

Dimensions of Inclusive Islamic Education in Promoting Religious Moderation in Indonesia

Dimensi Pendidikan Islam Inklusif dalam Pengarustamaan Moderasi Beragama di Indonesia

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<p>Diterima* 20 April 2024</p> <p>Revisi * 27 April 2024</p> <p>Revisi * 29 April 2024</p> <p>Disetujui* 02 Mei 2024</p>	<p>Meski desiminasi moderasi beragama di Indonesia dalam perjalanannya tidak selalu direspons positif oleh publik, namun misi universalnya bagi peradaban kehidupan beragama senantiasa penting untuk dikaji. Studi kualitatif ini bertujuan untuk mengidentifikasi nilai-nilai pendidikan Islam inklusif pada indikator moderasi beragama di Indonesia. Teknik pengumpulan data studi ini menggunakan dokumentasi. Analisa data meliputi tahap reduksi, penyajian, dan verifikasi. Hasil studi ini menemukan muatan nilai-nilai pendidikan Islam inklusif pada indikator moderasi beragama di Indonesia. Pertama, nilai pendidikan <i>tasammuh</i> dan <i>ta'awun</i> dalam penekanan indikator pembentukan keberagamaan yang toleran dan humanis. Kemudian, nilai pendidikan <i>tawassut</i> dalam penekanan indikator pembentukan keberagamaan yang menjaga integrasi bernegara. Selanjutnya, nilai pendidikan <i>taaruf</i> dalam penekanan indikator pembentukan keberagamaan yang menghargai praktik keberagamaan yang sinergis dengan budaya lokal selama tidak bertentangan dengan ajaran agama. Studi ini menegaskan adanya sinergitas nilai-nilai pendidikan Islam inklusif dengan pengarustamaan moderasi beragama di Indonesia. Limitasi studi ini belum mengkaji program sosialisasi muatan nilai pendidikan Islam inklusif dalam indikator moderasi beragama di Indonesia.</p> <p>Kata kunci: Pendidikan Islam inklusif, moderasiberagama, Indonesia</p> <p><i>Although the dissemination of religious moderation in Indonesia has not always been responded positively by the public, its universal mission for the civilisation of religious life is always important to study. This qualitative study aims to identify the values of inclusive Islamic education in the indicators of religious moderation in Indonesia. The data collection technique of this study uses documentation. Data analysis included reduction, presentation and verification stages. The results of this study found the content of inclusive Islamic education values on indicators of religious moderation in Indonesia. First, the value of</i></p>

	<p><i>tasammuh and ta'awun education in the emphasis of indicators of the formation of tolerant and humane diversity. Then, the value of tawassut education in emphasising indicators of the formation of diversity that maintains state integration. Furthermore, the value of taaruf education in emphasising indicators of the formation of diversity that appreciates synergistic religious practices with local culture as long as it does not conflict with religious teachings. This study confirms the synergy of inclusive Islamic education values with the promotion of religious moderation in Indonesia. The limitation of this study is that it has not examined the socialisation programme of inclusive Islamic education values in the indicators of religious moderation in Indonesia.</i></p> <p>Keywords: <i>Inclusive Islamic education, religious moderation, Indonesia.</i></p>
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A. INTRODUCTION

Religious radicalism in its various forms is still a problem that disturbs the security and social benefit of religion in Indonesia.¹This phenomenon is unfortunate. Especially for the social life of Indonesia as a country with a high level of multiculturalism.²Whereas it should be the religious community in Indonesia, including Muslims, can show inclusive Islamic diversity in the midst of the diversity of social life.³In this context, the dissemination of inclusive Islamic education values becomes urgent for Muslims in Indonesia.⁴

Responding to the religious problems described above, the Ministry of Religious Affairs of the Republic of Indonesia has actually set indicators of religious moderation in Indonesia, including national commitment, tolerance, anti-radicalism, and accommodating local culture.⁵If examined in depth, the variety of indicators can lead to the formation of inclusive Muslim religiosity in Indonesia. This is because the various indicators are parallel to the various values of Islamic teachings in the formation of inclusive diversity, such as the

¹Syamsul Arifin, "Islamic religious education and radicalism in Indonesia: Strategy of de-radicalization through strengthening the living values education," *Indonesian Journal of Islam and Muslim Societies* 6, no. 1 (2016): 93.

²Habib Zarbaliyev, "Multiculturalism in globalization era: History and challenge for Indonesia," *Journal of Social Studies (JSS)* 13, no. 1 (2017): 1.

³Munawar Rahmat dan MWBHM Yahya, "The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of Indonesian Students.," *International Journal of Instruction* 15, no. 1 (2022): 347-48.

⁴Fatoni Fatoni dkk., "Multicultural inclusive education in the deradicalization of Islamic education in Indonesia," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 6, no. 2 (2021): 401.

⁵Republik Indonesia, ed., *Moderasiberagama*, Cetakan pertama (Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI, 2019), 42-43.

teaching values of *taaruf* (knowing each other), *tasamuh* (tolerance), *tawassut* (moderate), and *taawun* (mutual help).⁶

The focus of orientation in this study is to identify the content of inclusive Islamic education in four indicators of religious moderation in Indonesia. Meanwhile, previous studies that correlate with the subject of this study, among others, Islamy revealed the dimensions of multicultural Islamic education values contained in indicators of religious moderation in Indonesia.⁷ In a subsequent study, Islamy and Susilo still examined the dimensions in the indicator of religious moderation and also found the content of Islamic cosmopolitanism.⁸ Then, Mubarok confirmed the existence of neo-sufism in religious moderation.⁹ The study by Rumahuru, and Talupun also said that inclusive religious education is needed in shaping moderate religiosity.¹⁰

The novelty aspect of this study from the variety of previous studies above is that the focus of this study is to identify the content of inclusive Islamic education values in the four indicators of religious moderation in Indonesia. This study is urgent, especially in the midst of discourse contestation, both pros and cons by the Muslim public in Indonesia itself towards religious moderation.¹¹ Therefore, the findings of this study are expected to show the content of the dimensions of inclusive Islamic education in indicators of religious moderation in Indonesia.

B. RESEARCH METHODS

This qualitative study in the form of a literature study uses a philosophical normative approach. The primary data of this study uses a book entitled "ModerasiBeragama"

⁶Purnomo Purnomo dan Putri Irma Solikhah, "Konsep Dasar Pendidikan Islam Inklusif: Studi Tentang Inklusivitas Islam Sebagai Pijakan Pengembangan Pendidikan Islam Inklusif," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 2 (2021): 118, <http://ejournal.uin-malang.ac.id/index.php/jpai/article/view/13286>.

⁷AthoillahIslamy, "Pendidikan Islam Multikultural dalam Indikator Moderasi Beragama di Indonesia," *Jurnal Analisa Pemikiran Insan Cendikia (Jurnal APIC)* 5, no. 1 (2022): 48.

⁸AthoillahIslamy dan AdibSusilo, "Kosmopolitanisme Islam Dalam Indikator Moderasi Beragama Di Indonesia," *POROS ONIM: Jurnal Sosial Keagamaan* 3, no. 2 (2022): 77.

⁹Frenky Mubarok, "Konsep Neo Sufisme dalam Pengembangan Moderasi Beragama di Indonesia," *Iktisyaf: Jurnal Ilmu Dakwah dan Tasawuf* 4, no. 1 (2022): 1.

¹⁰Yance Z. Rumahurudan Johanna S. Talupun, "Pendidikan agama inklusif sebagai fondasi moderasi beragama: Strategi merawat keberagaman di Indonesia," *KURIOS (Jurnal Teologi dan Pendidikan Agama Kristen)* 7, no. 2 (2021): 453–62.

¹¹Rizky Alif Alvian dan Irfan Ardhani, "The Politics of Moderate Islam in Indonesia: Between International Pressure and Domestic Contestations," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (2023): 19–57.

published by the Indonesian Ministry of Religious Affairs. Exploration related to four indicators of religious moderation in the book becomes the object of analysis of this study. The indicators in question are tolerance, anti-radicalism, national commitment, and accommodating local culture. Meanwhile, various scientific literature that is correlative to the core discussion becomes the secondary data of this study. The existence of inclusive Islamic teaching values in the form of *taaruf*, *tasamuh*, *wasatiah*, and *taawun* teaching values becomes a perspective in exploring the dimensions of Inclusive education values on religious moderation indicators which are the subject matter of this study. The data of this study were obtained through documentation techniques, and the data were analysed through reduction, presentation and verification.

C. RESULTS AND DISCUSSION

The Value Base of Inclusive Islamic Education

In general, educational activities tend to be directed towards three orientations, namely the addition of knowledge, life skills, and emphasis on becoming a person according to the learner's frame of mind. However, these three orientations in the development of a broad and global social life of society can be said to be not always effective. This emphasises the importance of inclusive learner character building in responding to the plurality of social life they face.¹²Therefore, it is not surprising that the term inclusive education has become a term that has begun to be widely studied in the field of education, including in the world of education in Indonesia.¹³Such conditions in the realm of practice also emphasise all parties, both the community and the government to be able to work together in building a climate of inclusive education in Indonesia.¹⁴

The word inclusive itself is a term that shows an open social character in addressing the plurality of social life. Through this inclusive attitude, civil society will be expected to materialise. Therefore, inclusive religiosity can accept the existence of the plurality of social life of religious people to be respected for their rights in social life. Islam itself actually

¹²Heru Suparman, "Pendidikan Multikultural dalam Perspektif al-Qur'an," *Mumtaz: Jurnal Studi Al-Quran dan Keislaman* 1, no. 2 (2017): 89.

¹³Rahmawati Madanih, "A Model for Inclusive Education in Indonesia: The Lazuardi Global Islamic School," *Jurnal Ilmu Sosial Indonesia (JISI)* 4, no. 1 (2023): 14.

¹⁴Sri Wahyuningsih, "Inclusive education for persons with disabilities: The Islamic perspective," *QIJIS (Qudus International Journal of Islamic Studies)* 4, no. 1 (2016): 2.

contains many teachings that lead to the formation of adherents to have an inclusive nature. This is predictable, because Islam teaches respect for adherents of other religions.

The formation of an attitude of openness in the context of inclusive education in the realm of practice emphasizes the importance of individual awareness to be able to open space for dialogue. With this dialogue, individuals as learners can be invited to understand and respond to the facts of social plurality, so it is hoped that it can also lead to openness in understanding social plurality. In other words, the existence of awareness to be able to build a space for dialogue in inclusive education in the realm of practice will emphasize individuals to find a synergy that positions differences into blessings when addressed wisely.¹⁵

The value base of inclusive education in Islamic teachings can also be found in the theological basis of the Qur'an. In the Qur'an itself, there are various terms of Islamic teaching values that can be the basis of values in the formation of an inclusive attitude of Muslims such as, the value of *at-ta'aruf* (knowing each other), *at-tasammuh* (tolerance), *at-tawassuth* (moderate / fair), and *at-ta'awun* (helping each other). Further explanation of the various teachings is as follows.

Firstly, *ta'aruf*. The value of *ta'aruf* means knowing each other. This is as explained in Q.S Al-Hujurat verse 13. The explanation of the verse shows that all humans, both Muslims and non-Muslims, are created from various ethnicities, races, cultures, which is only to make it easier to recognise the personality of each individual. With this introduction, it is hoped that humans can understand each other, and also cooperate so that they can benefit themselves and others. The existence of this inclusive teaching of diversity can foster the creation of a dynamic life, so as to motivate each individual human being to compete in goodness.

Second, *Tasamuh*. The value of *tasamuh* in Indonesian is also often referred to as tolerance. Humans are created from various tribes, cultures, ethnicities with the orientation to be able to realise diversity so as to avoid things that are fanatical. This can also be seen in the moral message in Qs. According to Yusuf Qardhawi, the concept of

¹⁵Purnomo dan Solikhah, "Konsep Dasar Pendidikan Islam Inklusif," 117.

tasamuh can be formed through respect for rights, respect for differences of opinion, being able to do justice and being able to prevent injustice.

Third, *tawassuth (moderate)*. Etymologically, *tawassuth* is defined as the middle position. The attitude of *tawassuth* is manifested through awareness of understanding and attitude to be able to find a middle point to uphold goodness and be able to prevent harm. This attitude has synergy with the *wasathiyah* attitude, which is to be in the middle point and try not to lean on one side. By upholding this attitude, it is hoped that it can make a form of justice for social life. The normative theological foundation of the teaching of *tawasuth*, among others, can be found in Qs. Al-Baqarah: 143. Therefore, to be able to implement the attitude of *tawasuth* requires belief and trying to be neutral, so as to create good social relations, and have a high attitude of tolerance. On the basis of this implementation, *tawasuth* can be used as educational values in delivering the formation of inclusive Islamic religiosity.

Fourth, the value of *ta'awun* (helping). This attitude has a very close correlation with the awareness of being able to cooperate, being able to respect differences of opinion, and a sense of belonging to each other to take care of each other in terms of goodness. The value of *ta'awun* is also explained in Qs. Al Maidah verse 2.¹⁶

The various teaching bases of inclusive Islamic education above also strengthen the view that plurality is a social reality that is important to be recognised, understood and addressed positively.¹⁷ In other words, the existence of plurality aspects in social life can actually be found in order to realise positive dynamics in human life.¹⁸ In this study, the explanation of some Islamic teaching values that can lead to the formation of the inclusive Islamic religious character described above will be used as a perspective basis for the main analysis of this study.

The Value of Inclusive Islamic Education in Indicators of Religious Moderation in Indonesia

¹⁶Purnomo dan Solikhah, 118–20.

¹⁷Masthuriyah Sa'dan, "NILAI-NILAI MULTIKULTURALISME DALAM AL-QUR'AN & URGENSI SIKAP KEBERAGAMAAN MULTIKULTURALIS UNTUK MASYARAKAT INDONESIA," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 7, no. 1 (2015): 103.

¹⁸Ulfah Nur Azizah, "MULTIKULTURALISME DALAM AL-QUR'AN (STUDI PENAFSIRAN QURAIISH SHIHAB DAN MUHAMMAD ASAD)," *Ushuluna: Jurnal Ilmu Ushuluddin* 6, no. 2 (2020): 91.

It is important to know that religious moderation is a term that shows an attitude to minimise or prevent violence or extreme actions in the practice of human religious life.¹⁹ It is important to note that religious moderation is a term that indicates an attitude to minimise or prevent violence or extreme actions in the practice of human religious life.²⁰ Therefore, holistic interpretation through various perspectives on the prioritisation of religious moderation in building benefits for the lives of religious people in various aspects of social life is important to be appreciated. Moreover, there should be a dialectic between disciplines in building the life of modern society in a better direction.²¹ In the sub-topic of this study, we will analyse the existence of the dimensions of inclusive Islamic education values on various indicators of religious moderation in Indonesia, as follows.

1. Educational Values of *Tasammuh* and *Taawunin* Tolerance and Anti-Radicalism Indicators

The term tolerance indicator in religious moderation in Indonesia is intended as a manifestation of tolerance between religious communities and within the intra-religious community itself. This is because through the tolerant social relations of religious communities, it is hoped that in the realm of praxis it can build the attitude of religious people who respect each other, dialogue, and cooperate. Meanwhile, the meaning of the indicator of radicalism, which is an ideology that aims to realise changes in social and political systems with various forms of violence in the name of religion..²²

When viewed in the perspective of the value of inclusive Islamic education, the existence of tolerance and anti-radicalism indicators above can be said to parallel the value of *tasammuh* (tolerance) and *taawun* (helping). Such conclusions are not excessive, because the value of *tasammuh* will lead to the formation of an understanding and attitude that respects and appreciates various differences, both related to various opinions, views, beliefs and cultures..²³ This view also strengthens the argument that tolerance as part of the

¹⁹Islamy dan Susilo, "Kosmopolitanisme Islam Dalam Indikator Moderasi Beragama Di Indonesia," 82.

²⁰Ibnu Chudzaifah dan Afroh Nailil Hikmah, "MODERASI BERAGAMA: Urgensi dan Kondisi Keberagamaan di Indonesia," *Al-Fikr: Jurnal Pendidikan Islam* 8, no. 1 (2022): 51.

²¹Teguh Luhuringbudi dkk., "Arabic as A Window in Perceiving The World: A Contextualizing The Sociology of Literature," *TATHO: International Journal of Islamic Thought and Sciences*, 2024, 46.

²²Indonesia, *Moderasi beragama*, 43–46.

²³Romadlon Chotib dan Maskuri Maskuri, "Tasamuh Behavior in Perspective of Multicultural Islamic Education," *Journal Education Multicultural of Islamic Society* 1, no. 2 (2021): 135.

core of inclusive Islamic religiosity is important not only to be disseminated through formal and non-formal education, but also in various social activities of Muslims.²⁴

Through the manifestation of the educational value of *tasammuh* in the form of the formation of understanding and tolerance towards the plurality of social life can also have implications for the attitude of mutual openness, and help (*taawun*) for the common good on the basis of human values in the life of a pluralistic society in Indonesia. This is because the manifestation of the educational value of *tasammuh* and *ta'awun* can have a positive impact on the realisation of social solidarity, which can give birth to a sense of mutual care on behalf of humanity in the midst of plurality.²⁵ This statement is also based on the fact that the implementation of efforts to strengthen awareness in building a civilisation of tolerance can also require the mental readiness of an individual or group to be willing to coexist well and harmoniously with different groups.²⁶ Therefore, the value dimension of *tawassut* education in national commitment can contribute greatly to the formation of Muslim religiosity in order to be moderate, open and inclusive in respecting the constitution and integration of state life in Indonesia.

2. *Tawassut* Education Value in National Commitment Indicator

The term national commitment becomes a benchmark in identifying religious people in Indonesia regarding their views and social attitudes in terms of their loyalty to the basic consensus of the state.²⁷ The existence of indicators of national commitment can be said to be synergistic with the value of inclusive Islamic education in the form of the value of *tawassut* (moderate) education. Such conclusions are due to the existence of the dimensions of the value of *tawassut* education in practice emphasising the importance of the formation of the personality of Muslims to comply with the ideology, norms or constitution that applies in Indonesia. This is because the value of *tawassut* education teaches an attitude to be balanced in positive matters.²⁸

²⁴Kadri Kadri, "Religion and Tourism: Promoting Inclusive Islam in Lombok Island, Indonesia," *Studia Islamika* 29, no. 2 (2022): 334.

²⁵Teguh Saputra, "Konsep Ta'awun dalam Al-Qur'an Sebagai Penguat Tauhid dan Solidaritas Sosial (Studi Tafsir Mawdu'iy)," *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 19, no. 2 (2022): 43.

²⁶Indonesia, *Moderasi beragama*, 122–23.

²⁷Indonesia, 43.

²⁸Eka Yanuarti dan Fadila Fadila, "Internalization of Wasathiyah Islamic Value Education," *Al-Ishlah: Jurnal Pendidikan* 14, no. 4 (2022): 6703.

Moreover, the existence of Pancasila as the state ideology in Indonesia emphasises that its citizens can have awareness in maintaining the integration of social life.²⁹ Even the actualisation of Pancasila values is seen as effective in overcoming various forms of social and political conflicts with religious nuances in Indonesia.³⁰ Therefore, the value dimension of *tawassut* education in national commitment can contribute greatly to the formation of Muslim religiosity in order to be moderate, open and inclusive in respecting the constitution and integration of state life in Indonesia.

3. The Value of *Taaruf* Education in the Indicator of Accommodating Local Culture

The existence of indicators of accommodating local culture is projected to foster individual citizens' religiosity that can be used as a barometer related to their awareness of respect for religious practices that are accommodating to local culture as long as they do not conflict with the teachings of religious principles.³¹

If examined in depth, the existence of accommodative indicators of local culture can be said to parallel the value of inclusive Islamic education in the form of the value of *taaruf* education. Because, the manifestation of the value of *taaruf* education can lead to the formation of Muslim religiosity to get to know each other in socio-cultural diversity.

³²Thus it can be said that the manifestation of accommodative indicators in local culture is synergistic with the value of *taaruf* education for the life of Muslims in the diversity of socio-cultural life. However, it cannot be denied that the practice of religion that accommodates local culture does not guarantee to show the moderation of the culprit.³³ Such a pattern in the perspective of Islamic law can also give birth to a paradigm of interfaith fiqh that positions religion as a private domain to be able to walk in harmony

²⁹Nurul Istiani dan Adib Susilo, "Reviewing The Core Values of State Civil Apparatus in Indonesia: Perspectives on Islamic Multiculturalism," *TATHO: International Journal of Islamic Thought and Sciences*, 2024, 4.

³⁰Badrun Badrun dkk., "Pancasila, Islam, and Harmonising Socio-Cultural Conflict in Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (2023): 137.

³¹Indonesia, *Moderasi beragama*, 46–47.

³²Nuzula Ilhami, "Budaya Ta'aruf Dalam Pernikahan; Sebuah Tinjauan Sosiologi," *KURIOSITAS: Media Komunikasi Sosial dan Keagamaan* 12, no. 2 (2019): 165.

³³Indonesia, *Moderasi beragama*, 46–47.

with culture as a medium for the embodiment of tolerance civilisation..³⁴ Apart from that, the existence of an inclusive Islamic education value dimension in the form of the value of *taaruf* education on the indicator of accommodating local culture can emphasise the religiosity of Muslims who appreciate, respect and understand the life of religious relations and various cultural social practices in the midst of existing Indonesian society.

D. CONCLUSIONS

Based on the description of the analysis of the core discussion in this study found dimensions of inclusive Islamic education values in four indicators of religious moderation in Indonesia. First, the educational value of *tasammuh* and *taawunon* indicators of tolerance and anti-radicalism. This dimension can be found in the emphasis of indicators in the formation of Muslim religiosity that upholds the plurality of social aspects and human values. Second, the value of *tawassut* education on indicators of national commitment. This dimension can be found in the emphasis of indicators in the formation of Muslims who maintain the constitution and integration of state life in Indonesia. Third, the value of *taaruf* education on the indicator of accommodating local culture. This dimension can be found in the emphasis of indicators in the formation of Muslim religiosity that can appreciate a variety of religious practices that synergise with local cultural social wisdom as long as it does not violate the principle teachings of religion.

The findings of this study imply theoretically that there is a synergy of inclusive Islamic education values with various indicators of religious moderation in Indonesia. The limitations of this study have not discussed the Indonesian Ministry of Religious Affairs' programme to socialise the content of inclusive Islamic education values in indicators of religious moderation in Indonesia. This is certainly interesting and important to be studied in depth in the next study, especially in the midst of discourse contestation, both pros and cons by the Muslim public in Indonesia itself towards the promotion of religious moderation.

³⁴Ali Sodiqin dan Roehana Rofaidatun Umroh, "Towards an Interreligious Fiqh: A Study of the Culture-Based Religious Tolerance in the Kaloran Community, Central Java, Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (2023): 159.

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