

Inclusive Religion Education In Building Tolerance From School

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Abstract

This article is an in-depth study of the importance of inclusive religion education and the involvement of teachers in schools in building attitudes and tolerance lives among students. Through the search for literature and reflection on contemporary issues, the author find that inclusive education is a form of education that allows students to open their vision to an increasingly broad horizon, able to cross ethnic group boundaries or cultural and religious traditions so that they can see "humanity" as a family have both differences and similarities in ideals. Religious teachers should lead students to understand religion as a "source of meaning", and not just an explanation of symbols and religious identity. In addition, school education should introduce the concept of tolerance which relies on the values of pluralism as an affirmative attitude towards religious and cultural pluralism.

Keywords: Inclusive, Religion Education, Tolerance, School

Introduction

Diversity of religion and culture in Indonesia, sociologically-anthropologically, is a necessary social reality. In order for social capital to not be counterproductive for the creation of a peaceful and harmonious national life order, efforts are needed to foster awareness of its religious plurality, so that the positive potential contained in that diversity can be actualized correctly and precisely. The most important thing is to provide deep understanding, especially to the younger generation, about the importance of promoting tolerance and togetherness in the condition of that plurality.

Education, especially religion education, is one of the most appropriate vehicles for building awareness of religious plurality and forming an inclusive pattern and attitude of diversity, far from extremism and anarchism due to ideological differences. Because, as a process of transfer of value and transfer of knowledge, religious education plays a role in transmitting religious knowledge and values that are significant for the development of students' character about how to behave in a religiously pluralistic way of life, which basically rests on the existence of openness and prejudice both on 'outside' truths. So that in turn the two combine to form a conducive and productive religious attitudes and behaviors amid the dynamics of diversity in this country.

Here, there needs to be an effort to criticize and constructively review the paradigm of religion teaching in formal schools. Religion education as one of the national sub-education taught from elementary school - even kindergarten-to tertiary education is not immune from theoretical studies, both from the normative and historical aspects. Religion education is loaded with the burden of normative content and historical-empirical content. Therefore, it is very interesting to review, examine and examine the paradigms, concepts and thoughts of religious education offered by the curriculum, syllabus, literature and the instructors in the field in the pluralistic era.

To what extent is the role of religious education with all its instruments, curriculum, syllabus, institutions, facilities and teaching staff, in responding to plurality (plurality) of religion and the occurrence of social conflicts that stems from the thickening of the divisions of differences in religious ideology? What is very concerning, the phenomenon of religious teaching in school institutions shows an indication of exclusivity where non-Muslim students are forced to leave the classroom if the instructor is Muslim and deliver material about Islamic teachings, and vice versa. If this phenomenon continues, instead of achieving understanding and togetherness among students on universal human values, what emerges is a negative stigma in other religions and truth claims on their own religion.

Plurality of Religion: A Necessity

It cannot be denied, the earth as a place of residence for mankind is one. However, it has become God's law that applies to the earth, its inhabitants consist of various tribes, races, languages, professions, cultures, and religions. Thus, pluralism is a phenomenon that cannot be avoided. Diversity exists in various living spaces, including religious life. Plurality does not only occur within the scope of large social groups such as the society of a country, but also in a small scope such as a household. It could be that individuals in one household adhere to different religions.

The plurality of religious and religious people themselves in Islam is accepted as a historical reality which is actually colored by the plurality of one's own life, both plurality in thinking, feeling, living, and acting. Therefore, if viewed from the normative side, the main doctrine of Islamic teachings is one, namely the Qur'an, sourced and relied on Allah the One and Only. However, when the doctrine is historical in the reality of people's lives, the understanding, interpretation and implementation of the doctrine fully rests on the reality of human life itself, which is different from one another and varied, both at the level of thought, the level of social economic and political life and the natural environment around it, so that the application of Islam on the coast will be different from Islam in the interior, and the application is different in an agrarian society with industrial society.

Abd. Moqsith Ghazali said that nowadays, it is increasingly difficult to find a country where all its people adhere to a uniform religion. Even if there is one community that only adheres to one religion, plurality can occur at the level of interpretation of the teachings of the religion. Plurality in this area of interpretation will in turn give birth to plurality at the level of actuality and institutionalization.

In the view of Abd. Moqsith Ghazali, facing an increasingly plural world, what is needed is not how to distance themselves from the existence of plurality, but rather how or

how to address that plurality. In this case, Islam teaches the importance of harmony and tolerance as well as rejects violence and discrimination (Ghazali, 2009)

Islam itself guarantees a plurality of ways of life and a legal system that applies to every human community in accordance with the sociocultural conditions that surround it. Every Ummah has particular rules and norms relating to aspects of belief in divinity, behavior and social interaction and moral values held together. Only Allah knows and can explain, on the Last Day, why humans differ from one another, and why human paths differ in religion.

Responding to differences and pluralism with optimism and positivity as much as possible finding similarities and avoiding conflict is actually the essence of inclusivism. This refusal as an inclusion of inclusiveness also has a lot to do with the worry and traumatic experience of Islam which is ascribed to Secular-Western philosophy, assuming that these ideas will lead Muslims to deviate from fundamental Islamic values, even if they are in substance. pluralism does not conflict with the value of *tasâmuh* and *takâful 'ijtima'i* derived from the Qur'an itself.

Inclusivism, according to Zuhairi Misrawi is present in order to build tolerance with diversity and diversity. Inclusivism views, because differences make people more likely to clash between communities and other communities. Therefore, an inclusive attitude is needed to make differences as potential tolerance, even more so to advance society from backwardness and adversity.(Misrawi, 2007)

As a historical-sociological fact, plurality, according to Budhi Munawar Rachman, cannot be understood simply by saying that our society is plural, diverse, consisting of various tribes and religions, which in fact only represent the impression of fragmentation, not inclusivism. Inclusivism also should not be understood merely as a negative good (negative good), only from its usefulness to get rid of fanaticism (Rachman, 2004)

Inclusivism in the Context of Religion Pluralism

Inclusivism should be understood in a position as the main fundamentals of pluralism, namely the true connection of diversity in the bonds of civilization (genuine engagement of diversity within the bound of civility). Even inclusivism is also a necessity for the safety of mankind, among others through the mechanism of care, supervision and consideration that it produces.

To get a complete understanding of inclusivism of diversity, it is very urgent to understand the consequential aspects of the diversity system itself. It was concluded by Budhy Munawar Rachman that in the study of religious sciences, there are at least three attitudes of diversity which determine the pluralism ideology (pluralism), namely exclusivism, inclusivism and parallelism. In its historical reality, Christianity is a religion that has a long struggle with this issue. And this era, the discourse of inclusivism is also very much alive in the tradition of Christian thought, especially in the 90s, where other religions, such as Islam, can take lessons from the Christian struggle (Rachman, 2004)

First, exclusive attitude. This attitude is the view of Christianity which states that Jesus is the only legitimate way of salvation (Wach, 1971). In the Gospel, the words of Jesus are mentioned: "I am the way and the truth that lives. There is no one who comes to the Father, if not through me. "There is also another expression, " And salvation is not in

anyone but Him, for under this heaven there is no other name - hence the term No Other Name- which is given to humans by which we can be saved "(The History of Messengers, 4.12). These verses in the perspective of an exclusive person are often read literally.

This view has been known for a long time, even from the first century from the church, which later received formulations such as *extra accessiam nulla salus* (no safety outside the church), also related to the future, *extra ecclesiam nulla propheta* (no prophet outside the church) . This view was confirmed at the Council of Florence in 1442.

Second, inclusive attitude. This paradigm distinguishes between the salvific presence and the activity of God in the traditions of other religions, with God's salvation and activity fully in Jesus Christ. The leading theologian who holds this view is Karl Rahner.

In Islam, it is known as being inclusive by absolving the meaning of al-Islam, as an attitude of complete submission to God, regardless of what religion it adheres to. In conclusion, Inclusive Muslims adhere to the view that the religion of all prophets is one. They adhere to the view of the Qur'an, namely QS. Ali Imran / 3: 64), about the meeting point of religions, in which each ummah has been assigned a *shir'ah* (the path to truth) and *minhaj* (way or the method of traveling to the truth). According to inclusive Islamic thinkers, Allah does not want human equality in all things (monolithicism), as stated in QS. Al-Maidah / 5: 48. The existence of differences is a motivation to race towards various goodness and God will assess and explain the various differences that exist.

Third, Parallelism. This paradigm believes that every religion (other religions outside Christianity) has its own path of salvation, and therefore claims that Christianity is the only way (exclusive), or that it complements or fills other paths (inclusive), must be rejected, for reasons theological and phenomenological reasons.

Alwi Shihab also hinted that in inclusiveness the most important thing was not merely in the form of an understanding that referred to the reality of pluralism, but also the active involvement in that pluralism. This participation is shown through a positive interactive attitude in a pluralistic environment, not claiming and monopolizing a truth, and being open to differences (Shihab, 1999).

An objective reading of the sacred texts of religions shows that although the names of religions and creeds differ, they have the same universal values. The command of all religions towards their followers to always uphold the truth, justice and welfare of mankind is proof that all religions actually have the same universal values. As for the violations and violations of the followers of the religion which are casuistic from these values, it is absolutely no reason to accuse that this religion or religion is bad and wrong. There needs to be differentiation and a clear range between the basic values of religion and the behavior of religious people. The attitude and behavior of "elements" of religious followers do not represent the value of their religious substance.

The difference in conception between existing religions is a reality, which no one can deny. The differences in the conception of that occur in almost all aspects of religion, both in the field of conception of God and the conception of the regulation of life. However, it is very unfortunate, this in fact, quite often triggers physical conflict between people of different religions.

Conflict is usually rooted in the stereotypical view of one group against another. Then followed by a drumming of hostility, which was followed by attempts to attack each other, kill each other, burn down the houses of worship of each enemy, and so on. Muslims are seen as a radical, intolerant, and very subjective people in seeing the truth which - perhaps - is in the people. While Christians are seen as aggressive and ambitious people who tend to master all aspects of life teachings and try to spread the last message of Jesus, "Go into all the world and preach the gospel to all creatures!"

The perspective on religion by placing religion as a source of conflict, has led to various attempts to reinterpret religious and then find common ground at a certain level, with the hope that conflicts between humans will be dampened if the factor of "religious equality" takes precedence. At the exoteric level - such as the aspect of Shari'a - religions are indeed different, but at the esoteric level, everything is the same. This concept then views all religions as equally legitimate paths to God, including Islam and Christianity (Ashori, 2013).

All religious teachings are basically good and invite to goodness. In fact, not all those who are considered good can meet and keep pace in line. In fact, once in a while there will be a conflict between one and the other. The reason is certainly various. For example, not being considered good is true. Also, true apa according to humans is not necessarily justified by God and other reasons that can arise.

Joachim Wach writes at least there are two views on the presence of religion in a situation, negative and positive. First, when religion is present in one community, division is inevitable. In this case, religion is considered a dis-integration factor. Why? One chapter was that he was present with a series of rituals and a system of trust which had long since spawned a separate community of people from different religious communities. This sense of difference intensified when the followers of a religion arrived at the attitude and belief that the only true religion was the religion that they embraced. While the others are wrong and if they can be opposed.

The second view is the opposite. It is precisely religion acts as various factors of integration. When people live in my tribe with high tribal sentiments, even there the law applies, usually religion is able to participate in giving new bonds that are more comprehensive, so that they are buried in pieces the old sentiment of the summers split earlier. Religion with a good belief system, sacred ritual forms, and religious organizations in social development have a very strong bond for community integration of national integration or disintegration by religious factors (Wach, 1971).

Thus, based on Joachim Wach's theory above, the issue basically depends on whether or not one party claims as the most correct, and the other is wrong. Claiming he survived in the hereafter, while the others got the torment of God. This is what is termed the truth claim. However, however, it is recognized that the presence and existence of Islam in Indonesia is clearly an integration factor as well as a very large conflict, which can erode the frictions of previous tribes.

Every religion contains the teachings of exclusive claims, namely claiming that the religion they embrace is the most true religion (Madjid, 1993). Beliefs about the right are based on God as the only source of truth, and ironically, they claim "superiority" each one. In the sociological level, claims turn out to be religious symbols that are understood

subjectively personally by every believer, he is no longer intact and absolute. Human plurality causes the face of truth to be different when it will be interpreted and interpreted.

Tensions between the two different camps often occur until now, this is due to the truth claim or the claim of truth placed not only limited to ontological metaphysics, but extends into the social and political realm. This fact makes stagnation for the role of religion to fight for human values. Such conditions are exacerbated by religious followers who concern themselves with exoteric and identity problems, whereas, according to Amin Abdullah, the birth of religion is fundamental spiritual values from the content of the teachings of religions (Ali, 2003)

Substantially, the notion of inclusive religion means believing that all the truths of other religions also exist in our religion. "All religions are the same - different paths leading to the same goal". Basically, all religions are the same (and one), although they have different paths for one and the same purpose. In the Qur'an, for example, it is illustrated that all the Prophets and Apostles were Muslims (people surrendered to Allah). All the religions of the Prophets and Apostles are Islamic, in the sense of being genuine (generic). While Islam par excellence is the institutionalized form of the same religion, so that all religions are actually one and the same. Differences are only in the form of sharia.

Straight religion, according to Nurcholish Madjid, is a religion that carries the message of universal humanity. That is the essence of inclusivism. In this case, Islam is a religion that has a strong potential to build sentences of 'salam' with other religions, because the teachings it carries are teachings about openness and respect for the people of other religions. It's just that, according to him, what must be developed is the attitude of kindness towards other groups, not worse off. Suspicion (*sú'udz dzann*) is a major barrier to the creation of an inclusive religious life. In addition, the most fatal is when that trait becomes a strong theology or religious view. This attitude is usually called "bad theology" (Madjid, 2009)

In relation to Muslim relations with other religious people, Fahmi Huwaidi, formulates it in three fraternal domains (*ukhuwwah*), namely: 1) The domain of religious brotherhood, in which every Muslim is united in a system of beliefs (theology) namely Islam taught by Rasulullah, 2) The fraternity of worship to God, which is a point of brotherhood that brings together all religious people who recognize the existence of a Godhead that is transcendental, absolute and holy. Muslims, Christians (Christians) and Jews, are brothers in the doctrine of divine revelation, 3) The realm of brotherly humanity (*ukhuwwah insâniyyah*), where all human beings, both divine and religious, both based on the Scriptures and based on human creation culture, in a single principle bond, namely humanity (Al-Kattani, 1999)

In analyzis, it can be concluded that social conflicts that are religious in nature can be caused by several factors, including:

First, the existence of truth claims (truth claim). Every religion has the truth. Belief about the right is based on God as the only source of truth. Human plurality causes the face of truth to appear different when it will be interpreted. Because this difference cannot be removed from various references and backgrounds of people who believe in it, they claim

to have understood, possessed, and even carried out purely and consequently the sacred values.

Second, the existence of the doctrine of jihad and the lack of tolerant attitudes in religious life. A cleric often denounces a narrow attitude and is intolerant of others who want to persecute him, on the other hand they themselves defend their rights by forcing and attacking people they consider to be deviant. In fact, they consider killing the deviant person as an obligation (jihad).

Third, lack of understanding pluralism and rejecting plurality. Al-Qur'an (QS.al-Baqarah / 2: 148) recognizes that society consists of various kinds of communities that have their own life orientations. Humans must accept cultural and religious diversity by giving tolerance to each community in carrying out their worship. Therefore, the suspicion about the nature of Islam which is anti-plural and violent, is very unreasonable.

According to Taufik Adnan Amal, the root of the various riots is certainly not entirely religious, but there are those that originate from economic or political problems at the local level. However, at a later stage, religious exclusivism has been exploited to justify and expand conflict. Because of the exclusive hegemony of religious understanding, both among Muslims, Christians or others, then inclusive religious ideas should be campaigned more intensively at the grassroots level (Amal, 2009).

Religion exclusivism, which is spread relatively evenly among lay people, of course cannot be used as a solid foundation for a pluralistic society such as Indonesian society. This understanding is a very fragile foundation and clearly holds tremendous potential as a source of conflict and social disintegration. Therefore, it is the duty of religious educators and leaders, both collectively and individually, to form a theological system that is inclusive and sows its seeds in the wider community, especially students as a generation of progressors. A religious system that is far from selfishness and truth claims, and opens vents to dialogue and looks open to partial differences between religious beliefs.

Religious Education, Inclusivism and Tolerance in Schools

The link between education and the transformation of society, especially the attitude of respect for the conditions of religious pluralism in the country, is sometimes worrying. Bakhtiar Effendi views the phenomenon of religious inclusiveness, at one time, showing encouraging stages. But at other times, what emerges is a prolonged theological and political antagonism. Why is the link between education and respect for inclusive religion not as strong as the link between education and social transformation? The answer is that education has been reduced to just teaching. The reality of education further emphasizes cognitive matters, mastery of academic subjects, not the development of students' character about how to behave in a religiously pluralistic environmental reality.

Education as a process of empowerment and civilization of individuals and society, is one of the most effective media to create a dynamic society in the midst of religious plurality and at the same time can be a trigger for religious conflicts if education is carried out through improper processes. Through education, humans are introduced to the existence of self, its relationship with others, nature, and God. So ideally, education (read: Islamic Religion Education) that has been going on so far, should be able to anticipate and

find solutions to the occurrence of disputes, murders, and others, which among others are rooted in religious issues.

However, the reality that arises during the current seeds of conflict, even conflicts that arise when traced further tend to be caused by religious issues and make religion a powerful tool to spark riots. This is an indication of the "unsuccessful" Islamic Education (PAI) especially in schools in instilling religious values as *rahmatan lil'alam* in students, one of which is caused by the operationalization of education which only tends to lead to how to instill doctrine religious doctrine by only using the theological-dogmatic approach.

Therefore, although many religious education institutions and formal schools teach comparative religion and Islamic religious education, it only reaches the cognitive understanding of each religion. The curriculum is something mandatory and complete to be taught A to Z. In this question the students are considered sufficient by knowing, for example, the concept of divinity of each religion which tends to be exclusive, the concept of sharia with an emphasis on ritual aspects solely with black-and-white claims of religion, and halal is forbidden. Students do not know how to behave outside of formal academic discipline. In fact, their lives are more shaped and influenced by their own religious understanding which theologically has exclusive, particular and primordial characters. Within this framework, the educational infrastructure that exists theologically and academically is not very relevant to the creation of awareness of students about that inclusion.

The conditions of exclusive religious learning and minus dialogue, are the reason for the attitude of religion teachers (religion educators) and also students in dealing with plurality and communities of followers of their outside religion hardly show positive changes. The issue of mutual infidelity between groups of followers of religion, accusations of not surviving if they embrace a religion other than those which they profess, mutual apostasy, the truth of others as threats and mutual suspicion are still often found in the practice of any religious education openly or smooth.

In an effort to create a peaceful country, far from conflicts that can harm every citizen, practice a religion that is full of the universal human values of *tasamuh*, *tawazun* and *tawassuth*, then what needs to be prioritized is to realize an Islamic religious education curriculum, especially in schools public schools, which contain teachings that are tolerant, inclusive, and moderate as the embodiment of Islam which is *rahmatan li al-alam*. The effort was carried out with consideration that one of the roles and functions of religious education was to increase the diversity of students with their own religious beliefs, and to provide the possibility of openness to study and question other religions to create tolerance. This means that religious education in principle also contributes and plays a very large role in developing inclusive attitudes in students.

In order to provide an alternative prevention of violence and conflicts in the future, one approach that can be put forward is the re-actualization of the philosophy of religious education, in the sense of religious education not merely as a means of mitigating conflict and preventing it. But more than that, religious education seeks to instill religious beliefs, values and norms that aim to provide an understanding and formation of a positive attitude in interacting with people or communities with different religious and cultural identities.

At the theological level, religious education needs to change the theological paradigm that is passive, textual, and exclusive, towards a theology of mutual respect, mutual recognition of existence, thinking and being positive, and enriching each other's faith. This is aimed at building interaction between religious and interfaith people who do not only coexist harmoniously and peacefully, but are also willing to be active and pro-active in humanity.

In the author's view, inclusive education is a form of education that allows students to open their vision to an increasingly broad horizon, be able to cross ethnic groups or cultural and religious traditions so that they can see "humanity" as a family that has both differences and similarities in ideals. This is the education of the basic human values for peace, independence and solidarity.

In terms of religious education with the planting of inclusivism values, a teacher or lecturer is not only required to be able to professionally teach the subjects he teaches. However, they are also expected to be able to instill religious values that are inclusive of students. In the end, with such efforts, the expected output from a teaching-learning process will be school graduates / universities who are not only competent in the disciplines they are engaged in, but also able to apply religious values in understanding and appreciating the existence of adherents other religions and beliefs.

Therefore, it is considered important to initiate inclusivism-based religious education by highlighting the following characters:

- a. Religious education must co-exist and integrate with general education by inserting related religious values. That is, in addition to highlighting their education with mastery of science, religious character also becomes an integral part and must be mastered and become a part of everyday life of students
- b. Religious education must also have a character as an education based on plurality. This means that education provided to students does not create a single understanding, including an understanding of religious reality.
- c. Religious education must have the character as an educational institution that enlivens the democratic system in education. An education system that gives students the freedom to express their opinions responsibly

In order to build tolerance in schools, the author initiated and recommended several thought postulations and steps related to curriculum and institutions and the role of teachers in schools, as follows:

First, religious teaching, both at the school and outside the school, must provide a substantial understanding of the meaning and value of "religion" that has been introduced to students in the family and community environment. An understanding of the meaning of religion is important so that each student can distinguish and understand what is called "religion", what is called "the name of a religion" and what is called "religious teachings.

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of religion is important so that each student can distinguish and understand what is called "religion", what is called "the name of a religion" and what is called "religious teachings.

Second, religious education, both at school and outside of school, it's time to focus on the substance of religious education itself. Religious learning should lead students to understand religion as a "source of meaning", and not just an explanation of symbols and religious identity.

Third, the Government and the community need to stimulate the activities of inter-religious dialogue intensely and equitably, by involving religious teachers and coaches of educational institutions, and even the students themselves. This is deemed necessary because teachers and religious educators are the spearhead of the formation of tolerant characters in students, and that is why they must involve themselves directly in efforts to find common ground (sentence of the saints) and inter-religious understanding.

Fourth, educational institutions should introduce the concept of tolerance that relies on the values of pluralism as an affirmative attitude towards religious and cultural pluralism. In this framework, pluralism is indeed a level higher than tolerance. Knowledge is not required for knowledge and understanding of "the other", while pluralism requires both knowledge and understanding of the traditions of religion and culture of other religious communities. Thus people who are tolerant are not necessarily pluralists. Although tolerance is good and necessary in inter-religious relations, tolerance and such are in fact not strong enough as a basis for intra-and inter-religious dialogue, in order to build a peaceful civilization.

Conclusion

In an effort to create a peaceful country that is far away from conflicts that have the potential to harm every citizen, practice a religion that is full of the universal human values of *tasamuh*, *tawazun* and *tawassuth*, it is necessary to prioritize efforts to realize the Islamic religion education curriculum, especially in schools general, which contains teachings that are tolerant, inclusive, and moderate as an embodiment of Islam which is *rahmatan li al-amin*.

Religious education, both at school and outside school, it is time to focus on the substance of religious education itself. Religious learning should lead students to understand religion as a "source of meaning", and not just an explanation of symbols and religious identity. In addition, school education should introduce the concept of tolerance which relies on the values of pluralism as an affirmative attitude towards religious and cultural pluralism.

Inclusive education is a form of education that allows students to open their vision to an increasingly broad horizon, to be able to cross ethnic groups or cultural and religious traditions so they can see "humanity" as a family that has both differences and similarities in ideals. This is the education of the basic human values for peace, independence and solidarity.

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