical study in both the normative and historical aspects (Afifuddin & Burga, 2022). Religious education is loaded with normative and historical-empirical content. Therefore, it is very interesting to review, observe, and examine the paradigms, concepts, and thoughts of religious education offered by the curriculum, syllabus, literature, and teachers in the era of pluralism (Edwards & Hobson, 2019).

In particular, it is interesting to observe to what extent the role of religious education with all its instruments, curriculum, syllabus, institutions, facilities, and teaching staff in responding to the plurality of religions and the occurrence of social conflicts that stem from the thickening of barriers to religious ideological differences (Damopolii & Burga, 2020). What is very concerning is the phenomenon of religious teaching in educational institutions (schools), which shows an indication of exclusivity in which non-Muslim students are forced to leave the classroom if the teacher is Muslim



and delivers lessons about Islamic teachings, or vice versa. If this phenomenon continues to occur, instead of achieving understanding and togetherness among students on universal human values, there will be a negative stigma against other religions and truth claims in their respective religions (Burga & Damopolii, 2022).

RESULTS AND DISCUSSION

A. Religious Pluralism: A Necessity

It is undeniable that we only have one earth as a place for humans to live. In addition, Allah Swt has set an irreversible provision that the earth is inhabited by humans consisting of various tribes, races, languages, professions, cultures, and religions. Thus, plurality is an unavoidable phenomenon. This diversity exists in various spheres of life, including religious life. The plurality does not only occur in the scope of large social groups (e.g., the people of a country) but also appears in small spheres, such as households. It means that individuals in one household may adhere to different religions (Effendy, 2011).

In Islam, the plurality of religious people and religions is accepted as a historical fact that is principally colored by the plurality of human life itself, whether plurality in thinking, feeling, living, or acting. Therefore, from the normative side, the main doctrine of Islamic teachings is one, namely the Qur'an, originating and relying on Allah Swt. However, when the doctrine succumbs to the realities of people's lives, the understanding, interpretation, and implementation of the doctrine will fully rely on the reality of human life, which differs from one another and varies in their level of thought, social life, economic status, politics, and others. For this reason, the application of Islamic teaching by people living in the coastal area will be different from those applied in the interior area. Likewise, the understanding believed by the agrarian people will be different from that understood by the industrial people (Knott, 2009).



In his writing “Building Pluralist Theology” (Indonesia: *Membangun Teologis Pluralis*), which was published by Media Indonesia, said that nowadays, it is increasingly difficult to find a country where all people adhere to a uniform religion. Even if there is a society that only adheres to one religion, the plurality can occur at the level of interpretation of the teachings of that religion. This plurality in the interpretation area will in turn give birth to plurality at the level of actuality and institutionalization (Ghazali, 2009).

According to Ghazali, what is needed in facing an increasingly pluralistic world is not a strategy of how to distance oneself from the existence of plurality but how to deal with a plurality. In this case, Islam teaches the importance of harmony & tolerance and rejects violence & discrimination (Ghazali, 2009)

Islam guarantees the existence of a plurality of ways of life and legal systems that are enforced by every human community in line with the socio-cultural conditions that surround them. Every human group has particular rules and norms relating to aspects of belief in divinity, behavior, social interactions, and shared moral values. Only Allah Swt knows and can explain on Judgment Day why people differ from one another, including the difference in religion.

Responding to differences and pluralism optimistically and positively by finding commonalities as much as possible and avoiding conflict is the essence of inclusivism. The rejection proposed by some groups on inclusivism is caused by worries and traumatic experiences with atheism that are considered to originate from secular-western philosophy with the assumption that the idea will lead Muslims to deviate from fundamental Islamic values. In substance, pluralism does not contradict the values of *tasâmuh* and *takâful* ‘intimate which are sourced from the Qur’an (Ruslan et al., 2022).

Inclusivism, according to Misrawi, exists to build tolerance amidst differences and diversity. Inclusivism views differences as one of the



causes of conflict between people or between groups of people. Therefore, an inclusive attitude is needed to make difference as a potential for tolerance. Furthermore, the difference can be used as a means to advance society, getting them out of backwardness and adversity (Misrawi, 2007)

As a historical-sociological fact, plurality, according to Rachman, cannot be understood simply by saying that our society is pluralistic, diverse, and consists of various tribes and religions, which only conveys the impression of fragmentation, not inclusiveness. Inclusivism also should not be understood as a negative good by considering its usefulness to get rid of fanaticism (Rachman, 2004),

B. Inclusivism in the Context of Religious Pluralism

Inclusivism should be understood in its position as the main foundation of pluralism, namely genuine engagement of diversity within the bounds of civility. Furthermore, inclusivism is also a must for the safety of mankind, among others, through the mechanisms of care, supervision, and consideration (Hakim, 2019).

To get a complete understanding of diversity inclusivism, it is very urgent to understand the consequential aspects of the diversity system. As concluded by Rachman after digging into studies on religious sciences, at least three attitudes of diversity determine the ideological structure of pluralism, namely exclusivism, inclusivism, and parallelism (Rachman, 2004). In its historical reality, Christianity is a religion that has had a long struggle with this issue. In the 90s era, the discourse of inclusivism is also very much alive in the tradition of Christian thought, in which other religions (e.g., Islam) can take lessons from the Christian struggle (Race, 1986).

The first attitude that may determine the ideological structure of pluralism as previously mentioned is exclusivism. This attitude is a Christian view that Jesus is the only legitimate way to salvation. In the Gospel (John [14]: 6), it is stated the words of Jesus "I am the way and the



living truth. No one comes to the Father except through Me.” There is also another saying, “And salvation is in no one but Him, for there is no other name under heaven hence the term No Other Name which is given among men by which we must be saved” (Acts of the Apostles 4:12). These verses in the perspective of people who have the exclusive attitude are often interpreted literally.

This view has been known for a long time even since the first century from the church which later got formulations, such as *extra ecclesia nulla salus* (there is no salvation outside the church), and is related to the future: *extra ecclesia nulla prophet* (there is no prophet outside the church). This view was then confirmed at the Council of Florence in 1442 (Gentry II & Min, 2018).

The second is inclusivism. This paradigm distinguishes between the salvific presence and activity of God in the traditions of other religions, in which God’s salvation and activity are wholly in Jesus Christ. The leading theologian who holds this view is Karl Rahner.

In Islam, inclusiveness is held by carrying out completely the meaning of Al-Islam as an attitude of complete submission to God, regardless of what religion he/she adheres to. In conclusion, inclusive Muslims adhere to the view that the religion of all prophets is one. Their view is based on the Qur’an, specifically QS. Ali Imran (3) verse 64 about the indication of the meeting point between religions, in which each religious group has a respective place in their *syir’ah* (path to truth) and *minhaj* (way or method of traveling to the truth). According to inclusive Islamic thinkers, Allah Swt does not allow the presence of human equality in all things (monolithism), as stated in QS. Al-Maidah (5) verse 48. The existence of differences should become a motivation to compete by doing various goodness. Only Allah Swt may judge and explain these differences (Mohamed Bin Ali, 2018).

The third is parallelism. This paradigm believes that every religion (other religions outside of Christianity) has respective ways of salvation.



Therefore, the claims that Christianity is the only way (exclusive) and Christianity complements or fills other paths (inclusive) must be rejected for theological and phenomenological reasons (Bakar, 2016).

Alwi Shihab also states that, in inclusivism, the most important thing is not merely an understanding that refers to the reality of the existence of pluralism but also active involvement in that plurality. This participation is shown through a positive-interactive attitude in a pluralistic environment, not claiming and monopolizing the truth, and being open to existing differences (Shihab, 1999).

Having objective interpretations of the sacred texts of various religions shows that, although their religions and beliefs are different, they have the same universal values. The presence of orders from all religions to their followers to always uphold truth and justice to all people, regardless of their religions, is proof that all religions have the same universal values. The presence of violations and deviations of religious adherents that are casuistic from these values is not a reason to accuse that their religion is bad or wrong. Therefore, there needs to be a clear differentiation and range between the basic values of religion and the behavior of religious people. In other words, the attitudes and behavior of religious adherents do not represent the value of the substance of their religion.

Conceptual differences between existing religions are a reality, which cannot be denied by anyone. Differences even the clash of conceptions occur in almost all aspects of religion, both in the field of the conception of God and the conception of the regulation of life. However, it is very unfortunate that this fact quite often triggers physical conflicts between people having different religions.

This kind of conflict is usually rooted in stereotyped views of one group against another. It is then followed by attempts to attack each other, kill each other, and burn down the houses of worship of enemies, and others. Some Muslims are considered radical, intolerant, and very



subjective people in viewing the truth that may be found in other religious groups besides them. Meanwhile, Christians are seen as aggressive and ambitious people who tend to dominate all aspects of life and seek to spread the last message of Jesus: “Go into all the world and preach the Gospel to all creatures!” (Martius (16):15).

The perspective of placing religion as a source of conflict has led to various attempts to reinterpret religious teachings and seek common ground at a certain level in the hope that conflicts between human beings will be suppressed if the “religious similarity” factor is prioritized. At the exoteric level (e.g., the aspects of sharia), each religion indeed has its respective uniqueness. However, at the esoteric level, they are similar. According to Mulkhan (2002), this concept views all religions as equally valid paths to God, including Islam and Christianity.

All religious teachings are principally good and ask to follow the good path. However, in reality, not everything that is considered good can meet and go hand in hand. Moreover, once in a while, there can be a conflict between one and the other. The reasons may vary. For example, what is considered good does not have to be true. In addition, what is right according to man is not necessarily justified by God.

Joachim Wach wrote that there are at least two views on the presence of religion in society: negative and positive. First, when religion is present in a community, division is inevitable. In this case, religion is considered a disintegration factor. One of the reasons is that it comes with a set of rituals and belief systems that have long spawned a separate community that is different from other religious communities. This sense of difference may even increase when the adherents of religion have arrived at the attitude and belief that the only true religion is the religion they embrace, while the others are wrong; If necessary, they should be hostile.

The second view is the opposite. From this standpoint, religion is considered to play a role as a factor in integration. In a society with high



tribal sentiments in which the law of the jungle applies, religion usually may play a role in providing new, more comprehensive bonds so that the pieces of old sentiments that are a source of division can be buried. Religions with standard belief systems, sacred ritual forms, and religious organizations in social relations have a very strong binding force for community integration (Wach, 1971).

Thus, from Joachim Wach's theory above, the issue of integration or disintegration of a nation by religious factors typically depends on the strength of one party's claim to be the most correct and the other to be wrong. Claiming to be safe in the afterlife while others are being punished by God is what is termed a truth claim. However, it must be recognized that the presence of Islam in Indonesia is a factor of integration that was able to erode previous tribal frictions.

Every religion contains teachings of exclusive claims, namely declaring that the religion they embrace is the truest (Madjid, 2009). They state that the truth should be based on God as the only source of truth. Ironically, because of having a different God, they claim the "superiority" of their respective God. On the sociological level, the claim may turn into a religious symbol that is understood subjectively and personally by every religious believer, which is no longer complete and absolute. Human plurality causes the truth to appear different when it is interpreted and discussed.

Tensions between the two groups of people with differences in religious views often occur until now. This is because the truth claim is placed not only on a metaphysical ontological level but also extends into the socio-political area. This fact makes stagnation in the role of religion in fighting for human values. This kind of condition is exacerbated by religious adherents who occupy themselves with exoteric and identity issues. In fact, according to Amin Abdullah, religious teachings are basic spiritual values (Ali, 2003).

Substantially, the main understanding of the inclusiveness of



religions is believing that all the truths put forward in a religion can be found in other religions. In other words, all religions are the same; Even though having different paths, they lead to the same goal. In the Qur'an, for example, it is illustrated that all the Prophets and Apostles were Muslims (people surrendered to Allah Swt) in the original (generic) sense. Meanwhile, in par excellence, Islam is viewed as an institutionalized form of religion, considering that all religions principally are the same. The difference lies only in the form of sharia (Madjid, 2009).

Righteous religion, according to Madjid is a religion that carries a message of universal humanity. That is the essence of inclusivism. In this case, Islam is a religion that has strong potential to build Kalimantan *sawâ'* with other religions because the Islamic teachings are about openness and mercy towards people of other religions. However, according to him, what must be developed is a kind attitude towards other groups, not prejudice. Prejudice (*suuzan*) is the main obstacle to the creation of an inclusive religious life. In addition, the most fatal fault is when the attitude becomes a strong theological view. This attitude is commonly referred to as "the theology of prejudice" (Misrawi, 2007).

Concerning Muslim relations with people of other religions, Fahmi Huwaidi formulated it into three realms of brotherhood (*khotbah*). The first is the realm of brotherhood because of having the same religion (i.e., Islam). In this sense, every Muslim is united in one belief system (theology) which is Islam taught by the Prophet Muhammad saw. The second is the realm of brotherhood due to worshiping God. This is a point of brotherhood that brings together all religious people who recognize the existence of a God who is transcendental, absolute, and holy. Muslims, Christians, and Jews, in this case, are brothers in the doctrine of divine revelation. The third is the realm of brotherhood as humans (*khotbah insâniyyah*). In this sense, all human beings, embracing either an Abrahamic religion or non Abrahamic religion, are brothers and sisters



bound by the name of humanity (al-Kattani, 1999).

It can be concluded that religious and social conflicts can be caused by several factors. The first is a truth claim. Every religion has its respective truth. Belief in truth is based on God as the only source of truth. Human plurality causes the truth to appear different when it is interpreted and discussed. It is because this difference cannot be separated from the various references and backgrounds of people who believe in it. They claim to have understood, possess, and implement the sacred values purely and consequently.

The second is the existence of the doctrine of jihad and the lack of tolerance in religious life. Some religious people often denounce the narrow and intolerant attitude of others who want to persecute them. On the other hand, they defend their rights by forcing and attacking people they consider deviant. Moreover, they consider killing the deviant as an obligation (*jihad*).

The third is the lack of understanding of pluralism and the rejection of plurality. In QS. Al-Baqarah (2) verse 148, society consists of various kinds of communities that have distinctive life orientations. Humans must accept cultural and religious diversity by giving tolerance to each community in carrying out their worship. Therefore, suspicions about the anti-plural and violent nature of Islam are completely unfounded.

According to Amal, the roots of the various riots are not solely religious reasons. Some stem from economic or political problems at the local level. However, at a later stage, religious exclusivism has been exploited to justify and expand the conflict. Due to the hegemony of exclusive religious understanding, whether among Muslims, Christians, or others, inclusive religious ideas should be promoted more intensively at the grassroots level (Amal, 2009).

Religious exclusivism, which is spread relatively evenly among ordinary people, cannot be used as a solid foundation for a plural society like Indonesia. This understanding is a very fragile foundation and



undoubtedly holds tremendous potential as a source of conflict and social disintegration. Therefore, it is the duty of educators and religious leaders, both collectively and individually, to formulate an inclusive theological system and sow its seeds in the wider community, especially students as the next generation. The religious systems expected to be put forward are those far from egoism and truth claims, opening for dialogue and partial differences between religious beliefs.

C. Religious Education, Inclusivism, and Tolerance in Schools

The relationship between education and the transformation & dynamics of society especially the attitude of respect for the religiously pluralistic environment in Indonesia is quite worrying (Effendy, 2011). The religious inclusive phenomenon, at one time, showed encouraging stages. However, at other times, what appears is a prolonged theological and political antagonism. The question that arises is “Why is the link between education and respect for religious inclusion not as strong as the link between education and social transformation?” The answer is that the innate role of education has been reduced to mere teaching. In reality, education emphasizes more cognitive things (i.e., mastery of academic subjects), not the development of the character of students on how to behave towards their surrounding environments which are religiously pluralistic (Hayadin et al., 2019).

Education as a process of empowering and cultivating individuals and communities is one of the most effective media to create a dynamic society in religious plurality. Furthermore, at the same time, it can be a trigger for religious conflict if it is carried out through an inappropriate process. Through education, humans are introduced to self-existence, relationships with others, nature, and God. Therefore, ideally, education, (read: Islamic religious education) that has been going on so far, should be able to anticipate and find solutions to disputes, murders, and others, which are rooted in, among others, religious issues.

However, the reality at this time only presents the seeds of conflict.



Furthermore, conflicts that arise when explored further tend to be caused by religious issues. Those conflicting actors make religion a powerful tool to incite riots. This is an indication of the “unsuccessful” Islamic religious education, especially in schools, in instilling religious ethical values, such as the principle of *rahmatan lil alamin*, in students. This is caused by, one of them, the operationalization of education which only tends to lead to how to instill religious doctrines by only using a dogmatic-theological approach (Ruslan, Bunyamin, & Achruh, 2022).

Although many religious educational institutions and formal schools teach comparative religion and Islamic religious education, it only reaches the cognitive understanding of each religion. The curriculum is only considered as a set of lessons that are mandatory to be completely taught from A to Z. In this matter, students are regarded sufficient to understand the lessons given only by knowing the concept of the divinity of each religion which tends to be exclusive, the concept of sharia with an emphasis on ritual aspects only with black and white claims of religion, and *halal/haram* of something. Students do not need to know how to behave outside their formal academics. However, their lives are more shaped and influenced by their respective religious understanding which theologically has exclusive, particular, and primordial characteristics. In this framework, the existing educational infrastructure theologically and academically is not relevant to the creation of students’ awareness of inclusiveness (Larassati, 2020).

The condition of exclusive religious learning and lack of dialogue is the reason for the establishment of the attitude of religious teachers and students in dealing with plurality and religious communities outside of them, which barely shows positive changes. Issues of mutual disbelief between groups of religious followers, accusations of being unsafe if following different religions, mutual apostasy, the truth that others hold being considered a threat, and mutual suspicion are still often found in the practice of any Islamic religious education openly or subtly.



To create a peaceful country, far from conflicts that can harm every citizen, it is necessary to carry out religious practices which are full of universal human values, such as *tasamuh*, *tawazun*, and *tawasut*. One of the ways to realize it is through implementing an Islamic religious education curriculum, especially in public schools, which contain religious teachings that are tolerant, inclusive, and moderate as the embodiment of Islam that is *rahmatan lil alamin*. This effort is carried out with the consideration that one of the roles and functions of religious education is to increase the diversity of students with their religious beliefs and to provide the possibility of openness to study and question other religions to the extent of fostering an attitude of tolerance. This means that religious education, in principle, also contributes and plays a very large role in instilling inclusive attitudes in students (Arsyad & Rama, 2019).

To provide an alternative to prevent the occurrence of violence and conflicts in the future, one of the approaches that can be put forward is the re-actualization of the philosophy of religious education in the sense that Islamic religious education is not merely a means of alleviating conflict and preventing it. Islamic religious education should play more than that, namely seeking to instill religious beliefs, values, and norms that aim to provide the understanding and the establishment of positive attitudes in interacting with people or communities with different religious and cultural identities (Zainiyati, 2007).

At the theological level, religious education needs to change the theological paradigm which is passive, textual, and exclusive, to theology that respects each other, acknowledges each other's existence, thinks and behaves positively, and enriches each other's faith. This aims to build the interaction of religious and inter-religious people who not only coexist in harmony and peace but are also willing to be active and proactive in humanity (Ruslan et al., 2022).

In the author's view, inclusive education is a form of education that



allows students to open their vision to wider horizons, making them able to cross the boundaries of ethnic groups or cultural and religious traditions so that they can consider “humanity” as a family that has differences and similarities in ideals. This is the education of basic human values for strengthening peace, independence, and solidarity.

Concerning religious education and the process of instilling the value of inclusivism, teachers or lecturers are not only required to be able to professionally teach the subjects they teach but they are also expected to be able to instill inclusive religious values in students. In the end, the implementation of these efforts is expected to generate a teaching and learning process at school/university that results in graduates who are not only proficient in the disciplines they practice but are also able to apply religious values in understanding and appreciating the existence of adherents of other religions and beliefs (Wahab, 2021).

Therefore, it is considered important to initiate inclusiveness-based religious education by highlighting the following characteristics (Rama, 2020).

1. Religious education must coexist and integrate with general education by inserting related religious values. This means that, in addition to highlighting the mastery of science, the religious character must also become an integral part, be mastered, and be applied in students' daily lives.
2. Religious education must also be set based on plurality. Therefore, the education given to students does not create a single understanding. In other words, it must include an understanding of religious reality.
3. Religious education must be determined as a series of efforts that revive a democratic system in education. This means that it is an education system that gives students the freedom to express their opinions responsibly.

To build an attitude of tolerance in schools, the author proposes and



recommends several postulates of thoughts and steps related to the curriculum, educational institutions, and the role of teachers in schools, as follows (Usri et al., 2021).

First, religious teaching at school or outside of school must provide a substantial understanding of the meaning and value of “religion” that has been introduced to students in their families and communities. Understanding the meaning of religion is important so that every student can distinguish and understand what is called “religion”, “the name of a religion”, and “religious teachings” (Zainiyati, 2007).

Religious education should instill an inclusive attitude in students that the values of all religious substances are good and noble. Differences occur when religious people focus their attention more on the formal institutions of their religion, not on their substance (Afifuddin & Ishak, 2022). Blind loyalty to the formalities of their religion makes people vilify & demean other religions and assume that only their religion has the right to live in this world.

Second, religious education, both at school and outside of school, have to focus on the substance of religious education itself. Religious learning should lead students to understand religion as a “source of meaning” not just an explanation of religious symbols and identities.

Third, the government and society need to stimulate inter-religious dialogue activities intensely and fairly by involving religious teachers from educational institutions and even the students themselves. This is deemed necessary because religious teachers are the spearhead of the establishment of tolerant character in students. Therefore, they must be involved directly in efforts to find common ground (*kalimatun sawâ*) and inter-religious understanding (Ma’arif, 2015).

Fourth, educational institutions should introduce the concept of tolerance based on the values of pluralism as an affirmative attitude to religious and cultural plurality. In this framework of thought, pluralism is indeed regarded as one level higher than tolerance. In other words,



tolerance does not need knowledge and understanding of “others”, while pluralism requires both knowledge and understanding of the religious traditions and cultures of other religious communities. Thus, tolerant people are not necessarily pluralists. Although tolerance is good and necessary in inter religious relations, it is not strong enough as a basis for intra and inter religious dialogue in building a peaceful civilization (Abdullah et al., 2022).

CONCLUSION

To create a peaceful country, far from conflicts that can harm every citizen, it is necessary to carry out religious practices which are full of universal human values, such as *tasamuh*, *tawazun*, and *tawasut*. One of the ways to realize it is through implementing an Islamic religious education curriculum, especially in public schools, which contain religious teachings that are tolerant, inclusive, and moderate as the embodiment of Islam that is *rahmatan lil alamin*.

It is the time for religious education, both at school and outside of school, to focus on the substance of religious education itself. Religious learning should lead students to understand religion as a “source of meaning” not just an explanation of religious symbols and identities. In addition, educational institutions should introduce the concept of tolerance based on the values of pluralism as an affirmative attitude to religious and cultural plurality.

Inclusive education is a form of education that allows students to open their vision to wider horizons, making them able to cross the boundaries of ethnic groups or cultural and religious traditions so that they can consider “humanity” like a family that has differences and similarities in ideals. This is the education of basic human values for strengthening peace, independence, and solidarity.



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