



Fostering Tolerance Through Inclusive Islamic Education: The Role of Pesantren in Navigating Global Challenges

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ABSTRAK

Kajian tentang membangun toleransi melalui pendidikan inklusif, khususnya di pesantren, masih jarang dilakukan. Hal ini disebabkan oleh anggapan bahwa pendidikan Islam di Indonesia masih bersifat tradisional, sehingga kurang menarik minat untuk dikaji secara mendalam. Dinamika kemajuan dan perkembangan pesantren saat ini menandai pertumbuhan pendidikan Islam di Indonesia, namun perannya dalam menghadapi era global jarang dibahas, terutama terkait bagaimana pesantren menavigasi globalisasi. Penelitian ini bertujuan untuk mengeksplorasi bagaimana pesantren dapat mengadopsi prinsip-prinsip pendidikan inklusif untuk menanamkan nilai-nilai toleransi dalam pendidikan Islam. Penelitian ini menyoroti pendekatan pesantren dalam mentransmisikan ilmu keislaman yang toleran, serta kepekaan terhadap globalisasi dan perubahan budaya dalam dunia Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode kajian pustaka. Sumber data terdiri dari data primer dan sekunder yang relevan dengan tema inklusivitas, pedagogi Islam, dan pendidikan pesantren. Teknik analisis kritis digunakan untuk mengkaji tema inklusivitas dan tantangan globalisasi di pesantren. Hasil penelitian menunjukkan bahwa pesantren memiliki potensi besar dalam mempromosikan inklusivitas untuk menghadapi tantangan global. Nilai-nilai yang dibangun meliputi at-ta'aruf (saling mengenal), at-tasammuh (toleransi), at-tawassuth (moderat/adil), dan ta'awun (saling membantu), sehingga terjalin ukhuwah Islamiyah (persaudaraan dalam Islam) serta al-'adl (keadilan) dalam menciptakan lingkungan belajar harmonis. Namun, hambatan seperti resistensi terhadap reformasi kurikulum dan kuatnya pandangan tradisional di kalangan komunitas pesantren juga ditemukan.

ABSTRACT

The study of fostering tolerance through inclusive education, particularly in Islamic boarding schools (pesantren), remains underexplored. This is partly due to the perception that Islamic education in Indonesia is still traditionalist, making it less appealing for in-depth research. The current dynamics and advancements of pesantren signify the growth of Islamic education in Indonesia, yet its role in addressing globalization is rarely discussed, especially concerning its capacity to navigate the global era. This research aims to explore how pesantren can adopt inclusive education principles to instill tolerance within Islamic education. It highlights the approaches pesantren employ to transmit tolerant Islamic knowledge while remaining sensitive to globalization and cultural shifts in the Islamic world. This study employs a qualitative approach using library research methods, drawing on primary and secondary data relevant to the themes of inclusivity, Islamic pedagogy, and pesantren education. A critical analysis technique is applied to examine themes of inclusivity and the challenges of globalization faced by pesantren. The findings reveal that pesantren have significant potential to promote inclusivity in addressing global challenges. The values fostered include at-ta'aruf (mutual understanding), at-tasammuh (tolerance), at-tawassuth (moderation), and ta'awun (mutual assistance), which help cultivate ukhuwah Islamiyah (Islamic brotherhood) and al-'adl (justice), creating a harmonious learning environment. However, obstacles such as resistance to curriculum reform and strong traditionalist views within the pesantren community were also identified.

KATA KUNCI

Pendidikan inklusif; pesantren; toleransi; globalisasi; pedagogi Islam.

KEYWORDS

Inclusive education; Islamic boarding schools; tolerance; globalization; Islamic pedagogy.

A. Introduction

Islamic boarding schools (*pesantren*) are traditional Islamic educational institutions that integrate religious education with daily life in a boarding environment. Led by a *kiai* or *ustaz* with full authority over the curriculum and teaching methods, *pesantren* can be categorized into several types: *salaf* *pesantren*, which focus on classical Islamic texts; *kholaf* *pesantren*, which integrate general subjects; modern *pesantren*, which combine religious and general education; and *tahfidz* *pesantren*, which emphasize Quran memorization.¹ Understanding these types is essential for developing inclusive education tailored to the specific context of each *pesantren*.

Pesantren Darussalam Gontor exemplifies a modern *pesantren* that blends traditional and modern educational practices through its *Mu'allimin* or *Kulliyatul-Mu'allimin al-Islamiyah* (KMI) system, replacing the traditional *wetonan* and *sorogan* methods with a structured, tiered classical system and an integrated curriculum. Pesantren Tebuireng combines the *salaf* educational system with modern education, earning it the classification of a mixed or integrated *pesantren*. Both institutions promote inclusive, welcoming, moderate, and multicultural Islam through their curricula and everyday life practices.² Meanwhile, Pesantren Anwarul Huda emphasizes cultivating religious character, discipline, independence, environmental awareness, and tolerance, in alignment with Islam as *rahmatan lil 'alamin*—a religion of mercy, inclusivity, compassion, and respect for diversity.³

Pesantren, as traditional Islamic educational institutions, serve as centers for studying, understanding, internalizing, and practicing Islamic teachings, with a strong emphasis on religious morality as a guide for daily behavior. They play crucial roles in the transmission of Islamic knowledge, the preservation of Islamic traditions, and the reproduction of future ulama (Islamic scholars).⁴ Pesantren hold a vital position in sustaining Islamic sciences through the transmission of knowledge rooted in classical Islamic traditions. Traditional teaching methods, such as *bandongan* and *sorogan*, are utilized to provide students (*santri*) with an in-depth understanding of religious texts, ensuring a comprehensive grasp of classical Islamic works. Through this approach, *pesantren* function not only as educational institutions but also as custodians of Islamic intellectual traditions, enabling the transfer of religious knowledge to future generations. This contextual understanding equips *santri* with the ability to navigate contemporary challenges while adhering to Islamic values.

¹ Nur Hayati, "Tipologi Pesantren: Salaf dan Kholaf," *Tarbiyatuna: Jurnal Pendidikan Ilmiah* Vol. 4, no. No. 1 (July 2019): 101–10.

² Maksum, A., "Model Pendidikan Toleransi Di Pesantren Modern Dan Salaf.," *Jurnal Pendidikan Agama Islam (Journal Of Islamic Education Studies)*, 3, No. (1) (2016): 81-108., <https://doi.org/10.15642/Jpai.2015.3.1.81-108>.

³ M. Syaeful Anam and Latifa Dinar Rahmani Hakim, "Islam Inklusif Ala Pesantren: Konstruksi Pendidikan Religius Dan Internalisasi Toleransi Pada Santri Pesantren Anwarul Huda, Kota Malang," *Edu Sociata : Jurnal Pendidikan Sosiologi* 6, no. 1 (June 30, 2023): 307–18, <https://doi.org/10.33627/es.v6i1.1310>.

⁴ Syaiful Bahri, "Peran Pondok Pesantren Dalam Mencegah Paham Radikalisme Di Kabupaten Rejang Lebong," *Kaganga: Jurnal Pendidikan Sejarah Dan Riset Sosial-Humaniora* 1, No. 2 (December 31, 2018): 107–21, <https://doi.org/10.31539/Kaganga.V1i2.483>.

Over time, pesantren have undergone significant transformations and shifts. Recently, however, they have faced negative stigmas, with their role being questioned by some segments of society amidst growing concerns over radicalism and terrorism in Indonesia. The stigma of radical pesantren emerged from alleged links between pesantren culture and cases of radicalism and terrorism.⁵ Factors driving changes within pesantren include societal demands for more diverse models of religious education.⁶

Understanding Islamic values is crucial for today's younger generation, including santri (Islamic boarding school students).⁷ A notable phenomenon today is the enthusiasm for religiosity among the millennial generation, which often does not align with a deep understanding of and breadth in Islamic knowledge.⁸ Therefore, a more comprehensive understanding of religious moderation is required from an early age to adulthood.⁹ Internal conflicts among Muslims, such as accusations of heresy, misguidance, or even disbelief due to differences in opinions and interpretations of religion, further emphasize this need.¹⁰

The pesantren education system needs to undergo reconstruction, shifting from exclusivity to inclusivity. This calls for improvements in curriculum, educators, and learning strategies to transform existing paradigms.¹¹ Formal education modules and curricula at all levels should incorporate materials on preventing extremism and stimulate critical thinking to counteract radicalism.¹² To combat religious radicalism among santri, Islamic religious education materials must include inclusive religious teachings that emphasize Islam as a religion of rahmatan lil 'alamin (mercy to all creation) and tolerance, supported by evidence from the Qur'an and Hadith.¹³

Pesantren education often focuses on how these institutions can absorb and adapt to the developments of globalization while maintaining their foundational principles of faith (iman) and piety

⁵Husna Nashihin., *Pendidikan Akhlak Kontekstual* (CV. Pilar Nusantara, 2017), <https://books.google.co.id/books?id=UBWiDwAAQBAJ>.

⁶ Abdul Malik, Ajat Sudrajat, and Farida Hanum, "Kultur Pendidikan Pesantren dan Radikalisme," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* 4, no. 2 (2016): 103–14, <https://doi.org/10.21831/jppfa.v4i2.11279>.

⁷ Nurwadjah Ahmad, Di Pondok Pesantrensalaf Al-Falah And Nurwadjah Ahmad, 'Nilai-Nilai Moderasi Beragama', No. Kawangung 2019: 43–51.

⁸ Kasinyo Harto And Tastin Tastin, 'Pengembangan Pembelajaran Pai Berwawasan Islam Wasatiyah : Upaya Membangun Sikap Moderasi Beragama Peserta Didik', *At-Ta'lim : Media Informasi Pendidikan Islam* 18, No. 1 (25 June 2019): 89, <https://doi.org/10.29300/Attalim.V18i1.1280>.

⁹ Koko Adya et al., "Moderasi Islam Dalam Pembelajaran PAI Melalui Model Pembelajaran Konstekstual Universitas Islam Negeri Sunan Gunung Djati Bandung", *Ciencias , Jurnal Pengembangan Pendidikan* 3, No. 2 (2020): 82–92.

¹⁰ Egi Sukma Baihaki, "Konflik Internal Umat Islam: Antara Warisan Sejarah dan Harapan di Masa Depan," *FIKRAH* 6, no. 1 (June 30, 2018): 49–72, <https://doi.org/10.21043/fikrah.v6i1.2606>.

¹¹ Purnomo and 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 (29 November 2021), <https://doi.org/10.18860/jpai.v7i2.13286>.

¹² "Kementerian Hukum dan HAM, R. (2021). Rencana Aksi Nasional Pencegahan dan Penanggulangan Ekstremisme Berbasis Kekerasan yang Mengarah Pada Terorisme. Lampiran RAN PE, 038029, 4,".

¹³ Abdurrohman, A., & Syamsiar, H. (2017)., "Pembelajaran Pendidikan Agama Islam (PAI) Model Keberagamaan Inklusif Untuk Mencegah Radikalisme Beragama Dikalangan Siswa SMA. Fenomena, 9(1), 105. <https://doi.org/10.21093/Fj.V9i1.789>," n.d.

(taqwa), which are fundamental to Islam.¹⁴ During the COVID-19 pandemic, the implementation of moderate Islamic values (wasathiyah), such as al-adl (justice), al-tawazun (balance), and al-tasamuh (tolerance), was successfully maintained and stabilized.¹⁵ Islam, as a peaceful and compassionate religion (rahmatan lil 'alamin), requires the implementation of its values in learning processes and in instilling principles within pesantren.¹⁶ Differences are seen as a blessing, encouraging an inclusive attitude characterized by mutual respect, understanding, and appreciation of diversity.¹⁷ The eradication of slavery and similar discrimination, the recognition of women's and minority rights, respect for religious differences, and the promotion of knowledge are integral aspects of Islam as a civilization-building religion. These three dimensions are the essence of Islamic education.¹⁸

The study of fostering tolerance through inclusive education in the era of globalization, particularly within pesantren (Islamic boarding schools), remains relatively underexplored. This is partly due to the perception that Islamic education in Indonesia is still traditionalist, which has led to a lack of interest among researchers in conducting in-depth investigations.¹⁹ However, the current dynamics and developments indicate significant growth in Islamic education in Indonesia. Two decades ago, Islam in Indonesia often faced opposition, including from pesantren. As an integral part of educational advancement in Indonesia, the role of pesantren in the context of globalization has rarely been discussed, particularly regarding their capacity to address global challenges. While numerous studies on pesantren have been conducted in recent years, they tend to focus on contemporary issues, such as the association of pesantren with radicalism.²⁰

Previous research on inclusive education in the Islamic context has predominantly focused on its implementation in public schools or Islamic universities, with an emphasis on accessibility, equity, and acceptance of diverse learners. However, this study differs by highlighting the role of pesantren

¹⁴ Mahrus, Moh. Elman, 'Kerangka Epistemologi (Metode Rekonstruksi Pendidikan Agama Islam) P-ISSN: 2721-1134 | E-ISSN: 2721-091X Volume 1, Nomor 2, September 2020 [Http://Ejournal.Iainmadura.Ac.Id/Index.Php/Rabbani/Index](http://Ejournal.Iainmadura.Ac.Id/Index.Php/Rabbani/Index).

¹⁵ A. Fatah Yasin et al., "Development of Islamic Religious Education Learning in Forming Moderate Muslims," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (January 19, 2023): 22–36, <https://doi.org/10.31538/tijie.v4i1.227>.

¹⁶ Kenneth N Ross, Ilona Ross, Kenneth and Genevois, and Kenneth N Ross, "Cross-National Studies of the Quality of Education : Planning Their Design and Managing Their Impact.," 2006, <https://doi.org/10.4324/9780203882146>.

¹⁷ Asrori, M., Muizzudin, Kusnan, & Solihuddin, M. (2019)., "Inklusifisme Dan Eksklusifisme Serta Pengaruhnya Terhadap Pendidikan Multikultural.," n.d., JALIE, 3, 116-137., <http://dx.doi.org/10.33754/jalie.v3i1.225>.

¹⁸ Azis 2016, 'Pendidikan Islam Humanis Dan Inklusif', *Al-Munzir* 9, No. 1 (24 March 2020): 1, <https://doi.org/10.31332/Am.V9i1.773>.

¹⁹ Sumarmi Sumarmi et al., "The Effect of Environmental Volunteer Integrated with Service Learning (EV_SL) to Improve Student's Environment Care Attitudes and Soft Skills," *Pegem Journal of Education and Instruction* 12, no. 1 (January 2, 2022): 168–76, <https://doi.org/10.47750/pegegog.12.01.16>.

²⁰ Nafi'a A. R. Arifianto, Bagong Suyanto, Mun'im Sirry, and Rahma Sugihartati, "'Islamic Campus Preaching Organizations in Indonesia: Promoters of Moderation or Radicalism?," "Mitigating Radicalism amongst Islamic College Students in Indonesia through Religious Nationalism,; 'Pseudo-Radicalism and the de-Radicalization of Educated Youth in Indonesia,'" *Asian Security* , no. 3 (): 323–42; I , " HTS Teologiese Studies / Theological Studies 78, no. 4 (2022), <https://doi.org/10.4102/hts.v78i4.7547>, *Studies in Conflict & Terrorism* 45, no. 2 (2022): 153–72 2019, <https://doi.org/>" HTS Teologiese Studies / Theological Studies 78, no. 4 (2022), <https://doi.org/10.4102/hts.v78i4.7547>.

(Islamic boarding schools) as traditional Islamic educational institutions, which have been relatively underexplored in the context of inclusive education. This research examines how pesantren can adopt inclusive principles to foster tolerance, transmit Islamic knowledge, preserve Islamic values, and produce future ulama who are both tolerant and responsive to diversity. The focus of this study strengthens the academic discourse by demonstrating that pesantren, as unique institutions rooted in Islamic traditions, can play a significant role in shaping generations of ulama who are tolerant, inclusive, and adaptive to global challenges. This provides a fresh perspective on the potential of pesantren to implement inclusivity.

Research on fostering tolerance through inclusive education in the Islamic context typically concentrates on formal institutions such as schools or Islamic universities, which adopt values of equity and diversity to create learning environments that embrace all. These studies emphasize the importance of equal access to education and respect for differences but often overlook pesantren as traditional institutions capable of playing a strategic role in building tolerance. Pesantren, often perceived as more conventional and homogeneous in their systems and curricula, are rarely viewed as institutions with the potential to implement inclusive education with a perspective on tolerance that is adaptive to social changes.

This study addresses the gap by exploring how pesantren can adopt inclusive education principles to instill values of tolerance within the tradition of Islamic education. By highlighting the approaches pesantren use to transmit tolerant Islamic knowledge, preserve cultural diversity in religious practices, and shape future ulama who are responsive to pluralism, this research expands the academic discourse on Islamic education. Through this approach, the study offers a new academic contribution by demonstrating that pesantren are not only relevant in preserving religious traditions but also in cultivating tolerant character traits, which are essential in a multicultural society.

B. Tolerance and Inclusive Education

Tolerance and inclusive education provide a broader and more contextual foundation for addressing the challenges of diversity in pesantren compared to traditional Islamic theories or other educational frameworks. Tolerance is an attitude or behavior that respects and accepts adherents of other religions, allowing them to practice their beliefs without interference, refraining from offending religious sensitivities, and remaining within the boundaries set by Islamic law (sharia).²¹

Classical Islamic education theory focuses on religious values and moral reinforcement, while pesantren adapt the concepts of inclusivity and tolerance to prepare santri (students) to live in multicultural societies. By integrating theories of multiculturalism and pluralism, pesantren not only

²¹ Khadijah Muda and Siti Nor Azhani Mohd Tohar, "Definisi, Konsep dan Teori Toleransi Beragama: Definition, Concept and Theory of Religious Tolerance," *Sains Insani* 5, no. 1 (July 13, 2020): 194–99, <https://doi.org/10.33102/sainsinsani.vol5no1.179>.

teach religion but also instill appreciation for cultural, religious, and social diversity.²² Multicultural education in pesantren fosters openness, respect for differences, and acceptance without discrimination, creating an equitable and supportive learning environment.²³ Through this approach, pesantren can produce a generation that is tolerant, inclusive, and equipped to face global challenges without compromising their Islamic roots.²⁴

Inclusive education in pesantren serves as an effective strategy for fostering tolerance and addressing the challenges of globalization. By integrating inclusive values and respect for diversity into their curriculum, pesantren can shape santri (students) who not only have a deep understanding of Islam but also possess an open and tolerant attitude toward differences. An inclusive learning environment in pesantren helps create a generation prepared to actively contribute to increasingly multicultural societies, interact with diverse groups, and serve as agents of peace. Through inclusive education, pesantren can lead the way in preparing young Muslim generations with strong character, adaptability, and readiness to face the complexities of the global world without abandoning Islamic values.

Inclusivity entails openness in addressing ethnic, religious, cultural, and ideological diversity, respecting differences constructively to build a multicultural civil society.²⁵ Practicing religion inclusively does not mean doubting one's own faith but respecting the rights of others to practice their beliefs, as exemplified by the Prophet Muhammad (PBUH) in Medina through the Charter of Medina. Islamic education is inherently inclusive, reflecting an appreciation for pluralism through creating spaces for dialogue that encourage learners to understand the realities of diversity,²⁶ explore humanistic values, and foster openness in navigating heterogeneous social life.²⁷

The opposite of inclusivity is exclusivity. Exclusivity implies isolation, separation, and standing apart from others.²⁸ Generally, exclusivity refers to an attitude of glorifying the superiority of one's beliefs based on unilateral claims of understanding and practicing religion purely and consistently.²⁹

²² Zakiyuddin Baidhawi, *Pendidikan Agama Berwawasan Multikultural* ((Jakarta : Penerbit Erlangga), 2005), 8.

²³ Zamroni., *Implementasi Pendidikan Multikultural Dalam Upaya Mengembangkan Sikap Toleransi Santri Di Pondok Pesantren* (Penerbit STAIN Press Sekolah Tinggi Agama Islam (STAIN) Purwokerto Bekerjasama dengan: Penerbit Mitra Media Jl. Veteran, No. 97-A, Yogyakarta Yogyakarta:PPs, 2021), 10–11.

²⁴ Muhamad Asror, "Implementasi Pendidikan Multikultural Dalam Upaya Mengembangkan Sikap Toleransi Santri Di Pondok Pesantren," *Mindset: Jurnal Manajemen Pendidikan Islam*, March 11, 2022, 42–53, <https://doi.org/10.58561/mindset.v1i1.26>.

²⁵ Erlan Muliadi, "Urgensi Pembelajaran Pendidikan Agama Islam Berbasis Multikultural Di Sekolah," *Jurnal Pendidikan Islam* 1, no. 1 (June 20, 2012): 55–68, <https://doi.org/10.14421/jpi.2012.11.55-68>.

²⁶ Andik Wahyun Muqoyyidin, "Membangun Kesadaran Inklusif- Multikultural Untuk Deradikalisasi Pendidikan Islam," *Jurnal Pendidikan Islam* 2, no. 1 (June 21, 2013): 131–51, <https://doi.org/10.14421/jpi.2013.21.131-151>.

²⁷ Muliadi, E. (2012)., "Urgensi Pembelajaran Pendidikan Agama Islam Berbasis Multikultural Di Sekolah. *Jurnal Pendidikan Islam*, 1(1), 55. <https://doi.org/10.14421/jpi.2011.11.55-68>."

²⁸ Fuadi, A., "Studi Islam (Islam Eksklusif Dan Inklusif). *Jurnal Wahana Inovasi*, 7(2), 49– 55," (2018).

²⁹ Muchlis, M., "Pembelajaran Materi Pendidikan Agama Islam (Pai) Berwawasan Moderat. *Profetika: Jurnal Studi Islam*, 21(1), 11–20. <https://doi.org/10.23917/Profetika.V21i1.11053>," (2020).

This belief often legitimizes the imposition of concepts on individuals or groups with differing views.³⁰ Such exclusivism frequently leads to misunderstandings, division, conflict, intolerance, and even violence.³¹ Education is considered exclusive when it teaches only one perspective and uses it as a justification to demean others. In exclusive education, the space for dialogue is almost non-existent. Learning becomes indoctrinative, leaving no room for understanding differences. The emphasis is solely on ritual religious competencies, focusing on simplistic notions of right and wrong or good and bad, without encouraging deeper understanding.³²

In the context of pesantren and Islam, the concepts of inclusive and exclusive education carry significant implications. Inclusive education adopts an approach that ensures equal learning opportunities for all santri (students), regardless of their backgrounds or abilities.³³ Conversely, exclusive education tends to prioritize certain groups while neglecting others based on specific criteria. Within the pesantren environment, inclusive education reflects Islamic principles of equality, justice, and compassion, emphasizing the importance of providing education to all individuals without discrimination.³⁴

The importance of inclusive education in addressing the challenges of globalization lies in its role in fostering a more connected, inclusive, and tolerant society.³⁵ In an increasingly globalized world, inclusive education in pesantren equips santri (students) to navigate growing complexities by promoting understanding, cooperation, and respect for diversity.³⁶ By reinforcing inclusive values, pesantren can become key educational institutions that shape a generation ready to face global challenges while upholding Islamic identity and universal human values.³⁷

The concepts of inclusive and exclusive education play crucial roles.³⁸ Inclusive education refers to an approach that ensures all santri, regardless of their background or abilities, are given equal opportunities to learn and participate in educational activities.

³⁰ Baihaki, E. S., "Konflik Internal Umat Islam Antara Warisan Sejarah Dan Harapan Masa Depan. *Fikrah*, 6(1), 49–72. [Http://Dx.Doi.Org/10.21043/Fikrah.V6i1.2606](http://dx.doi.org/10.21043/Fikrah.V6i1.2606)," (2018).

³¹ "Asrori, M., Muizzudin, Kusnan, & Solihuddin, M. (2019). *Inklusifisme Dan Eksklusifisme Serta.Pdf*," n.d. (2019).

³² Hunaida, W. L. (2016)., "Potret Prospek Pendidikan Agama Islam Kekinian: Integrasi Inklusivitas Islam Dalam PAI.,", *Didaktika Religia*, 4(2), 1-22., <http://dx.doi.org/10.30762/didaktika.v4.i2.p1-22.2016>.

³³ Asrori, M., Muizzudin, Kusnan, & Solihuddin, M., "Inklusifisme Dan Eksklusifisme Serta Pengaruhnya Terhadap Pendidikan Multikultural.," *Jalie*, No. 3 (2019): 116–37, [Http://Dx.Doi.Org/10.33754/Jalie.V3i1.225](http://dx.doi.org/10.33754/Jalie.V3i1.225).

³⁴ Moh Samhadi, "PENDIDIKAN MODERASI & TOLERANSI BERBASIS HIDDEN CURRICULUM" 8, no. 2 (2023).

³⁵ A. Amalia, "Implementasi Pendidikan Inklusif Di SMA Negeri 2 Kandangan," *Psycho Holistic*, 2019, <http://journal.mbunivpress.or.id/index.php/psychoholistic/article/view/614>.

³⁶ Muqarramah Sulaiman Kurdi, "Dampak Globalisasi Pada Konten Dan Mata Pelajaran Pada Kurikulum Di Madrasah Ibtidaiyah: Tantangan Dan Peluang," *CENDEKIA: Jurnal Ilmu Sosial, Bahasa Dan Pendidikan* 1, No. 4 (November 16, 2021): 32–59, [Https://Doi.Org/10.55606/Cendikia.V1i4.1316](https://doi.org/10.55606/Cendikia.V1i4.1316).

³⁷ Muammar Kadafi Siregar, "Pondok Pesantren Antara Misi Melahirkan Ulama Dan Tarikan Modernisasi," *Jurnal Pendidikan Agama Islam Al-Thariqah* 3, No. 2 (November 16, 2018): 16–27, [Https://Doi.Org/10.25299/Althariqah.2018.Vol3\(2\).2263](https://doi.org/10.25299/Althariqah.2018.Vol3(2).2263).

³⁸ Annisa Kasturi Et Al., "Pendidikan Inklusif Dalam Toleransi Beragama," *TSAQOFAH* 4, No. 1 (January 12, 2024): 632–39, [Https://Doi.Org/10.58578/Tsaqofah.V4i1.2537](https://doi.org/10.58578/Tsaqofah.V4i1.2537).

In the context of pesantren, inclusive education aligns with Islamic principles of equality, justice, and compassion, emphasizing the importance of providing education to all individuals without regard to social status or abilities.³⁹ Inclusive education in pesantren serves as a vital tool to promote social cohesion, tolerance, and mutual understanding among santri from diverse backgrounds.⁴⁰ It fosters a sense of belonging and acceptance, empowering santri to contribute positively to broader society and address the challenges of globalization.⁴¹

Integrating international studies on inclusivity in Islamic education offers enriching comparative perspectives. For instance, in Turkey, Islamic schools combine religious values with an inclusive curriculum, while in the United Kingdom, madrasas promote interfaith tolerance through cross-community activities. These approaches demonstrate Islamic education's efforts to respond to modern challenges by embedding social values within multicultural societies. Comparing these models with pesantren in Indonesia can inspire the implementation of inclusive education that is responsive to global demands.

Inclusive pedagogy in pesantren involves learning processes that create space for diverse opinions, social backgrounds, and an understanding of social issues. This approach shapes santri (students) to accept and appreciate differences beyond religious boundaries. It facilitates dialogue, collaboration, and respect for diversity, making it more relevant in a multicultural world. In contrast, exclusive pedagogy tends to maintain methods that focus on homogeneity, both in teachings and social interactions, potentially limiting santri's ability to understand and respond to diversity effectively.

These differences highlight the significant potential of pesantren to develop a more inclusive curriculum that not only preserves Islamic values but also prepares santri (students) to thrive in the complexities of a global society. This approach strengthens the theoretical foundation by demonstrating that traditional Islamic education can adapt and contribute significantly to shaping a tolerant and inclusive generation.

In pre-Islamic Arab society, it was customary to annihilate the defeated party in war completely. However, this practice was abolished with the advent of Islam. The defeated were no longer destroyed but were instead protected if they sought peace. From the beginning, Muslim armies were prohibited from destroying places of worship belonging to other religions, even during wartime. The Qur'an introduces several terminologies that form the foundation of inclusive behavior, such as at-ta'aruf (mutual understanding), at-tasammuh (tolerance), at-tawassuth (moderation/justice), and

³⁹ Samhadi, "Pendidikan Moderasi & Toleransi Berbasis Hidden Curriculum."

⁴⁰ Yusuf Ratu Agung, "Kohesi Sosial Dalam Membentuk Harmoni Kehidupan Komunitas," *Jurnal Psikologi Perseptual* 3, No. 1 (July 29, 2019): 37–43, <https://doi.org/10.24176/Perseptual.V3i1.3679>.

Maura Sellars, "Belonging and Being: Developing Inclusive Ethos," *International Journal of Leadership in Education* 27, no. 5 (2024): 985–1008.

at-ta'awun (mutual assistance). These inclusive values are foundational principles for fostering harmony and coexistence.⁴² Examples of such values include:

1. At-Ta'aruf

At-Ta'aruf, which means mutual understanding, is a fundamental concept in Islam found in Q.S. Al-Hujurat [49]:13. This verse emphasizes the importance of recognizing diversity as part of sunnatullah (divine law) while promoting harmonious relationships based on respect and tolerance. The verse reminds humanity that people were created into nations and tribes to know one another, not to feel superior to one another. This principle encompasses three main points: first, pluralism is a natural condition (plural is usual); second, equality is standard (equal is usual); and third, moderation is necessary when addressing differences (modesty in diversity). The concept teaches that a sense of superiority may indicate a lack of piety, as reinforced in Q.S. Al-Hujurat [49]:11, which prohibits mocking or belittling other groups, reminding that only Allah knows who is truly noble in His sight.

2. Al-Tasamuh

Al-Tasamuh, or tolerance, is a fundamental Islamic value that emphasizes respect for differences without compromising the principles of faith. This concept encourages Muslims to live harmoniously amidst diversity, as highlighted in Q.S. Al-Hujurat [49]:13, which stresses the importance of mutual understanding and respect. Yusuf Qaradawi asserts that tasamuh is built upon several key elements: respecting human rights, recognizing diversity as part of sunnatullah (divine law), avoiding unilateral judgment, adhering to the command of justice, and condemning acts of oppression. Tasamuh requires a magnanimous spirit and an open attitude to accept diversity in beliefs, opinions, and backgrounds. This value fosters coexistence and mutual respect, making it essential for building inclusive and harmonious communities.

3. At-Tawassuth

At-Tawassuth, or moderation, is an Islamic principle that emphasizes balance and a middle path in life, avoiding both extremism and negligence. This concept teaches justice, tolerance, and the importance of considering others' perspectives without compromising fundamental principles. Tawassuth, as mentioned in Q.S. Al-Baqarah [2]:143, which refers to the "middle nation" (ummatan wasathan), underscores the significance of fairness and balance in both worldly and spiritual matters. Moderation serves as a universal guideline to foster harmony, prevent radicalism, and maintain social relationships in diverse communities. By adhering to this principle, individuals and societies can navigate challenges with justice and equity while promoting coexistence and mutual understanding.

⁴² Ramdhan, T. W., "Kurikulum Pendidikan Islam Multikultural (Analisis Tujuan Taksonomi Dan Kompetensi Peserta Didik). *Journal PIWULANG*, 1(2), 121–136. <http://Dx.Doi.Org/10.32478/Ngulang.V1i2.233>," 2019.

4. At Ta'awun

At-Ta'awun, which means mutual assistance, is a fundamental principle in Islam that emphasizes the importance of cooperation and social care. This concept teaches individuals to help one another in goodness, support positive endeavors, and work together for beneficial purposes, both within society and the community. Islam advocates for mutual assistance in righteousness and avoidance of collaboration in wrongdoing, as reflected in Q.S. Al-Maidah [5]:2 and the teachings of the Prophet Muhammad (PBUH).⁴³ This principle promotes moderation, tolerance, solidarity, and inclusivity, fostering a harmonious environment and strengthening relationships among individuals and adherents of different religions. At-Ta'awun embodies a servant's closeness to Allah and the application of Islamic values in social life, highlighting the role of mutual assistance as a cornerstone for creating compassionate and cohesive communities.⁴⁴

The concept of inclusivity in education is reflected in the teachings of the Qur'an and Hadith, which emphasize the importance of accommodating all individuals in the pursuit of education. For instance, the Qur'an asserts in Surah Al-Hujurat (49:13) that Allah created humanity with diverse nations and tribes so that they may know one another (at-ta'aruf). This concept aligns with the implementation of inclusivity in pesantren education:

This underscores the importance of tolerance, respect, and understanding among individuals of differing backgrounds. The Prophet Muhammad (PBUH) taught that Muslims should love and empathize with one another, akin to the unity of a single body (HR. Muslim). The concepts of at-tasammuh (tolerance), at-tawassuth (moderation), and at-ta'awun (mutual cooperation) reinforce the inclusivity inherent in Islamic teachings. These principles emphasize collaboration in goodness to achieve positive goals and collective well-being in society.

C. The Role of Inclusive Education in Building a Culture of Tolerance in Pesantren

Inclusive education in pesantren plays a crucial role in fostering a culture of tolerance by opening access to students (santri) from diverse backgrounds and promoting an understanding of cultural, social, and economic diversity. This approach not only provides academic education but also strengthens the character of santri as individuals capable of living harmoniously amidst diversity. By viewing differences as a strength, pesantren produce students who are open-minded, respectful of differing perspectives, and ready to actively contribute to pluralistic societies while addressing global challenges.

Inclusive education in pesantren has a positive impact on creating a more conducive and harmonious learning environment. Students who feel valued and accepted, regardless of their backgrounds, are more motivated to learn and more comfortable in their educational journey. This inclusive environment also fosters a sense of care and mutual assistance among santri, thereby building strong social relationships.

⁴³ Nashir, H. (2018).

⁴⁴ Nashir, H. (2018).

By prioritizing inclusive education, pesantren can instill the values of Islam as *rahmatan lil alamin* (a mercy to all creation) through the practice of tolerance and respect for diversity.

The urgency of fostering tolerance in pesantren education through an inclusive educational approach has become increasingly significant in this era of globalization. Pesantren, as Islamic educational institutions deeply rooted in tradition, hold a strategic role in shaping the character of *santri* (students) to engage effectively in diverse societies. Inclusive education in pesantren aims to create space for a broader understanding of differences, whether in cultural, social, or specific needs contexts. By adopting the principles of inclusivity, pesantren can strengthen the values of tolerance, which serve as a crucial foundation for harmonious communal life. Inclusive education not only equips *santri* with an appreciation for diversity but also prepares them to become agents of change capable of conveying Islam's message as *rahmatan lil alamin* (a mercy to all creation) within increasingly pluralistic communities.

Pesantren do not merely focus on preserving conservative traditions without considering the need to respond constructively to global challenges. Islam is interpreted flexibly to address contemporary complexities without straying from its foundational principles. Islamic religious education in pesantren is designed to address real issues, particularly how to view diversity through an objective lens.

Dialectical religious education means avoiding educational processes that rely solely on unquestionable dogmas and fear-based narratives centered on misguidance, sin, and hell. Reasoning and critical thinking in religion must be an integral part of the learning process, moving beyond mere memorization to fostering a deep, reflective understanding of faith.

Multicultural Islamic religious education accommodates diversity by refraining from presenting it as a singular dogma, instead embracing it as a teaching that values differences as part of *sunnatullah* (divine law). However, Islamic religious education textbooks (PAI) still face challenges in consistently conveying the values of tolerance and often appear ambiguous in their messaging. Moderate and just Islamic paradigms, such as *tawasuth* (moderation), *i'tidal* (justice), *tasamuh* (tolerance), and *tawazun* (balance), serve as the foundation for multicultural education in pesantren. Teaching materials like *Ahlussunnah wal Jama'ah* (Aswaja) and Qur'anic verses about *ukhuwah* (brotherhood) emphasize the importance of unity and solidarity. Furthermore, methods like *bahtsul masail fiqhiyyah* (deliberation on contemporary legal issues) encourage democratic attitudes and respect for differing opinions, equipping *santri* (students) to navigate diversity wisely and inclusively.

The concepts of *at-ta'arruf* (mutual understanding), *at-tasammuh* (tolerance), *at-tawassuth* (moderation), and *at-ta'awun* (cooperation) are naturally integrated into the inclusive Islamic paradigm within the context of pesantren education. *At-ta'arruf* emphasizes the importance of mutual understanding and appreciation of differences, fostering an inclusive learning environment where *santri* (students) feel accepted and valued. *At-tasammuh* teaches tolerance and forgiveness, encouraging respect for diversity and creating harmony in the learning process. *At-tawassuth* highlights balance and

peace, helping santri appreciate different perspectives and engage harmoniously with others. Meanwhile, at-ta'awun instills the values of cooperation and solidarity, shaping santri into inclusive, responsive, and compassionate individuals. By implementing these values, pesantren not only serve as places of education but also as hubs for building empowered, inclusive communities rooted in strong moral, social, and spiritual foundations.

The concept of at-ta'arruf specifically highlights the importance of mutual introduction and understanding between individuals. In the pesantren context, this value encourages santri to appreciate differences and get to know one another deeply, whether in terms of culture, social background, or academic abilities. Integrating at-ta'arruf into pesantren education creates an inclusive learning environment where every santri feels recognized, valued, and respected.

The effects of inclusive pedagogy in pesantren are evident in various aspects of santri (students) development, including social attitudes, open-mindedness, and the ability to interact with diversity. The application of inclusive pedagogy enables santri to learn to appreciate differences, foster tolerant attitudes, and develop more critical and open thinking. This is achieved through an inclusive approach that encourages dialogue and open discussions on issues of diversity and differences, which are crucial in addressing social challenges beyond the pesantren.

Inclusive pedagogy in pesantren plays a significant role in reducing prejudice and negative stereotypes, both among santri and toward individuals or groups outside the pesantren. By fostering an environment where interaction respects differences, santri are taught to view diversity as an asset rather than a threat. Moreover, they learn to value every individual, regardless of religious, cultural, or social background, allowing pesantren to serve as centers of education that reinforce the values of tolerance.

The broader application of these findings within Islamic education across other institutions, such as madrasas or Islamic schools, would provide additional value and allow for generalization. Islamic education can adopt inclusive principles to broaden the perspectives of students and equip them to navigate the realities of a pluralistic society. By integrating inclusive values into curricula and teaching strategies, Islamic education as a whole can cultivate a generation that embraces openness, tolerance, and critical thinking in addressing differences. This approach strengthens social bonds and promotes harmony within society, ensuring that students are prepared to contribute positively to diverse communities.

D. The Transformation of Pesantren Education: From Exclusivity to Inclusivity in Embracing Diversity

The transformation of pesantren education from an exclusive to an inclusive approach in embracing diversity is a crucial step in today's global era. Traditionally recognized as Islamic educational institutions with conservative approaches, pesantren are now challenged to adapt to the demands of inclusivity. An inclusive approach in pesantren education not only preserves Islamic values but also creates space for understanding and accepting broader social, cultural, and individual differences. This paradigm shift

provides an opportunity for pesantren to evolve into institutions that not only educate religiously but also shape santri (students) who are ready to interact and play active roles in diverse societies.

The shift from exclusivity to inclusivity in pesantren education requires synergy among various components. The current priorities include improving curricula, enhancing the quality of educators, and refining teaching strategies. This paradigm transformation demands a holistic and well-planned approach. First, in terms of curriculum, pesantren need to update or introduce materials that address diversity, inclusivity, and an understanding of human rights. Pesantren rely heavily on traditional textbooks known as kitab kuning or classical Islamic texts. These texts have been the core of pesantren education for centuries and are regarded as a profound source of Islamic knowledge. The kitab kuning covers various fields of Islamic studies, such as fiqh (Islamic jurisprudence), tauhid (theology), tafsir (Qur'anic interpretation), hadith, and tasawuf (mysticism), among others. The use of these classical texts is not merely a method of instruction but also serves as a defining feature of pesantren, highlighting their tradition and authenticity in Islamic scholarship. Balancing the preservation of these traditions with the incorporation of inclusive values ensures that pesantren remain relevant while upholding their rich heritage.

Pesantren face the challenges of globalization and the need for inclusive education, requiring a balance between preserving traditional heritage and integrating contemporary materials. Innovations in teaching methods are being introduced to address modern demands while maintaining the essence of education based on the kitab kuning (classical Islamic texts). These efforts include incorporating lessons on cultural diversity, special needs, and non-religious subjects such as technology and foreign languages. The role of the kiyai as a leader is pivotal in driving change, supporting values of inclusion, tolerance, and diversity through training and discussions to raise awareness within the pesantren community.

Teaching strategies must be updated to promote inclusive education. Teachers should be trained to implement learner-centered teaching approaches that accommodate the needs and diversity of each student. This can be achieved by adopting diverse instructional techniques, including project-based learning, group discussions, and the use of multimedia resources. Teachers should also be encouraged to embrace open, inclusive, and sensitive attitudes toward diversity in the classroom, while providing constructive feedback to support students' growth. By consistently and comprehensively applying these strategies, pesantren can effectively promote a culture of inclusion and prepare santri (students) to navigate global challenges with greater empathy and effectiveness.

The paradigm transformation of pesantren education from exclusivity to inclusivity requires a detailed series of strategies. First, in terms of curriculum, pesantren must conduct a comprehensive evaluation of the materials taught and update their curricula to include issues of diversity, inclusion, and human rights. This includes adding lessons on cultural diversity, understanding various social backgrounds, and non-religious subjects such as science, mathematics, and foreign languages. Moreover,

integrating inclusive values into religious curricula is essential, with an emphasis on Islamic teachings about equality, tolerance, and respect for diversity.

Second, the role of the *kiyai* as the spiritual leader and authority in *pesantren* is crucial. The *kiyai* can play a key role in transforming the attitudes and practices of *pesantren* education by becoming a primary advocate for inclusive education. They can provide moral support and encouragement to teaching staff to adopt inclusive approaches in their pedagogy. Additionally, the *kiyai* can organize regular training sessions for educators and *pesantren* administrators to raise awareness of inclusion issues and offer guidance on implementing inclusive values in teaching and daily interactions. By focusing on these strategies, *pesantren* can adapt to modern educational demands while maintaining their Islamic identity and principles, fostering a more inclusive and harmonious learning environment.

Third, in terms of teaching strategies, educators in *pesantren* need to adopt responsive and inclusive approaches to accommodate the diversity of students. This may involve employing varied teaching methods such as project-based learning, group discussions, and cooperative learning. Teachers should also be trained to be sensitive to the needs and diversity of *santri* (students) and provide the necessary support to help them realize their full potential. Holistic and competency-based assessments must also be implemented to cater to the learning styles and abilities of individual students. By applying these strategies consistently and in a coordinated manner, *pesantren* can effectively transform their educational paradigm into an inclusive one. This approach will not only broaden access to education for all *santri* but also create a learning environment that promotes tolerance, respect for diversity, and unity among the next generation of *santri*.

The legal and operational foundation for these initiatives is outlined in the Presidential Regulation of the Republic of Indonesia Number 7 of 2021 on the National Action Plan for the Prevention and Countermeasures of Violent Extremism Leading to Terrorism 2020–2024. The transformation of *pesantren* education from exclusivity to inclusivity in embracing diversity requires a structured effort involving various educational elements, including:

1. Curriculum of *Pesantren*

The curriculum of *pesantren* generally focuses on Islamic religious education with a traditional approach, utilizing *kitab kuning*—classical texts in various Islamic disciplines such as *fiqh* (Islamic jurisprudence), *tauhid* (theology), *tafsir* (Qur'anic interpretation), *hadith*, and *tasawuf* (mysticism). This curriculum aims to provide a deep understanding of Islamic teachings and shape *santri* (students) into individuals with strong religious values and noble character.

As times evolve and global demands increase, many *pesantren* have begun integrating additional curricula that include general education and life skills. Modern *pesantren* curricula often incorporate lessons in science, mathematics, languages, and technological skills to prepare *santri* for the challenges of the outside world. Furthermore, the growing discourse on inclusive education and diversity has encouraged *pesantren* to expand their curricula with materials that promote tolerance,

inclusivity, and an understanding of human rights. This integration ensures that pesantren not only preserve their traditional values but also remain relevant in addressing contemporary societal needs while preparing santri to thrive in diverse and globalized environments.

The transformation of pesantren curricula is expected to integrate traditional values with modern knowledge, ensuring that pesantren remain relevant in the era of globalization without losing their Islamic identity. The substance of curriculum development revolves around fundamental questions such as: What are the goals of education? What kind of society should it aim to shape? What is the nature of knowledge to be studied? What norms should be passed down? And how should the educational process be conducted.

Imam Al-Ghazali emphasized that the purpose of education is to eradicate bad character by instilling good morals. Progressive changes in human behavior form the foundation of a systematic and well-organized education. Good morals should also be applied to interactions with those of differing beliefs. Inclusive education in pesantren not only aims to enable santri (students) to coexist in heterogeneity but also teaches them how to actively participate in diversity. This is underpinned by a commitment to uphold the universal values of Islam, fostering an environment that values respect, tolerance, and active engagement in pluralistic societies.

Islamic education should go beyond the teaching of religious rituals and focus on how religious understanding is reflected in behavior and character, ultimately cultivating *akhlakul karimah* (noble character). There needs to be a balance between normative textual material, which is general in nature, and contextual material derived from empirical and factual realities that are specific. Moral values such as brotherhood, equality, justice, positive thinking, humility, keeping promises, simplicity, and social generosity must receive adequate attention.

Kiyai, ustad, nyai, and ustadzah should emphasize that good character must be applied to all beings, not only fellow Muslims. The teaching of *Aqidah Akhlak* should provide a strong foundation for Islamic values and inspire their application in daily life. Faith is not limited to the relationship between humans and Allah but also extends to oneself, others, and the environment. The Qur'an teaches an Islamic attitude toward nurturing diversity, as reflected in Q.S. Al-Hujurat [49]:12, which prohibits behaviors that may lead to division, and Q.S. Al-Imran [3]:103, which encourages Muslims to unite and hold firmly to religious principles to maintain peace. These teachings underscore the importance of living harmoniously in diverse societies and practicing inclusive Islamic values in daily interactions.

The teaching of Al-Qur'an Hadith provides concrete and applicable experiences in addressing diversity. The Prophet Muhammad (PBUH) himself serves as a role model who improved morals and established Islam as a mercy for all creation. Thus, faith and piety can manifest in tangible ways in societal life. The Prophet did not limit his kindness to fellow Muslims; he even praised the Jewish leader Mukhayriq for his contributions to Islam. During the time of the Prophet and his companions,

the city of Medina was home not only to Muslims but also to adherents of other religions from various tribes and clans. The teaching of Fiqh provides a profound and detailed foundation for religious and social practices.

Essentially, interactions (muamalah) can be conducted with anyone, regardless of religious boundaries. For this, comprehensive and detailed guidelines serve as benchmarks for determining actions that align with Allah's sharia. The teaching of fiqh should not only focus on right and wrong but also on the broader benefits (maslahah) derived from fiqh rulings, ensuring the spirit of the teachings is well-received. Fiqh should be viewed as a living and evolving law, allowing cultural localities to influence different legal rulings. The existence of qoul jadid (new opinion) from Imam Shafi'i when he was in Egypt, differing from his qoul qadim (old opinion) in Iraq, illustrates that fiqh is a dynamic legal system capable of adapting to different contexts. This perspective encourages fiqh to address contemporary societal needs while maintaining its foundational Islamic principles, making it relevant and impactful in diverse and changing communities.

The teaching of history can provide a more detailed account of the harmonious relationships between Muslims and adherents of other religions in the past, rather than solely emphasizing conflicts and wars. For instance, highlighting the role of a Jewish leader during the Battle of Uhud can illustrate that the Jewish community, like any other, was diverse, with both virtuous and flawed individuals. This helps to counter disproportionate antipathy toward all Jews. Additionally, discussing non-Muslim officials in the administrations of Islamic dynasties can serve as a medium to foster inclusivity. This historical perspective demonstrates that Islamic governance often embraced diversity and cooperation across religious lines. Islamic education materials should give greater attention to social issues, ensuring they are functional and contribute to social change within communities. By emphasizing inclusivity, mutual respect, and the social relevance of Islamic teachings, such education can prepare students to engage constructively in a diverse and interconnected world.

2. Kiyai (Ustad,Ustadzah dan Nyai)

The transformation of pesantren education toward inclusivity that embraces diversity requires a structured effort involving Kiai, Ustaz, Ustazah, and Nyai. The Kiai, as the spiritual leader and policymaker, must support the integration of diversity values into the pesantren curriculum. Ustaz and Ustazah should adopt teaching methods that respect the differences among santri (students), while Ustazah can serve as role models of inclusivity for female santri. Nyai, with their unique role, contribute significantly by instilling inclusive values in female santri, fostering an environment of openness and tolerance. Collaboration among all these elements is crucial to strengthening pesantren as institutions that prepare santri to thrive in diverse societies. By working together, these key figures ensure that pesantren education not only preserves its Islamic identity

but also adapts to the needs of a pluralistic world, producing graduates who embody tolerance, inclusivity, and readiness to contribute positively to a multicultural society.

Kiai, ustaz, ustadzah, and nyai play a pivotal role in implementing inclusive education. Research by PPIM UIN Jakarta involving 2,237 Muslim teachers across all provinces revealed a tendency toward intolerance among teachers, expressed through religiously biased opinions. The study found that 34% of teachers held intolerant views toward minority groups within Islam, while 29% expressed intolerance toward adherents of other religions. No matter how well-conceived the concept of inclusive education is, its success hinges on the readiness of teachers. Several competencies are essential for teachers to effectively realize the goals of inclusive education:

- a. **Teaching Skills and Knowledge:** Kiai, ustaz, ustadzah, and nyai must possess teaching skills, knowledge, and experience related to inclusive values to understand, accept, and develop learning activities that engage all students.
- b. **Self-Reflection:** They must continuously reflect on their inclusive attitudes to act fairly in addressing various forms of diversity without discrimination.
- c. **Awareness of Diversity:** It is crucial for these educators to deepen their understanding of racial, religious, cultural assimilation, ethnic disparities, stereotypes, prejudice, and racism to create dynamic and responsive learning environments.
- d. **Understanding Social Contexts:** They should enhance their knowledge of the history, characteristics, and differences within society to better address the complexities of diversity.
- e. **Analytical Skills:** Kiai, ustaz, ustadzah, and nyai should engage in comparative analyses to identify connections across various aspects of diversity and approach these differences with wisdom and fairness.

By cultivating these competencies, educators in pesantren can effectively promote inclusive education and foster an environment that values diversity and tolerance, preparing students to thrive in a pluralistic society.

A Kiai, ustaz, nyai, and ustadzah must continually reflect on the significance of the material they teach, both for themselves and for their students. This reflection process should prioritize synthesis, dialogue, and attentiveness. Synthesis means that teachers must be able to reflect on and integrate learning materials with the realities of pluralism, ensuring that education is relevant to the diversity of society. Dialogue involves encouraging learning that fosters students' abilities to listen attentively, analyze critically, and present arguments politely and thoughtfully. Attentiveness requires teachers to embody care and responsiveness to the needs and growth of their students.

During this reflection, a Kiai, ustaz, nyai, and ustadzah must assess whether the material they deliver aligns with the inclusive values of Islam. While differences and disagreements cannot be eliminated, one way to maintain peace is not by silencing hate speech but by speaking out louder against its dangers. A Kiai must effectively convey inclusive values to students through humanistic

teaching methods. Educators should avoid the "banking model" of education, characterized by tendencies such as: teachers teach; students learn; teachers know everything; students know nothing; teachers think; students are thought about; teachers speak; students listen; teachers are the ultimate subjects of education; students are merely objects. By transforming their teaching approach to prioritize dialogue, empathy, and inclusivity, educators can inspire students to internalize Islamic values in ways that promote harmony and mutual respect in diverse communities.

3. Learning Strategi

Learning strategies in pesantren play a crucial role in the transformation toward inclusivity that values diversity. To achieve this, learning strategies must create an open environment for all santri, regardless of their social, cultural, or economic backgrounds. Approaches such as collaborative teaching, diverse group discussions, and materials emphasizing values like tolerance, empathy, and respect for differences are essential. One effective strategy is fostering dialogue, which provides space for santri to share perspectives and learn to appreciate diversity. Integrating social issues and diversity into the curriculum helps santri view differences as assets that enrich the learning process. With this approach, pesantren not only cultivate santri who are devout in their faith but also develop individuals ready to contribute positively to a pluralistic society. This ensures that pesantren maintain their relevance in a globalized world while upholding their Islamic principles.

The dialogue strategy is a vital medium for fostering inclusivity in learning. To achieve this, dialogue must be conducted with ethics, openness, and mutual respect. Dialogue should not be a means of judgment but a way to find common ground, even when differences cannot be avoided. This approach nurtures mutual understanding and respect throughout the process.

Dialogue goes beyond merely expressing thoughts; it is a meeting of hearts and minds to address shared issues with a collective commitment. The goal is for participants to learn from each other, enabling mutual transformation and growth. Open, honest, and empathetic dialogue fosters mutual understanding, helping to eliminate prejudice, stereotypes, and criticisms. Dialogue can be implemented through various methods and active learning strategies. Teachers must facilitate dialogue that encourages students to achieve an inclusive understanding through inquiry, allowing them to internalize its meaning deeply. Dialogue does not need to take the form of rigid question-and-answer interactions but can be adapted creatively to suit the needs and conditions of the students. This flexibility ensures that dialogue remains meaningful, impactful, and conducive to building inclusivity in education.

Structured dialogue can take the form of discussions on inclusive religious themes, aimed at exploring thought concepts, diverse perspectives, and alternative solutions to the topics being addressed. To achieve this goal, several aspects need to be considered: (1) selecting topics that are contextual, engaging, and challenging, (2) organizing the learning process for santri, (3) guiding the

investigation, selection, and filtering of information, (4) assisting in drawing conclusions and solving problems, and (5) conducting an objective analysis and evaluation of the entire discussion process. Kiai, ustaz, nyai, and ustadzah can gather information from various sources on relevant and engaging themes connected to the subject being discussed. They can leverage online resources such as Google Trends to identify current trends, explore trending topics on Twitter, or delve into the latest research using platforms like Google Scholar and Microsoft Academic. By integrating these tools and methods, educators can ensure that discussions remain relevant, dynamic, and aligned with the inclusive principles of Islamic education, fostering a learning environment that encourages critical thinking and mutual understanding.

The information is then explored in classroom discussions to provide santri with a deeper learning experience. To bring the discussion topics to life and give them meaning, teachers need to prepare thought-provoking questions. For instance, when discussing the phenomenon of religious violence, santri can be guided to understand various scientific premises, such as: Does religion truly advocate violence? What is the meaning and context of the texts cited as justification, and do they align with the actions taken? What are the motives of the perpetrators? What psychological and social impacts may arise? How can peace in practicing religion be achieved without resorting to violence? Through such questions, students can build a comprehensive understanding of the principles of peaceful religious practice. Emphasizing scientific, logical, and systematic thinking is one of the key elements of implementing inclusive learning in pesantren. Essentially, learning is not merely about reiterating what already exists; it is about discovering a profound and holistic understanding, moving beyond partial and compartmentalized comprehension. This approach ensures that santri not only grasp religious teachings deeply but also apply them meaningfully in the context of a diverse and interconnected world.

E. Building Tolerance through Inclusive Education: Addressing the Challenges of Globalization Pesantren

Inclusive education in pesantren plays a crucial role in fostering tolerance and addressing the challenges of globalization by creating an environment that embraces and values diversity among santri. This approach involves adjustments in curriculum, teaching methods, and daily interactions to instill values of tolerance, diversity, and interfaith understanding. By integrating materials that encourage openness to differences and promote intercultural dialogue, pesantren can shape santri who are not only devout in their faith but also possess an inclusive mindset, enabling them to adapt in a pluralistic society. Discussion- and collaboration-based learning further encourages santri to respect and understand differing viewpoints. Additionally, pesantren can adopt approaches that address the individual learning needs of santri, including those with special needs, ensuring that every student feels valued and accepted. Through this inclusive approach, pesantren can contribute to building a harmonious and equitable society while cultivating future leaders capable of maintaining peace on both local and global

levels. This transformation strengthens the role of pesantren as a vital institution in preparing students to navigate the complexities of a diverse and interconnected world.⁴⁵

Pengembangan pendidikan Islam di Indonesia harus memperhatikan keberagaman bangsa dan menghindari mendorong fanatisme, intoleransi, serta melemahkan kerukunan antarumat beragama. Pendidikan Islam seharusnya menciptakan ukhuwah Islamiyah yang luas, yakni persaudaraan antar sesama manusia, bukan hanya antarumat Islam. Semua agama harus dilindungi, dan kebebasan beragama diberikan. Oleh karena itu, diperlukan dialog antarumat beragama yang mencerminkan sikap dan mentalitas "*being religious*," yang lebih mengutamakan penghormatan terhadap perbedaan.⁴⁶

Pesantren needs to be developed toward: (1) multicultural Islamic education, which is an Islamic education that incorporates multicultural character, one that respects and is welcoming to cultural, social, and religious differences; (2) clarifying the mission of *li utammima makarim al-akhlaq* (the perfection of noble character); and (3) spiritualization of national character, including spiritual appreciation of various life rules to build a civilized nation. To realize such efforts, several foundational elements are required.⁴⁷ First, there must be a continuous effort to enhance, strengthen, and broaden the Islamic knowledge and understanding of the students.

The higher one's knowledge and understanding of Islam, the more likely it is that they will develop a more tolerant attitude. Santri can cultivate a deeper understanding of their roles in society and how they can contribute positively to the digital world through reflection on relevant verses from the Quran. In Islamic education, it is crucial to pay attention to its foundational goals and formulation, including the development of curricula derived from the Quran.⁴⁸ On the contrary, the lower a person's knowledge and understanding of Islam, the greater the likelihood of negative outcomes arising, especially if external influences contribute to these developments. This highlights the importance of a strong educational foundation that fosters tolerance and understanding, ensuring that santri are well-prepared to face the complexities of the modern world while maintaining their faith and values.

The role of teachers in fostering inclusive education in pesantren is crucial for creating an open and supportive learning environment for all students. Teachers must have an inclusive attitude that is open and sensitive to the diversity of the students, respecting their backgrounds, abilities, and beliefs. In teaching, educators can use strategies such as differentiated instruction, where materials and tasks are tailored to the individual needs and interests of students, as well as cooperative teaching practices that encourage collaboration among students. Teachers also need to provide constructive feedback to

⁴⁵ 1993 Muhaimin and Abd. Mujib, "*Pemikiran Pendidikan Islam : Kajian Filosofis Dan Kerangka Dasar Operasionalnya. Cet.Ke-1*" (Bandung: Trigenda Karya, 1993), 183., n.d.

⁴⁶ M. Amin Abdullah, "Pendidikan Agama Era Multikultural Multireligius. (Jakarta: Pusat Studi Agama Dan Peradaban (PSAP) Muhammadiyah, 2005)," n.d.

⁴⁷ A. Malik Fajjar, "Strategi Pengembangan Pendidikan Islam Dalam Era Globalisasi. Makalah Disampaikan Sebagai Keynote Address Dalam Seminar on Islam and The Challenges of Global Education in the New Millenium, The IIUM Alumni Chapter of Indonesia Di Pekan Baru, Tanggal 26 Januari 2003.," n.d.

⁴⁸ Bakar, Yunus Abu., Bakar, Yunus Abu. "*Filsafat Pendidikan Islam.*" *Inspiratif Pendidikan* 6, No. 2 (2014): 269., n.d.

support the development of each student. By doing so, teachers can create an environment that promotes tolerance, cooperation, and equality, helping students reach their full potential and preparing them to engage effectively in a diverse society.

The integration of non-religious education into the pesantren curriculum is essential for broadening the knowledge and skills of students. While pesantren primarily focuses on Islamic religious education, knowledge in fields such as science, mathematics, languages, and other practical skills provides a more comprehensive perspective and prepares students to face the challenges of globalization. Non-religious education helps students develop analytical skills, critical thinking, and problem-solving abilities that are valuable in daily life and the workforce. Moreover, skills such as foreign languages and computer programming open up international opportunities and career prospects for the future. Through cross-disciplinary education, students will be better equipped to adapt to change and make a positive contribution to an increasingly interconnected global society.

The transformation towards inclusive education in pesantren brings positive impacts for both the students and society, particularly in addressing the challenges of globalization. Inclusive education allows students to develop holistically by gaining access to both religious knowledge and non-religious subjects such as science, mathematics, languages, and other practical skills. This prepares them to be competitive in the modern world. Additionally, inclusive education promotes values of tolerance, respect for diversity, and collaboration, which help shape students into individuals who are open-minded, caring, and adaptable to global changes. The broader impact is also seen in society, where students equipped with inclusive values and skills can become agents of positive change, contributing to social, economic, and cultural development. Therefore, inclusive education benefits not only the students but also helps in creating a brighter and more sustainable future.

By implementing inclusive education, pesantren have a significant opportunity to become a model of Islamic education that is relevant in the era of globalization, where diversity and tolerance are essential values. Inclusive education in pesantren not only focuses on academic achievement but also on the development of students' character to be open-minded and respectful of differences. Through this approach, pesantren can equip students with deep religious understanding while also preparing them to contribute positively and harmoniously in a diverse society. In the long term, this is expected to address the challenges of globalization by creating a generation that is tolerant, has integrity, and is ready to become agents of peace and harmony amidst differences.

F. Conclusion

Inclusive education in pesantren represents a strategic step to strengthen the values of tolerance in facing the challenges of globalization. Through an approach that values diversity, pesantren can create a learning environment that is not only spiritually deep but also broad in social perspectives, shaping students who are ready to live in a pluralistic society. By integrating inclusivity principles, pesantren not

only maintain their Islamic identity but also become pioneers in promoting harmony and unity amid various differences.

Inclusive education in pesantren can serve as a strong foundation in building tolerance and addressing the challenges of globalization. Historically, pesantren have been known for their Islamic values; by incorporating non-religious education into their curriculum, this has significant implications for broadening students' perspectives and skills beyond religious studies. It not only opens doors for a wider understanding of the world but also helps prepare students to face the challenges and opportunities of globalization. An inclusive pesantren, with an open mindset, enriches students' knowledge base by introducing various disciplines, which is crucial in meeting the demands of globalization. The pesantren learning process also values diversity, non-religious sciences, technological advancements, and social changes. Ultimately, this enables pesantren to shape a generation of students who are open-minded, tolerant, and capable of contributing positively in the era of globalization.

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