INCLUSIVE-PLURALISTIC ISLAMIC RELIGIOUS EDUCATION MODEL AS AN ALTERNATIVE TO INVESTING THE VALUES OF RELIGIOUS MODERATION

Zeni Murtafiati Mizani

Institut Agama Islam Negeri Ponorogo, Ponorogo
Email: zeni@iainponorogo.ac.id

Abstract

This research departs from Islamic Religious Education which is felt to be incomplete in teaching the values of diversity to students so that it can cause students to live in intolerant nuances. This research seeks to provide an overview of an inclusive and pluralist Model of Islamic religious education as an alternative to realizing religious moderation. The research approach used in this study is a Systematic Literature Review with data collection carried out by analyzing or reviewing relevant research writings and articles. The data analysis technique used by researchers is a descriptive synthesis analysis technique (narrative). The result of this study inclusive-pluralistic Islamic religious education is an educational model that is constructed using an understanding and foundation of differences that include sunnatullah, showing the spirit of tolerance, religion, and pluralism, to produce educational outputs that have humanist, democratic, tolerant, pluralist behavior so that the character of students is formed by religious and national values. The pluralist inclusive Islamic religious education model can be seen in terms of the curriculum which includes material that reflects the vision of appreciation and peace towards other religions. These methods allow freedom of thought, and evaluation that is open to all stakeholders, not just students. Then also educators are touched by the discourse of religious thought and the struggle of thought on issues surrounding pluralism, interfaith dialogue, and tolerance. And finally, students are seen as individuals with the potential to have social care and critical thinking skills.

Abstrak

Penelitian ini berangkat dari Pendidikan Agama Islam yang dirasa kurang lengkap dalam mengajarkan nilai-nilai kebhinnekaan kepada peserta didik,

sehingga dapat menyebabkan peserta didik hidup dalam nuansa intoleran. Penelitian ini bertujuan memberikan gambaran tentang Model pendidikan agama Islam yang inklusif dan pluralis sebagai alternatif mewujudkan moderasi beragama. Pendekatan penelitian yang digunakan dalam penelitian ini adalah Systematic Literature Review dengan pengumpulan data dilakukan dengan menganalisis atau menelaah tulisan dan artikel penelitian yang relevan. Teknik analisis data yang digunakan peneliti adalah teknik analisis deskriptif sintesis (naratif). Hasil penelitian ini pendidikan agama Islam inklusif-pluralis merupakan model pendidikan yang dibangun dengan menggunakan pemahaman dan landasan perbedaan yang meliputi sunnatullah, menunjukkan semangat toleransi, beragama dan pluralisme, sehingga menghasilkan output pendidikan yang humanis, demokratis., toleran, pluralis sehingga terbentuk karakter peserta didik yang sesuai dengan nilai-nilai agama dan kebangsaan. Model pendidikan agama Islam inklusif pluralis dapat dilihat dari segi kurikulum yang memuat materi yang mencerminkan visi penghargaan dan perdamaian terhadap agama lain, metode yang memungkinkan kebebasan berpikir, evaluasi yang terbuka untuk semua pemangku kepentingan, tidak hanya peserta didik. Kemudian para pendidik juga tersentuh wacana pemikiran keagamaan dan pergumulan pemikiran tentang isu-isu seputar pluralisme, dialog antaragama, dan toleransi. Dan terakhir, siswa dipandang sebagai individu yang berpotensi memiliki kepedulian sosial dan kemampuan berpikir kritis.

Keywords: Islamic Religious Education Model; Inclusive-Pluralistic; The Value of Religious Moderation

INTRODUCTION

The direction of the learning orientation of Islamic Religious Education which is only on the basic concepts of Islamic teachings is still widely found. Tends to be theocentric and normative. Islamic religious education has also not integrated and emphasized the process of social education. Still in the state of forming individually-vertically righteous students (habl min Allah), but not yet to social-horizontal (habl min nas). Destriana revealed that the learning process of Islamic Religious Education is still monotonous using media, a method that is carried out repeatedly without any changes and improvements under the times. So that students tend to experience boredom in learning Islamic Religious Education, learning Islamic Religious Education which is only limited to being value-oriented, causing there to be no renewal of students' religious insights narrow and shallow. Which has an impact on the development of a polemical, apological, and defensive style of mentality. The great impact of it desecrates each other, infidel-pagan, haphazardly.

This problem is strengthened by religious education taught at various levels of education ranging from elementary to high levels which are allegedly only prioritizing the mindset of their own true religious groups (truth claims), while other groups are seen as lost and wrong among the majority and minorities. It is also found in schools, there is one interesting note given by Zuly Qodir in his book "Islamic Social Movements: The Manifesto of the Faithful" related to inclusive education at the junior high school and senior high school levels. According to Zuly Qodir, religious education at the junior high and senior high school levels tends to lead to ideological and religious reinforcements so that it is not uncommon to produce sectarian graduates .

Islamic education is seen as failing to relieve students from being able to get out of religious exclusivity. Separately, Nuryatno, in Muliadi, said theological lessons were taught simply to strengthen personal faith and its attainment towards heaven without being accompanied by harmonious social piety. Such theological doctrines only make them more exclusive and intolerant. Therefore, the reorientation as well as the paradigmatic philosophical reconstruction of Islamic education on how to build an understanding of the religiosity of students with a humanist, inclusive, tolerant, open-minded, substantive-minded character, and so on, is an agenda that must receive important and top priorities . Islamic religious education maximally must be able to educate students to have intelligence or maturity in faith, piety and practice the results of the education they get, so that they become thinkers as well as practitioners of Islamic teachings who are dialogical with the times. Nursisto emphasized that the ideal of religious education should be able to make the universal moral value of religions more grounded (down to earth) while strengthening a more inclusive and pluralist theological view .

Based on data regarding the need to develop religious moderation in Islamic religious education in schools, a literature review related to the design of pluralist-inclusive Islamic religious education as an option in developing the value of religious moderation is important to study. Because religious moderation as one of the charges that must exist in maintaining the integrity of the nation requires support from many parties. Both the government, education, and religious experts, stakeholders, and policies are no exceptions for Educational institutions. Islamic religious education as one of the important components in contributing to the cultivation of moderation values should be to harmonize oneself, to be able to contribute optimally to achieving the goal of religious

moderation. One of them is to develop an Inclusive-Pluralist Islamic Religious Education model that is following the current context. This journal will analyze the concept of inclusive-pluralist Islamic religious education in terms of understanding, materials, methods, concepts of educators and students.

In order to obtain an inclusive-pluralist Islamic religious education model that is appropriate to the current context in relation to religious moderation, a literature review research method was used. The literature review is a systematic, explicit and reproducible method to identify, evaluate and synthesize works in the form of thoughts and research results that have been produced by researchers and practitioners . Literature studies aim to describe the main content based on the information obtained .

The type of literature study used in this study is SLR (Systematic Literature Review). In this method, what researchers do is identify, study, evaluate and interpret all available research. In this method, researchers also identify and review journals systematically which in each process follow the steps that have been set .

According to Wahono, the SLR (Systematic Literature Review) stage consists of the top 3, namely Planning, Conducting, and Reporting . The first stage is Planning, the main initial and basic part when planning about what is needed is to establish a Research Question (RQ), which is used to direct to the process of searching and extracting literature. The answer to the predetermined RQ is the analysis and synthesis of data as a result of this method. The formulation of RQ is obtained from 5 elements called PICOC ([P]opulation, [I]ntervention, [C]omparison, [O]utcomes, and [C]ontext), so in this literature study produces the following RQ: (RQ1) How can the Inclusive-pluralist Islamic Religious Education model be used in instilling the value of religious moderation?

The second stage of Conducting, this stage contains the implementation of the SLR (Systematic Literature Review) method which adjusts to the RQ that has been determined at the planning stage. Starting from the search for the journal of the research article to be used. The keywords used are "Inclusive Islamic Religious Education", "Pluralist Islamic Religious Education", and "Cultivation of Religious Moderation Values". These keywords are used to search the web database on Google Scholar. The inclusion and exclusion criteria used are (1) Academic journals; (2) Data on research articles that have been published in the 2013-2022 timeframe; (3) Article data that fits the

theme; (4) Data on research articles that can be accessed in full (full text); (5) Article data at the school and madrasah levels as part of institutions that teach Islamic Religious Education; (6) Data on research articles that have a DOI.

Data collection is carried out by documenting all the articles obtained in this literature review article. Articles are obtained from google scholar with the help of the Publish or Perish application. The data obtained from the Publish or Perish application with the theme of Inclusive Islamic Religious Education has as many as 51 articles, Pluralist Islamic Religious Education as many as 7 articles, planting the value of religious moderation in as many as 8 journals. Article data is presented in a table that includes the author's name, year of publication, journal name, and research results. Then 67 articles were eliminated by reading abstracts and conclusions while checking DOI links that were not errors and could be accessed and 21 articles remained.

Then the remaining 21 articles were eliminated as many as 10 articles because the subject was not at the school/madrasah education level and the object was not about inclusive-pluralist Islamic religious education (some about inclusive schools). Based on this, the author took 11 articles that were appropriate and selected them to be used as a reference for literature studies.
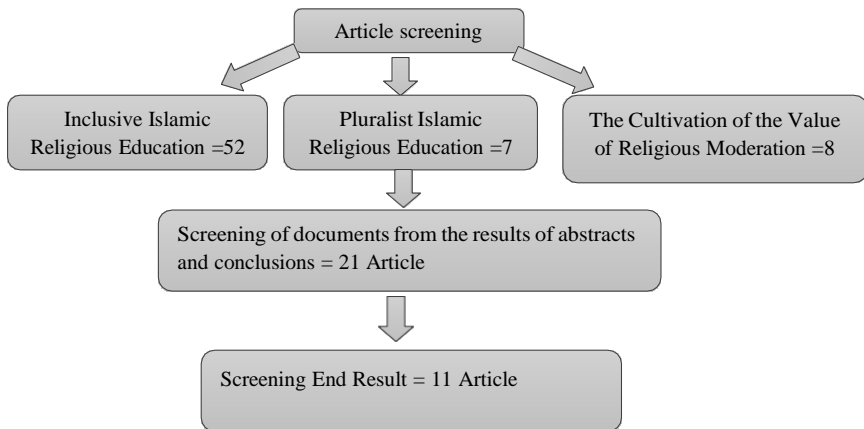

Figure 1. Image of the Article Screening flow

The next stage is the analysis process carried out with a descriptive synthesis (narrative). Namely an approach to the synthesis of findings from various studies that rely mainly on the use of words and texts to summarize and explain the findings of synthesis. It adopts a textual

approach to the synthesis process to 'tell the story of findings from the included studies.[1]

Inclusive-Pluralist Islamic Religious Education that is appropriate to the context of religious moderation, was obtained using the SLR (Systematic Literature Review) method, by analyzing research results from journals. so that an offer of an inclusive-pluralist model of Islamic religious education was found in terms of material, methods, educator concepts, and students

INCLUSIVE-PLURALISTIC ISLAMIC RELIGIOUS EDUCATION MODEL AS AN ALTERNATIVE TO INVESTING THE VALUES OF RELIGIOUS MODERATION

From the article analyzed, it is known that there are several theories and findings from research on Inclusive-Pluralist Islamic Religious Education as an alternative to value cultivation in Indonesia with a summary from the journal as follows:

Table 1.1

Summary of Research Findings on Pluralist Inclusive Education in Instilling the Value of Religious Moderation.

Researchers and Years	Journal	Method	Findings
Nasri Kurnia-loh, 2013	Insania	Literature research	The paradigm of inclusive Islamic religious education that emphasizes the concept of pluralism in social life. Inclusive Islamic religious education should provide a comprehensive understanding of religion through teaching by respecting religious differences without losing identity as a follower of a particular religion.
M. Ajib Hermawan, 2015	Jurnal Penelitian Agama	Qualitative	The Islamic Religious Education curriculum in senior high schools has accommodated and integrated an inclusive Islamic paradigm, although many fiqh and historical materials are limited by discussions that tend to be exclusive. Some Islamic religious education materials that can be developed in schools are adapted to the learning materials for Islamic Religious Education in schools, namely the Qur'an Hadith, History of Islamic Culture, Akidah Akhlak and Fiqh.

---

[1] Siswanto Siswanto, "Systematic Review Sebagai Metode Penelitian Untuk Mensintesis Hasil-Hasil Penelitian (Sebuah Pengantar)," Buletin Penelitian Sistem Kesehatan 13, no. 4 (2010): 21312, https://dx.doi.org/10.22435/bpsk.v13i4%20Okt.2766.

Abdurrohman dan Huldiya Syamsiar, 2017	Fenomena	Research and Development	The content of Islamic religious education teaching materials should contain the content of Islam religion Rahmatan Lil'alamin, peace-loving, teaching noble morals, which respects differences, reinforced by the postulates of the Qur'an and hadith. Inclusive diversity consists of tolerance (tasamuh), moderate (tawassud), and balanced (tawazun) which make up the Islam of Rahmatan lil 'alamin. The theme of the teaching materials consists of 7 chapters, namely: Islam and Human rights, Caliphate, Islam and tolerance, Ethics of associating, Individual Piety and Social Piety, Islam as a Religion of Rahmatan Lil-'alamin, Differences in Islam are Mercy
Siswanto, 2017	Hikmatuna: Journal for Integrative Islamic Studies	Literature research	Islamic religious education should develop universal morality while fostering an inclusive attitude. The learning approach is expected to be able to meet the demands of Islamic universality, namely first, the religious humanistic approach; Second, a critical rational approach. Third, the functional approach; Fourth, a cultural approach.
Achmad Yusuf, 2019.	Pendidikan Multikultural	Qualitative	The inclusive-pluralist character of students in Pesantren Ngalah is a character who can accept, recognize, respect, and believe in differences, as well as the diversity of races, tribes, languages, and religions that can coexist in a pluralistic entity. Strategies for building the inclusive-pluralist character of students in Ngalah Islamic boarding school include; (a) the multicultural example of Kiai; first, cognitive multicultural, second, affective multicultural, third, psychomotor multicultural. (b) discuss dawuh Kiai and Jawabul Masail; (c) learning based on direct experience, and (d) the involvement of students in the preparation of Ngalah's work.
Stepanus Sigit Pranoto, 2018	Sukma: Jurnal Pendidikan	Literature research	The material in the book Islamic Religious Education – Ethics shows that the government wants to provide material that is inclusive in a balanced manner. It should be noted that educators and parents must also support the cultivation of these values. The material is just a means of support. So it is necessary to give a special column in the book Islamic Religious Education – Ethics in each chapter regarding the role of parents who also supervise the development of their children.
Minten Ayu Larassati, 2020	Kaganga Komunika	Literature research	An inclusive approach is used to avoid the claim of truth and the claim of salvation. There are three things related to the inclusive approach, namely religiosity, Religion, and ongoing process of being religious. There are two inclusive approaches, namely the descriptive approach and the normative approach.

Nur Rizqiyah Al Karimah, 2020	Jurnal Pustaka Komunikasi	Qualitative	Inclusive-Multicultural Islamic-based learning design includes a syllabus and RPP in it containing: normative texts and containing concrete cases in society. The implementation of the Inclusive-Multicultural Islam- icbased learning model for educators is not fixated on one method, the PAI learning process uses an inclu- sive-multicultural Islamic-based learning method using a multidirectional Communication Pattern. The existence of the learner's awareness that he lives in a real situation full of differences makes an educational paradigm that is not only to think, to do, and to be, but also becomes an educational paradigm to live together.
Sulpi Affandy, 2022	Permata: Jurnal Pendidikan Agama Islam	Literature research	Islamic education with pluralist dimensions is an educational model that is implemented to produce educational outputs that have a high awareness of tolerance, accept the differences that occur in society, and respect every concept of Human Rights. The foundations of pluralist education consist of, theological, philosophical, juridical, psychological, and sociological foundations. Meanwhile, the characteristics of Islamic education with pluralist dimensions are characterized by the principles of living in democracy, equality, and justice, oriented towards humanity, togetherness, and peace, and developing an attitude of recognizing, accepting, and appreciating cultural diversity.
Mochammad Rizal Ramadhan, Sasna Afanda Permatasari, Muhammad Ilham Firdaus, dkk, 2022	Jurnal Seminar Pendidikan Agama Islam	Literature research	The suppression of moderation values in educational institutions needs to be carried out by the government. So that students can implement their understanding of religious moderation in social life. By being able to understand religion thoroughly and understand the plurality in society and the feeling of being able to accept differences in a person.
Ajat Hidayat & Rini Rahman, 2022	Islamika: Jurnal Keislaman dan Ilmu Pendidikan	Mixed methods	Learning Islamic Religious Education in schools has proven to be one of the effective steps in instilling the values of religious moderation in students. Four values of religious moderation in Learning Islamic Religious Education. The four values of religious moderation include: a) i'tidal; b) tasamuh; c) shura; and d) qudwah.

The cultivation of the value of religious moderation is very important to maintain the peace and integrity of the Indonesian nation. Strategic steps that can be used to develop religious moderation are involving the government, educational institutions, religious literacy, and the practice of religious experience[2]. The suppression of moderation values in an educational institution needs to be carried out by the government. Educational institutions must create a learning system that can make

---

[2] M. Kholis Amrullah and M. Irfan Islamy, "Moderasi Beragama: Penanaman Pada Lembaga Pendidikan Formal Dan Nonformal," Nizham Journal of Islamic Studies 9, no. 02 (2021): 57–69, https://e-journal.metrouniv.ac.id/index.php/nizham/article/view/4308.

their students understand well the environment of their society with all the differences contained in it, especially religious differences that exist in society by integrating them into the learning process that students go through directly or implicitly. [3] Learning Islamic Religious Education in schools has proven to be one of the effective steps in instilling the values of religious moderation in students.

Four values of religious moderation in the learning of Islamic Religious Education. The four values of religious moderation are: a) i'tidal which means an attitude that puts something in its place, upholds justice, exercises rights, and fulfills obligations; b) tasamuh which means an attitude of mutual respect, recognition, and respect for every difference that exists; c) shura is a person's attitude in solving various problems by means of deliberation and consensus; and d) qudwah, that is, an exemplary attitude that is a pioneer in various good initiatives. [4] In the editorials of Abdurrohman and Huldiya Syamsiar Inclusive diversity consists of tolerance (tasamuh), moderate (tawassuth) and balanced (tawazun) which make Islam Rahmatan lil ' alamin. [5]

Islamic religious education should develop universal morality while fostering an inclusive attitude. That is an education that accepts and accommodates all religious pluralism. Religious education needs to emphasize how to teach about religion which involves a historical and comparative approach. This is useful for raising learners' awareness of universal and special aspects of religious teachings. The purpose of the inclusive-pluralist Islamic religious education paradigm is that inclusive-minded Islamic religious education emphasizes the concept of pluralism in social life that needs to be developed.[6]

---

[3] Mochammad Rizal Ramadhan et al., "PERAN LEMBAGA PENDIDIKAN DALAM PENANAMAN SIFAT MODERASI BERAGAMA TERHADAP GENERASI MUDA," in SEMINAR PENDIDIKAN AGAMA ISLAM, vol. 1, 2022.

[4] A Hidayat and R Rahman, "Penanaman Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI Di SMP Negeri 22 Padang," ISLAMIKA, no. Query date: 2022-08-26 05:06:14 (2022), https://ejournal.stitpn.ac.id/index.php/islamika/article/view/1742.

[5] A Abdurrohman and H Syamsiar, "Pembelajaran Pendidikan Agama Islam (PAI) Model Keberagaman Inklusif Untuk Mencegah Radikalisme Beragama Dikalangan Siswa SMA," Fenomena, no. Query date: 2022-08-25 05:00:07 (2017), http://journal.uinsi.ac.id/index.php/fenomena/article/view/789.

[6] N Kurnialoh, "Pendidikan Agama Islam Berwawasan Inklusif-Pluralis," INSANIA: Jurnal Pemikiran Alternatif …, no. Query date: 2022-08-25 05:00:07 (2013), http://ejournal.uinsaizu.ac.id/index.php/insania/article/view/1468.

Inclusive Islamic religious education should provide a comprehensive understanding of religion through teaching by respecting religious differences without losing identity as a follower of a particular religion. If it is defined more specifically that inclusive-pluralist Islamic Religious Education is an educational model that is constructed using an understanding and foundation of differences that include sunnatullah[7], showing the spirit of tolerance, religion, and pluralism, to produce educational outputs that have humanist, democratic, tolerant, pluralist behavior so that the character of learners is formed by religious and national values[8]. The inclusive-pluralist Islamic Religious Education model can be view\ed from several aspects, namely materials, methods, educators, and students

A. Material in Inclusive-Pluralist Islamic Religious Education

Theoretically, if you refer to the idea of an inclusive Islamic paradigm, the material of Inclusive-Pluralist Islamic Religious Education should contain discussions that contain Inclusive-Pluralist values in it. There are at least three things that must exist: 1) There is a special discussion related to the rights of minorities, especially minorities in religious social life. This is important because Indonesia is a compound country made up of different ethnicities, cultures, and religions. Awareness of respect for minorities is imperative to create safe and peaceful conditions according to religious teachings; 2) There is a discussion about non-muslim rights because as is well known that in Indonesia there are many adherents of religions other than Islam. Islamic education must provide material discussion related to the rights of a fair non-muslim under the principles of Islamic democracy. 3) The existence of freedom of thought. Islamic education in accordance with inclusive Islamic thought develops freedom of thought so that many new ideas emerge, for inclusive Islam, new knowledge, ideas, and ideas will be obtained if there is freedom of thought. In this context, it is hoped that it will give birth to students who are critical, independent

---

[7] Sulpi Affandy, "Pendidikan Islam Berdimensi Pluralisme," Permata : Jurnal Pendidikan Agama Islam 3, no. 1 (February 25, 2022): 60–70, https://doi.org/10.47453/permata.v3i1.639.

[8] Dewi Purnama Sari And Sutarto, Model Pembelajaran Dan Karakter Inklusif: Sebuah Alternatif Mengembangkan Sikap Moderat Dalam Beragama (Bengkulu: Buku Literasiologi Kerja sama dengan Pascasarjana IAIN Curup, 2022), 35.

and value plurality. Islamic education must open itself up to the global phenomenon that is currently developing[9].

Meanwhile, in practical terms, the material in the book Islamic Religious Education and Ethics circulating in schools today has shown that the government wants to provide material that is inclusive in a balanced manner to students, regarding religious knowledge and attitudes that are following life situations of the Indonesian nation[10], although many fiqh and historical materials are limited by discussions that tend to be exclusive. The content of teaching materials for inclusive-pluralist Islamic Religious Education at least includes Islam as a religion of Rahmatan Lil'alamin, peace-loving, teaching noble morals, which respect differences, reinforced by the postulates of the Qur'an and hadith. In addition, the existing normative texts should also be combined with concrete cases that exist in society. All of which are designed in a complete syllabus and RPP.

Islamic religious education in schools includes the discussion of fiqh material, the Qur'an Hadith, akidah Akhlak, and the History of Islamic Culture. M. Ajib Hermawan offered Islamic Religious Education material that can be developed in schools, namely: [11] (a) qur'anic material, in determining selected verses, in addition to verses about faith, it is necessary to add verses that can provide understanding and instillation of attitudes when interacting with people of different religions. (b) fiqh material, can be expanded by the study of fiqih siyasah (government) containing the concepts of nationality that have been exemplified in the time of the Prophet, companions, or caliphs thereafter; (c) moral material that focuses its study on good-bad behavior towards Allah, the Apostle, fellow human beings, oneself, and the environment, is important for the laying of the foundations of nationality; (d) material on the History of Islamic Culture (SKI) which is sourced from historical facts and realities can be exemplified by the practices of social interaction applied by the Prophet Muhammad SAW when building the society of Medina.

---

[9] Kurnialoh, "Pendidikan Agama Islam Berwawasan Inklusif-Pluralis," 2013.

[10] SS Pranoto, "Kaum Muda, Pendidikan Agama Dan Globalisasi: Pendidikan Agama Islam Dan Budi Pekerti Yang Inklusif Dan Toleran," Sukma: Jurnal Pendidikan, no. Query date: 2022-08-25 05:00:07 (2018), https://jurnalsukma.org/index.php/sukma/article/view/02204.2018.

[11] MA Hermawan, "Islam Inklusif Dalam Kurikulum Pendidikan Agama Islam SLTA," Jurnal Penelitian Agama, no. Query date: 2022-08-25 05:00:07 (2015), http://ejournal.uinsaizu.ac.id/index.php/jpa/article/view/2189.

B. Methods in Inclusive-Pluralist Islamic Religious Education

The implementation of the Inclusive-Pluralist Islamic Religious Education model of educators is not fixated on one method, educators in attitudes and words are democratic and not discriminatory and have a high concern for events related to religious people[12]. In addition, the method used should allow for freedom of thought, an evaluation that is open to all stakeholders, not just students[13]. If viewed from the learning process, inclusive and pluralist Islamic Education Uses Multidirectional Communication Patterns. In addition, Inclusive-Pluralist Islamic religious education needs to emphasize how to teach about religion that involves historical and comparative approaches. This is useful for raising learners' awareness of universal and special aspects of religious teachings[14].

The approach is a term that is close to the method and is the part that overshadows the method. When viewed from the concept of an Inclusive-Pluralist Islamic Religious Education learning approach, then through the learning process it is expected to be able to meet the demands of Islamic universality. With several approaches namely, first, the religious humanistic approach; the essence of this approach is to teach faith not merely by referencing sacred texts, but through life experience. The second, a critical rational approach. Third, the functional approach; Islamic education must be sought to have wisdom (functional) in individual and social life. Fourth, the cultural approach, namely education is carried out without using the Islamic label, but emphasizing the practice of universal values that are human needs that prevail in society[15].

C. Educators in Inclusive-Pluralist Islamic Religious Education

It should be noted that educators and parents must also support the cultivation of religious moderation values through Inclusive-Pluralist

---

[12] Nur Rizqiyah Al Karimah, "Pola Komunikasi Guru Dalam Model Pembelajaran Pendidikan Agama Islam Berbasis Islam Inklusif-Multikultural," Jurnal Pustaka Komunikasi 3, no. 1 (2020): 135–47, https://journal.moestopo.ac.id/index.php/pustakom/article/view/1014.

[13] Kurnialoh, "Pendidikan Agama Islam Berwawasan Inklusif-Pluralis," 2013.

[14] S Siswanto, "Rekonstruksi Pendidikan Agama Islam Inklusif Dalam Membangun Kesadaran Pluralisme Agama," HIKMATUNA: Journal for Integrative …, no. Query date: 2022-08-25 05:00:07 (2017), http://e-journal.iainpekalongan.ac.id/index.php/hikmatuna/article/view/1065.

[15] Siswanto.

Islamic Religious Education education. The material acts as a support. So, educators play a big role in efforts to provide a proper understanding of these values. It is important for a teacher to have a personality, that is, the teacher will spontaneously bring balanced knowledge, attitudes, emotions and mentality within him[16]. Educators must have good competence and competitive in order to run the program well, therefore they must understand and master the curriculum and curriculum support. It aims to maximize potential of students, because in fact humans have been gifted by Allah with these abilities (Qudratul) with their various potentials[17].

An educator in the Islamic view is a person who has scientific and professional skills in carrying out the learning process. The character of educators in inclusive-pluralist Islamic Religious Education should provide students with the widest possible opportunities to think critically, creatively and produce new knowledge, not memorize normatively and textually[18].

Educators must be democratic and transformative in developing teaching materials that are not fixated on a standard and static curriculum. Educators give students the freedom to dissent and look for new ideas outside of existing ones. Educators also inspire students to continue to work and process towards progress and success. Educators must be able to form a critical awareness of students to be able to appreciate the differences that occur in a plural society. Become an educator who values plurality and tolerance among religious people. Educators who are not fanatical about a particular understanding or tradition. Educators must stand in all walks of life. Educators must be able to be a good example for students because basically educators are a picture of a group of people in a community or society who are expected to be an example that can be admired and imitated. Then no less important are educators ideally also those who are touched by the discourse of religious thought

---

[16] Susi Fitriana, "KONSEP KEPRIBADIAN GURU MENURUT ZAKIAH DARADJAT," Muslim Heritage 4, no. 2 (December 30, 2019), https://jurnal. iainponorogo.ac.id/index.php/muslimheritage/article/view/1798.

[17] Ahmadi Ahmadi, Yayah Chairiyah, and Safiruddin Al Baqi, "Perubahan Kurikulum di Madrasah Aliyah Negeri 2 Ponorogo Sebagai Upaya Peningkatan Kualitas Lembaga Pendidikan Islam," Muslim Heritage 6, no. 2 (December 3, 2021): 219–37, https:// jurnal.iainponorogo.ac.id/index.php/muslimheritage/article/view/3373.

[18] Sari and Sutarto, Model Pembelajaran Dan Karakter Inklusif: Sebuah Alternatif Mengembangkan Sikap Moderat Dalam Beragama.

and the struggle of thought on issues surrounding pluralism, interfaith dialogue and tolerance.

D. Learners in Inclusive-Pluralist Islamic Religious Education

In terms of their position, students are creatures who are in the process of development and growth according to their respective nature. The inclusive Islamic paradigm views learners as individuals who have the potential to think critically and have social concerns.[19]. Free opinion and exploration to find knowledge with one's language without any coercion. Thus the role of the learner is highly respected in the context of him being a human being who has potential and intelligence[20].

Related to religious moderation, students are expected to be able to implement their understanding of religious moderation in social life. By being able to understand religion thoroughly and understand the plurality in society and the feeling of being able to accept differences in a person[21]. In addition, the learner must realize that he lives in a real situation full of differences and makes an educational paradigm that is not only to think, to do, and to be, but also to be an educational paradigm to live together.

Inclusive-pluralist character Students from Achmad Yusuf's research are characters who can accept, recognize, respect, and believe in differences, as well as the existence of racial, ethnic, linguistic, and religious diversity that can coexist in a pluralistic entity[22].

CONCLUSION

The cultivation of the value of religious moderation is very important to pass on to the next generation of the nation. Of course, this involves many parties, both the government and educational institutions. Schools as implementers of Islamic religious education should be able to implement inclusive-pluralist Islamic religious

---

[19] Dirasat Islamiyah UAD, "Guru Dan Peserta Didik Dalam Perspektif Pendidikan Islam," n.d.

[20] Kurnialoh, "Pendidikan Agama Islam Berwawasan Inklusif-Pluralis," 2013.

[21] Al Karimah, "Pola Komunikasi Guru Dalam Model Pembelajaran Pendidikan Agama Islam Berbasis Islam Inklusif-Multikultural."

[22] Achmad Yusuf, "Strategi Pembentukan Karakter Inklusif-Pluralis Melalui Keteladanan Multikultural Kiai Di Pesantren Ngalah Pasuruan," Pendidikan Multikultural 3, no. 1 (2019): 1–20, http://riset.unisma.ac.id/index.php/MULTI/article/view/2549/0.

education as an alternative option in developing religious moderation. Inclusive-pluralistic Islamic religious education is an educational model that is constructed using an understanding and foundation of differences that include sunnatullah, showing the spirit of tolerance, diversity, and pluralism, to produce educational outputs that have humanist, democratic, tolerant, and pluralist behavior so that the character of students is formed following religious and national values.

The pluralist inclusive Islamic religious education model can be seen in terms of material, the concept method of educators and students who are following the characteristics of pluralist inclusive Islamic Religious Education. Furthermore, the development of this research can be in the realm of how practically this inclusive-pluralist education can have an impact on schools, educators, and students. Or also on the effectiveness of educational models can be tested by instilling the value of moderation by carrying out quantitative research.

Research on Inclusive-Pluralistic Islamic Religious Education in Indonesia has not been widely published in international databases, so Google Scholar is only used to search for articles. Future research is expected to focus more on one goal. It is hoped that research discussing similar topics can be more detailed and in-depth regarding the challenges and strategies for optimizing inclusive-pluralist Islamic religious education in schools and madrasas in Indonesia.

REFERENCES

Abdurrohman, A, and H Syamsiar. "Pembelajaran Pendidikan Agama Islam (PAI) Model Keberagaman Inklusif Untuk Mencegah Radikalisme Beragama Dikalangan Siswa SMA." Fenomena, no. Query date: 2022-08-25 05:00:07 (2017). http://journal.uinsi.ac.id/index.php/fenomena/article/view/789.

Affandy, Sulpi. "Pendidikan Islam Berdimensi Pluralisme." Permata : Jurnal Pendidikan Agama Islam 3, no. 1 (February 25, 2022): 60–70. https://doi.org/10.47453/permata.v3i1.639.

Ahmadi, Ahmadi, Yayah Chairiyah, and Safiruddin Al Baqi. "Perubahan Kurikulum di Madrasah Aliyah Negeri 2 Ponorogo Sebagai Upaya Peningkatan Kualitas Lembaga Pendidikan Islam." Muslim Heritage

6, no. 2 (December 3, 2021): 219–37. https://jurnal.iainponorogo. ac.id/index.php/muslimheritage/article/view/3373.

Al Karimah, Nur Rizqiyah. "Pola Komunikasi Guru Dalam Model Pembelajaran Pendidikan Agama Islam Berbasis Islam Inklusif-Multikultural." Jurnal Pustaka Komunikasi 3, no. 1 (2020): 135–47. https://journal.moestopo.ac.id/index.php/pustakom/article/view/1014.

Amrullah, M. Kholis, and M. Irfan Islamy. "Moderasi Beragama: Penanaman Pada Lembaga Pendidikan Formal Dan Nonformal." Nizham Journal of Islamic Studies 9, no. 02 (2021): 57–69. https://e-journal.metrouniv.ac.id/index.php/nizham/article/view/4308.

Destriani, Destriani. "PEMBELAJARAN PENDIDIKAN AGAMA ISLAM BERBASIS MODERASI BERAGAMA MENUJU SOCIETY ERA 5.0." Accessed August 10, 2022. http://ejournal. ijshs.org/index.php/incare/article/view/356/276.

Fitriana, Susi. "KONSEP KEPRIBADIAN GURU MENURUT ZAKIAH DARADJAT." Muslim Heritage 4, no. 2 (December 30, 2019). https://jurnal.iainponorogo.ac.id/index.php/muslimheritage/article/view/1798.

Herliandry, Luh Devi, Nurhasanah Nurhasanah, Maria Enjelina Suban, and Heru Kuswanto. "Pembelajaran Pada Masa Pandemi Covid-19." JTP-Jurnal Teknologi Pendidikan 22, no. 1 (2020): 65–70. https://doi.org/10.21009/jtp.v22i1.15286.

Hermawan, M. Ajib. "Islam Inklusif Dalam Kurikulum Pendidikan Agama Islam SLTA." Jurnal Penelitian Agama 16, no. 2 (2015): 180–98. https://doi.org/10.24090/jpa.v16i2.2015.pp180-198.

Hidayat, A, and R Rahman. "Penanaman Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI Di SMP Negeri 22 Padang." ISLAMIKA, no. Query date: 2022-08-26 05:06:14 (2022). https://ejournal.stitpn. ac.id/index.php/islamika/article/view/1742.

Kurnialoh, N. "Pendidikan Agama Islam Berwawasan Inklusif-Pluralis." INSANIA: Jurnal Pemikiran Alternatif …, no. Query date: 2022-08-25 05:00:07 (2013). http://ejournal.uinsaizu.ac.id/index.php/insania/article/view/1468.

Muliadi, Erlan. "Urgensi Pembelajaran Pendidikan Agama Islam Berbasis Multikultural Di Sekolah." Jurnal Pendidikan Islam 1, no. 1 (2012): 55–68. http://dx.doi.org/10.14421/jpi.2012.11.55-68.

Muqoyyidin, Andik Wahyun, and Puspa Mia Widiyaningsih. "Rekonstruksi Pendidikan Islam Bervisi Inklusif-Multikultural Sebagai Paradigma Transformasi Epistemologis Pendidikan Nasional." Jurnal Pendidikan Islam 5, no. 1 (2021): 18–32. http://journal.unipdu.ac.id/index.php/jpi/article/view/2566.

Pranoto, SS. "Kaum Muda, Pendidikan Agama Dan Globalisasi: Pendidikan Agama Islam Dan Budi Pekerti Yang Inklusif Dan Toleran." Sukma: Jurnal Pendidikan, no. Query date: 2022-08-25 05:00:07 (2018). https://jurnalsukma.org/index.php/sukma/article/view/02204.2018.

Rahayu, Titik, Syafrimen Syafril, Ismail Suardi Wekke, and Rita Erlinda. "Teknik Menulis Review Literatur Dalam Sebuah Artikel Ilmiah." INA-Rxiv, September 15, 2019. https://doi.org/10.31227/osf.io/z6m2y.

Ramadhan, Mochammad Rizal, Sasna Afanda Permatasari, Muhammad Ilham Firdaus, Narulita Prahasti Dwigahayu, and Satrio Wibowo Budhoyono. "PERAN LEMBAGA PENDIDIKAN DALAM PENANAMAN SIFAT MODERASI BERAGAMA TERHADAP GENERASI MUDA." In SEMINAR PENDIDIKAN AGAMA ISLAM, Vol. 1, 2022.

Sari, Dewi Purnama, and Sutarto. MODEL PEMBELAJARAN DAN KARAKTER INKLUSIF: Sebuah Alternatif Mengembangkan Sikap Moderat Dalam Beragama. Bengkulu: Buku Literasiologi Kerja sama dengan Pascasarjana IAIN Curup, 2022.

Siswanto, S. "Rekonstruksi Pendidikan Agama Islam Inklusif Dalam Membangun Kesadaran Pluralisme Agama." HIKMATUNA: Journal for Integrative …, no. Query date: 2022-08-25 05:00:07 (2017). http://e-journal.iainpekalongan.ac.id/index.php/hikmatuna/article/view/1065.

Siswanto, Siswanto. "Systematic Review Sebagai Metode Penelitian Untuk Mensintesis Hasil-Hasil Penelitian (Sebuah Pengantar)." Buletin Penelitian Sistem Kesehatan 13, no. 4 (2010): 21312. https://dx.doi.org/10.22435/bpsk.v13i4%20Okt.2766.

Triandini, Evi, Sadu Jayanatha, Arie Indrawan, Ganda Werla Putra, and Bayu Iswara. "Metode Systematic Literature Review Untuk Identifikasi Platform Dan Metode Pengembangan Sistem Informasi Di Indonesia." Indonesian Journal of Information Systems 1, no. 2 (2019): 63–77. https://doi.org/10.24002/ijis.v1i2.1916.

UAD, Dirasat Islamiyah. "GURU DAN PESERTA DIDIK DALAM PERSPEKTIF PENDIDIKAN ISLAM," n.d.

Wahono, Romi Satria. "A Systematic Literature Review of Software Defect Prediction: Research Trends, Datasets, Methods and Frameworks." Journal of Software Engineering 1, no. 1 (2015): 16. https://journal.ilmukomputer.org/index.php?journal=jse&page=article&op=view&path%5B%5D=47.

Yusuf, Achmad. "Strategi Pembentukan Karakter Inklusif-Pluralis Melalui Keteladanan Multikultural Kiai Di Pesantren Ngalah Pasuruan." Pendidikan Multikultural 3, no. 1 (2019): 1–20. http://riset.unisma.ac.id/index.php/MULTI/article/view/2549/0.

Zaim, Muhammad. "TUJUAN PENDIDIKAN PERSPEKTIF AL-QURAN DAN HADITS (Isu Dan Strategi Pengembangan Pendidikan Islam)." Muslim Heritage 4, no. 2 (December 30, 2019). https://jurnal.iainponorogo.ac.id/index.php/muslimheritage/article/view/1766.