

INCLUSIVISM: ETHICAL VALUES OF FUTURE RELIGIOUS EDUCATION

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Abstract

Religious plurality and social pluralism in Indonesia are like a double-edged sword. On the one hand, it can strengthen social ties and cooperation between social joints, but on the other hand, it is very vulnerable to conflicts, both inter-religious and inter-religious groups. This paper describes how diversity also has an impact on educational institutions and the importance of providing moral awareness to students in schools to live side by side, in harmony and peace within the framework of plurality and humanity, especially in facing the social lifestyle in the industrial era 5.0. Inclusiveness is full of values of respect for differences, openness to accepting diversity, upholding humanity above individualistic interests, and a great willingness to blend in and stick together in brotherly bonds that actually should be used as ethical values in religious education in schools. Thus, the purpose of this paper which is sourced from in-depth social analysis and relevant literature studies is to provide understanding and awareness that religious education in school institutions should move from just formalistic-dogmatic learning to be a substantial learning, egalitarian and educates students to promote moderate, tolerant and inclusive attitudes towards religious diversity and avoid potential social conflicts. Building inclusivism in schools starts with creating a climate of religious education that is open to all and not divided based on the religion of the students. Furthermore, religious education puts forward human values and universal goodness to eliminate bad prejudice and hatred towards different communities.

Keywords: ethical value, future education, inclusivism, religious education

Abstrak

Pluralitas agama dan pluralisme sosial di Indonesia ibarat pedang bermata dua. Di satu sisi dapat mempererat ikatan sosial dan kerja sama antar sendi-sendi sosial, namun di sisi lain sangat rentan terhadap konflik, baik antarumat beragama maupun intraumat beragama. Tulisan ini memaparkan dampak keberagaman terhadap lembaga pendidikan dan pentingnya memberikan kesadaran moral kepada siswa di sekolah untuk hidup berdampingan, rukun dan damai dalam kerangka kemajemukan dan kemanusiaan, terutama dalam menghadapi gaya hidup sosial di masyarakat era industri 5.0. Inklusivitas yang sarat dengan nilai menghargai perbedaan, keterbukaan menerima keragaman, menjunjung tinggi kemanusiaan di atas kepentingan individual, serta kemauan yang besar untuk berbaur dan bersatu dalam ikatan persaudaraan harus dijadikan sebagai nilai-nilai etika dalam beragama pada pendidikan sekolah. Penelitian ini merupakan analisis sosial mendalam dengan studi literatur yang relevan. Hasil penelitian menunjukkan bahwa pendidikan agama di sekolah harus bergerak dari pembelajaran formalistik-dogmatis menjadi pembelajaran yang substansial, egaliter dan mendidik siswa untuk mempromosikan sikap moderat, toleran dan inklusif terhadap keragaman agama, dan menghindari potensi konflik sosial. Membangun inklusivisme di sekolah di mulai dengan menciptakan iklim pendidikan agama yang terbuka untuk semua dan tidak terpecah belah berdasarkan agama siswa. Selanjutnya, pendidikan agama mengedepankan nilai-nilai

kemanusiaan dan kebaikan universal untuk menghilangkan prasangka buruk dan kebencian terhadap kelompok yang berbeda.

Kata kunci: nilai etika, pendidikan masa depan, inklusivisme, pendidikan agama

INTRODUCTION

The diversity and plurality of religions and cultures in Indonesia are sociologically and anthropologically an unavoidable social reality. To ensure that social capital is not counterproductive to the establishment of a harmonious and peaceful national order in the era of industrial progress and information technology, it needs efforts to develop an awareness of the plurality of religions so that the positive potential contained in this diversity can be properly and appropriately actualized (Damopolii & Burga, 2020). The most important thing is to instill, especially in the younger generation, a deep understanding of the importance of promoting tolerance and togetherness in a plural environment (Afifuddin & Ishak, 2020).

Education, specifically religious education, is one of the most appropriate means of creating awareness of religious plurality and forming an inclusive religious style and character that must be far from anarchism and extremism based on ideological differences (Jackson, 2019). As a means of transfer of knowledge and values, religious education plays a role in transmitting religious knowledge and values relevant to the development of student's character on how to behave towards the reality of pluralistic religious life, which is essentially based on openness and non-prejudice towards "external" truths, so that both together can create productive and conducive religious attitudes and behaviors amidst the dynamics of diversity in this world, especially in Indonesia (Fruchtman & Park, 2020; Daher, 2022).

The relationship between education and the transformation & society dynamics-particularly the attitude of respect towards the religiously pluralistic environment in Indonesia-is quite worrying. Effendy (2011) argues that the phenomenon of religious inclusion shows encouraging phases at a certain time. At other times, however, it shows persistent theological and political antagonism (Effendy, 2011). 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 cognitive matters (i.e., mastery of academic subjects) rather than developing students' character in terms of their behavior toward their environment, which is religiously pluralistic (Daheri, 2022)

In actual practice, inclusive principles and attitudes, which should provide "fresh air" amid religious plurality, are interpreted in many contexts depending on the respective interests of the involved parties, which is only "realized" and "understood" as a discourse without being accompanied by a concrete form in the behavior of everyday life. As a result, inclusivism, which is expected to have the potential to realize the dynamics of religious life, shows the opposite (Winslade & Monk, 2000). The plurality of religions in Indonesia is increasingly vulnerable to conflicts, both between religions and between religious groups. Religious conflicts that arise are caused by each party emotionally claiming to be the most correct (truth claim) which then results in an attitude to dominate other groups (Nur et al., 2020).

METHOD

This study is qualitative research, using the method of literature review, based on the analysis of documents. The data was not gathered interactively through interaction with human data sources, but rather the researcher(s) combined, identified, analyze, and synthesized the data to provide interpretations of the concept, policy, and directly and indirectly observable events. The data sources were various documents in the form of journals, books, and other scientific works related to inclusivism as an ethical value of religious education in the future. The research approach used is a pedagogical approach to provide understanding and awareness that religious education in school institutions should move from just formalistic-dogmatic learning to be a substantial learning, egalitarian and educates students to promote moderate, tolerant and inclusive attitudes towards religious diversity and avoid potential social conflicts.

The documented data were then further processed using a content analysis method in three steps, namely data reduction, data display, and conclusion. In data reduction, relevant data on the main problems were selected that contained insights and significant theoretical developments. In addition, the data were presented in the form of narrative descriptions to provide understandable information. The information was compiled based on specific patterns that might be included in the conclusions. This meant that the data presented included an understanding of the researcher(s) in the context of a theoretical framework. The conclusions in this study were responses to problems that were formulated as major problems at the beginning of the study.

RESULTS AND DISCUSSION

The Face of Education in the Industrial Era 5.0 and Diversity in Schools

Human life has entered the era of the industrial revolution which has influenced the fundamental way of thinking, working, communicating, and interacting with one another. It can be said that, in the scale of the scope and complexity, there has been a shift in human lifestyle as a result of the transformation that is and will forever take place. Advances in the fields of information, communication, biotechnology, and materials engineering have accelerated tremendously and brought about radical changes in all dimensions of life (Bower & Christensen, 1996).

These global advances and changes lead us to enter a new era in which everything is driven by computerized and digitized systems. This condition allows the use of machines to ease the work of humans. Additionally, these things take place quickly and uncontrollably. This rapid change is what is now called the Industrial Revolution 5.0 which is an integration between the use of computers and internet facilities which currently have billions of users (Suharto, 2019).

In essence, the main problem caused by the current industrial revolution is the reduced use of human labor because almost all working activities are replaced by machines and are digitalized. Internet does not only facilitate access to help human activities but can be also exploited to be a profitable economic field. In addition, the results even exceed human work (Pewangi, 2016).

The world of education, after the presence of the phenomenon of disruptive innovation, is predicted to enter the era of digitalized education systems. As a result, teaching and learning activities will change completely. In addition, classrooms will evolve with digital learning patterns that provide a more creative, participatory, diverse, and comprehensive learning experience with the presence of new technologies that have

erased geographic boundaries and triggered the emergence of new ways to produce innovations (Aflisia et al., 2021).

The future of education in the industrial era is predicted to provide various ways to integrate cyber technology, both physically or non-physically, into learning processes. According to Fisk (in Hussin, 2018), there are several trends related to future education. First, the learning process can take place anytime and anywhere. Students can even study in their rooms without socializing with other people. Second, the learning process will be individual for each student. Third, students have a choice in determining how they want to learn. Fourth, students will be exposed to more project-based learning. Fifth, students will be exposed to hands-on learning through field experiences, such as internships, mentoring projects, and collaborative programs. Lastly, students will be more independent, forcing teachers to take on a new role as facilitators who will guide them through their learning process (Hussin, 2018).

The most important thing in dealing with education in the industrial era is the dimension of empowering school culture and social structure. This dimension is important in empowering the culture of students who are brought to school from different groups. In addition, it can be used to construct social structures that take advantage of the diverse cultural potential of students (Kosim, 2020).

Diversity, especially religion and ethnicity, in the school environment should be managed properly and with wisdom. The conditions of students who are “alienated” due to the virtual world (cyber) and the lack of opportunities to socialize in a real human atmosphere may make them vulnerable to having rigid, arrogant, and exclusive attitudes towards the existence of other people around them (Destriani, 2022). Therefore, Skeel (1995) argues the importance of multicultural-based education that leads to inclusivism. According to him, the goals of multicultural-based education are as follows. (1) To activate the school’s role in considering the diverse existence of students, (2) to assist students in establishing positive treatment of differences in cultural, racial, ethnic, and religious groups, (3) to provide resilience to students by teaching them decision-making and social skills, and (4) to help students build cross-cultural interdependence and give them a positive overview of group differences (Skeel, 1995).

Plurality and Weaknesses of Religious Education

According to Nashir (1997), conflicts that arise in Indonesia are influenced, among others, by social stratification, economic & political interests, religious understanding & interpretation, religious mobility, propagation, and religious beliefs. Thus, the triggering factor for conflict is more due to religious issues. Ironically, religion is often used as a propaganda tool to legitimize economic and political issues. As a result, religion loses its function as a guardian of love and salvation in a social system that seeks only wealth and power. In addition, through religious teaching, people can sow the seeds of hatred. Furthermore, such teaching also can make individuals who adhere to certain religions fall into a sectarian frame to hate followers of other religions (Jackson & Everington, 2017).

The plurality of religions in Indonesia is a crucial issue that must be considered. Awareness of the differences between one another is an attitude that needs to be instilled and developed in society so that the claim of right and wrong does not need to occur which may lead to religious conflict and develop into a wider conflict. On the other hand, plurality has the potential to “weaken” one’s faith if he/she does not have a high commitment to his/her religion. If inclusivism is a reality that must be faced, then it is important to understand it further (Destriani, 2022).

Education, as a process of empowering and cultivating individuals and communities, is one of the most effective media for creating a dynamic society in a plurality of religious

societies. Furthermore, at the same time, it can also be a trigger for religious conflict if conducted in an inappropriate process (Rahmat, 2018). Through education, humans are introduced to self-existence, relationships with others, nature, and God. Therefore, ideally, education (read: Islamic religious education) should be able to anticipate and find solutions to disputes, murders, and other conflicts stemming from religious issues, among others (Latif, 2016; Quezada & Romo, 2004).

However, the reality at this time only presents the seeds of conflict. Furthermore, the conflicts that arise upon closer examination are usually caused by religious issues. Those conflicting actors make religion a powerful tool to instigate unrest. This is an indication that Islamic religious education, especially in schools, is "unsuccessful" in teaching by instilling religious ethical values such as the principle of *rahmatan li al-'ālamīn* to students. One of the reasons for this is the operationalization of education, which only leads to how to instill religious doctrines by using only a dogmatic-theological approach (Damopolii & Burga, 2020)

Understanding religion by only using this approach will give birth to an exclusive religious attitude, resulting in no dialogue, partiality, blaming each other, and disbelieving each other. It eventually can form divisions of the groups of people, thereby generating new conditions with no cooperation and no social concern. In other words, what has often been highlighted is only the difference. Although each religion fundamentally has distinctive characteristics, the values of tolerance and togetherness in this difference have been less highlighted so far. Religious education becomes insulated in a narrow space (Arif, 2012).

Despite the fact that comparative religious education and Islamic religious education are taught in many official schools and religious educational institutions, only the cognitive understanding of the respective religion is achieved. The curriculum is a set of lessons that are mandatory to be completely taught from A to Z. In this case, it is sufficient for students to understand the teachings if they simply have a basic understanding of the concepts of the individual religion's exclusivist deity, the notion of sharia, which places a strong focus on ritual components and makes religious claims that can only be classified as halal or haram, black or white, and the concept of the law as a whole. Students lack social skills outside of their formal academic education. Additionally, their various religious understandings—which theologically have exclusive, unique, and primal characteristics—have a greater impact on how they live. According to this model, the existing academic and theological infrastructure in education is irrelevant for raising students' awareness of inclusivity. (Arif, 2012).

It is essential to follow religious practices which are full of universal human values, such as *tasāmuḥ*, *tawāzun*, and *tawassuṭ*, in order to build a peaceful country. Implementing an Islamic religious education curriculum, particularly in public schools, that promotes tolerant, inclusive, and moderate religious teachings as the embodiment of Islam represented by *rahmatan li al-'ālamīn*, is one way to achieve this (Larassati, 2020).

Every religious community should recognize that society is made up of different types of communities, each with different life orientations. People must accept the reality of religious and cultural diversity and tolerate each community in the practice of its worship. Therefore, suspicions about the anti-plural nature of Islam are very unfounded from an ideological point of view. If every Muslim deeply understands the plurality ethics contained in the Qur'an, there is no need for tension, hostility, and conflict to occur against other religions as long as they do not force each other (Islam, 2020; Bakar, 2016).

By considering the important role of an inclusive attitude to be able to recognize and respect differences (plurality) and having a theological basis from the Qur'an and other holy books, inclusive theology is highly important to be instilled in students through religious education. It is because the problem of theology is still causing confusion among religions. The theological problem that confuses is the presumption that Islam is the true religion of God, while others are only human constructions.

Inclusivism as an Ethical Value of Religious Education

Islamic religious education is an integral part of education and serves to foster the understanding needed by people with different faiths while strengthening the orthodoxy of faith for them (Dodger, 1982). This means that Islamic religious education is a means to explore the nature of religious beliefs in the educational process and specifically to question the existence of a part of faith education in society. Islamic religious education, therefore, should be able to reflect inclusive issues by transmitting values that can foster tolerance, openness, and freedom in the younger generation.

The school organization and its atmosphere must be able to realize the path to personal and social life. School people must be able to practice something that has been taught. Thus, the school environment can be used as a model for students to learn by doing. In schools, students should be able to learn the existence of general curricula in heterogeneous classes. This is needed to encourage ideal equality, build a feeling of equality, and ensure input from students with different backgrounds (Larassati, 2020).

Unfortunately, Islamic religious education –as one of the national subjects taught from kindergarten to university level– has not been spared from scathing criticism from various parties. Because Islamic religious education is full of empirical normative and historical content, it is necessary to review and examine the “paradigm” and “concept” of Islamic religious education thought offered by the curriculum and syllabus performed by teachers in the era of plurality (Arif, 2012). This should be paid more attention to if these efforts are related to the search for the seeds or roots of conflict and social unrest in a plural society. Therefore, it is necessary to examine how the management of educational institutions and educational practitioners understand the issues of religious plurality and how they include these issues in the curriculum and learning syllabus. This condition then raises the question: “Why is the religious education subject in formal educational institutions not fully successful in guaranteeing the establishment of a more peaceful and tolerant life?” In reality, today’s students are more vulnerable to being triggered to commit violence based on the religious doctrines they understand.

The inter-religious dialogue program, which has been driven by the government, seems to have less involvement of religious teachers in each of the dialogue processes. Perhaps, they are considered not too important, have no selling power, are assumed too low or not at their level to be invited to sit together in dialogue and discuss the issue of religious plurality, are regarded not to have a large mass of audiences, and are viewed not to have a strategic role in disseminating new ideas. Furthermore, inter-religious dialogue is still limited to only involving elite figures of religious organizations and respected community leaders, such as scholars, monks, priests, youth leaders, government officials, intellectuals, and college students. Such dialogue forums rarely involve teachers of religious education (Purnomo & Solikhah, 2021). They, as the spearhead of Islamic religious education from kindergarten to university levels, have barely been touched by the wave of struggles of religious thought and discourse around the issue of pluralism and inter-religious dialogue over the past decades.

As a result, they generally only teach religious subjects with the same materials, methods, and ways with their basic assumptions, beliefs, and presumptions that students,

society, and people outside of school seem to live in a homogeneous community that is not religiously heterogeneous. What teachers teach in the classroom seems irrelevant and even counter-productive to the phenomenon of suspicion and hatred among religious adherents (Samsul, 2020).

Therefore, it is something common that the attitude of teachers of religious education subjects and also their students in dealing with plurality and other religious communities hardly shows positive changes. Issues of mutual disbelief between groups of religious followers, accusations of being unsafe when following other religions, mutual apostasy, the truth held by others being seen as a threat, and mutual distrust are still common in the practice of any Islamic religious education, openly or subtly (Purbajati, 2020).

Frankly, these expressions can touch, injure, hurt, offend, and arouse “anger” of religious groups in dealing with adherents of other religions. In turn, these psychological conditions have a significant effect on the disharmony of relations between adherents of religions. In the end, social emotions and religious groups are easily ignited and burned by religious provocateurs and “orators” who have hidden political, economic, social, and cultural interests (Burga & Damopolii, 2022).

The presence of a series of riots in the name of ethnicity, religion, race, and intergroup in Indonesia shows that some people collectively do not want to learn about how to live together in harmony. Moreover, it can be said that the main socialization agents, such as the family and educational institutions, do not seem to have succeeded in instilling an inclusive-tolerance attitude and are unable to teach how to live together in a plural society (Muzaqi et al., 2022). Here lies the importance of an effort to instill the ethical values of inclusivism through religious education. Only by doing so, the Indonesian people will be able to open their vision to a wider horizon and be able to cross the boundaries of ethnic groups or cultural and religious traditions. It is the ethical value that underlies future education patterns in the context of strengthening universal human values for peace, independence, and solidarity (Afifuddin & Burga, 2022).

For this reason, the awareness of the phenomenon that “one God, many religions” is a fact and reality faced by humans today. Therefore, humans must be pushed towards the realization that inclusiveness is indeed the nature of human life (Afifuddin & Burga, 2022). Encouraging everyone to be able to appreciate “diversity” is very important to be carried out immediately, especially in this pluralistic country (read: Indonesia). The impact of the multi-dimensional crisis that hit Indonesia caused its people to face various social problems. One of the big problems in which the role of religion is very questionable is ethnic, cultural, and religious conflicts (Burga & Damopolii, 2022).

The failure of religion to play its role as a problem solver for this kind of issue is closely related to the exclusive teaching of religion. Thus, to get out of the turmoil that plagued the Indonesian people regarding these issues, it is time for the Indonesian people to bring up inclusive and humanist Islamic religious education (Rahmat, 2018).

In order to provide an alternative to prevent the occurrence of violence and conflict in the future, one of the approaches that can be proposed is to re-actualize the philosophy of religious education in the sense that Islamic religious education is not only a means to alleviate and prevent conflict. Islamic religious education should do more, namely, try to instill religious beliefs, values, and norms that aim to create understanding and develop positive attitudes in dealing with people or communities with different religious and cultural identities (Larassati, 2020; Arif, 2012).

Religious education needs to shift the theological paradigm from one that is passive, text-based, and exclusive to one that values mutual respect, acknowledges interaction between religious and inter-religious persons who are prepared to work actively and proactively for humanity as well as coexist in harmony and peace (Futaqi, 2018).

Intrinsically, Indonesian people have long been familiar with the dictum of *Bhineka Tunggal Ika*. Unfortunately, this concept has experienced a twist in meaning and biased interpretations, especially during the New Order government. Socio-political policies at that time tended to be uniformism. Consequently, it seemed that the culture belonging to the dominant group was taught and transmitted by schools from one generation to another (Arafah, 2020).

Schools at that time were also suspected to only reflect and echo the stereotypes and prejudices between groups that had been formed and circulated in society, not trying to neutralize and eliminate them. Furthermore, according to Khisbiah (2000), there are indications that schools participate in developing prejudice and escalating tensions between groups through legislation that divides the delivery of Islamic religious education, ethnocentric curriculum content, and segregative dynamics of social relations between schools. It is not impossible that school segregation based on religious affiliation also contributes to the sharpening of prejudice and the demonization process between one group and another, either directly or indirectly.

Building Religious Inclusivism in Schools

Islamic religious education principally can respond to social problems that develop and stand out in every era. In the past, religious people were often hit by internal conflicts because of differences in religious understanding. Although such tensions still frequently occur currently, their intensity has decreased sharply. It would not be an exaggeration to say that the maturity and intelligence of religious people in viewing *furu'iyah* issues are a positive implication of the government's efforts in fostering religious inclusivism (Abdool et al., 2007).

The Republic of Indonesia is a nation whose society is very diverse or pluralist. This plurality can be seen from two perspectives: horizontal and vertical (Nuriz & Awang, 2018). From a horizontal perspective, the diversity in Indonesia can be seen from differences in religion, ethnicity, local languages, geography, clothing, food, and culture. Meanwhile, from a vertical perspective, the plurality can be seen from the differences in the level of education, economy, settlement, occupation, and socio-cultural level (Nuriz & Awang, 2018). On the one hand, the plurality of society has a positive impact. However, on the other hand, it also has a negative impact because plurality can be a factor that sometimes often causes conflicts between community groups. In the end, conflicts between these community groups will generate security issues, socio-economic instability, and social disharmony (Logli, 2022).

Paying attention to education, specifically religious education in schools, the ability to understand religious lessons, and skills to practice worship, pray, and others should become benchmarks in the evaluation of the learning process. It means that a person's success in religious subjects is assessed based on his/her cognitive and psychomotor abilities, thereby not surprising that moral, social, and spiritual problems arise among students. It is because religious lessons are not able to provide moral guidance in choosing values and norms for their lives (Qotadah et al., 2022). Such education is only able to produce intelligent and intellectual beings who are "dry" with spiritual and moral values. Students are only concerned with achieving pass grades for the religious subject because it is mandatory and will determine grade promotion or graduation in the final stage of learning evaluation (Logli, 2022).

The presence of religious subjects frankly obscures the true meaning of religion and faith. Passing religious subjects does not guarantee a person's faith or having good morals. In reality, it can make a person hypocritical or have double norms. Another danger of Islamic religious education in schools is the establishment of student groups in a school according to their religion, instead of fostering a sense of solidarity and brotherhood. Another impact is the growth of fanaticism towards their respective religions while demeaning other religions and creating suspicion and prejudice against "the different" (Hayadin et al., 2019). In addition, the value of *Bhineka Tunggal Ika* as the principle of unifying the nation in pluralism is replaced by the principle of "who is strong, he wins; who is big, he is the one who decides". Principally, in a democracy, a weak voice from even the smallest must have the opportunity to be heard and considered by all.

The first place of learning should be a religious class, which teaches to accept and love fellow human beings as evidence of appreciating the highest work of God. In the classroom, going through religious lessons may make people learn about human rights and responsibilities towards God and fellow creatures because of human interdependence. This process also allows the individual to learn about the obligation to serve and not exploit/manipulate others for his/her benefit while learning to respect others and their differences as a special gift from God to each person (Hayadin et al., 2019). Through religious lessons, students should be able to understand the position of religion and themselves amid the diversity of religions and beliefs. They also should be taught how to engage themselves positively to work together to ward off differences and promote universal similarities to build a better life (Abdool et al., 2007).

Specifically, in the context of Islamic religious education in Indonesia, the weakness of the system so far seems to lie in the lack of emphasis on moral values, such as compassion, love, mutual help, tolerance, respect for differences of opinion & religious beliefs, and other attitudes that can create and support harmonious relations between human beings regardless of ethnic, religious, and cultural differences. Without ignoring theological values, such as faith, monotheism, and jihad, the moral values that can create this harmonious relationship need to be emphasized through Islamic religious education (Fauzian et al., 2021).

In addition, there are at least four factors that cause the failure of Islamic religious education in fostering inclusiveness. First, the emphasis is only on the process of transferring religious knowledge rather than on the process of transforming religious and moral values in students. Second, religious education is only considered a "curriculum decoration" or a "complement" that is underestimated. Third, the inculcation of moral values that support inter-religious harmony is less emphasized, such as love, compassion, friendship, helpfulness, peace-loving, and tolerance. Lastly, attention to studying other religions other than those professed is still lacking (Hammy, 2016).

By taking these four factors into account, the value of humanism should be put forward as the basis for teaching all religious education subjects. Theocentric teachings in Islam, in particular, are a belief system that God wants good for His creatures, not for Himself. The system provides rules to meet human needs and how to behave according to human nature.

By considering this reality and coupled with the many conflicts, violence, and atrocities carried out in the name of religion, as mentioned above, religious education should be able to transform religious life by taking into account the divine and socio-cultural sides (Burga, 2019). In addition, religious education must be able to instill a better and more polite way of life in students so that attitudes of mutual respect, sincerity,

affirmation, and tolerance for religious and cultural diversity can be achieved in a plural society.

The main objective of religious education is that students can actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, and skills needed by themselves and society. Education must not only provide teaching of special skills (specialization) but also the provision of knowledge, judgment, and wisdom to students. To get to this point, education must be run based on mutual respect and respect for diversity (Arifin, 2016).

As a country that has a high level of religious and cultural pluralism, Indonesia should implement Islamic religious education and other religious education subjects with inclusive multicultural insight so that the outputs are students who have multicultural insights and attitudes. One of the indicators of success is that students may implement the values of togetherness, equality, and justice in their daily lives with a view of life that diversity in any aspect is something that cannot be denied so that it must be appreciated wisely and positively (Arif, 2012).

By realizing that Indonesian society consists of many tribes and several religions, constructing educational buildings in the upcoming industrial era 5.0 is undoubtedly necessary. Because education carries out a noble task (i.e., to pass down the values of goodness and humanity to the next generation), the future undoubtedly faces challenges and problems that are far more complex. Cyber technology and human colonization in the presence of machines will result in the loss of humanity and respect for diversity, replaced by secularistic determinism and positivism that may strip the human spirit from the real world of life (Destriani, 2022).

The ideal forms of education are those that seek to maintain the culture of a society, transfer the culture to the next generation, preserve moral values, foster friendship between students of various ethnicities, races, & religions, develop an attitude of mutual understanding, and work with the principles of openness & prioritizing dialogue. These forms of education have been offered by many experts in the context of anticipating religious conflicts and leading to peace, which is then known as “inclusive Islamic religious education” (Ma’arif, 2015).

CLOSING

Conclusion

Education, especially religious education, should play a role in building awareness of religious plurality and establishing inclusive religious style and character, which are far from extremism and anarchism due to ideological differences. Education in the future, although it certainly will lead people to advances in information technology and global competition in the field of applied science, still leaves crucial problems related to the humanity of students who are eroded by cyber life. The most crucial thing is the loss of respect for humanity due to the entry of online information that contains agitation on hatred and anti-pluralism.

Religious communities cannot be separated from the aspects of diversity and will never be able to be uniform and unified. If religious education is not improved to face the globalization of information, it will be vulnerable to generating students with religious understanding and characters who are intolerant, exclusive, and difficult to accept the truth believed by other religious groups.

As a process of transferring knowledge and values, religious education based on inclusive-ethical values plays a very important role in transmitting religious knowledge and values that are significant in developing students' character of how to behave toward

the reality of pluralistic religious life. This is essentially based on openness and non-prejudice towards "external" truths so that both together can create productive and conducive religious attitudes and behaviors amidst the dynamics of diversity in this world, especially in Indonesia.

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