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Establishing an Inclusive Islamic Education Ecosystem to Confront Religious Exclusivism Challenges in Educational Institutions

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Abstract: *The rise of digitalization has led to significant changes, particularly in education, by enabling unlimited access to diverse knowledge and cultures. However, this accessibility also poses risks for younger generations, potentially exposing them to exclusive and intolerant religious teachings that hinder their acceptance of diversity. Islamic education is demanded to seek alternative solutions in facing these challenges by building an inclusive Islamic education ecosystem. This research aims to examine and analyze the concept of an Inclusive Islamic Education ecosystem, the crucial role of the inclusive Islamic education ecosystem in addressing religious exclusivism in educational institutions, and efforts to address the challenge of religious exclusivism in educational institutions by building an inclusive Islamic education ecosystem. This research is a type of descriptive qualitative study. The rationalistic approach is used to analyze the problems holistically. The method used is library research. The research findings indicate that: (1) the concept of an inclusive Islamic education ecosystem essentially originates from the teachings of Islam as universal and has been exemplified by the Prophet Muhammad SAW in unifying the Madinah society, (2) an inclusive Islamic education ecosystem plays a crucial role for educational institutions in Indonesia in producing graduates who have firmness in Islamic faith and are free from religious exclusivism, (3) Efforts to address the challenges of religious exclusivism can be carried out by holistically building an inclusive Islamic education ecosystem involving several key elements, including the education curriculum, educators, students, learning models, parents and society.*

Keywords: *Ecosystem, Islamic Education, Inclusive*

INTRODUCTION

Indonesia is a pluralistic nation owing to the diverse religious affiliations among its populace. Officially recognized are six religions: Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism.[1] Within each faith, there exist distinct sects, each with its unique doctrinal tenets. Beyond the rich tapestry of religious observance, Indonesia boasts a mosaic of ethnicities, races, and cultures dispersed across its vast expanse. Furthermore, Indonesia possesses remarkable uniqueness due to its abundant diversity. This has earned Indonesia recognition as a nation known for its diverse, pluralistic, and multicultural society. The diversity of Indonesian society encompasses aspects of language, culture, customs, ethnicities, religions, races, occupations, and many other facets. All of these indicate that the Indonesian nation is one of diversity and possesses abundant richness. Regarding religion, the level of religious pluralism in Indonesia is considered quite high.[2] This religious pluralism is a necessity, granting all religious communities equal spaces to express their faith teachings according to their beliefs. Freedom of religious expression must be provided equitably, with tolerance, devoid of violence and discrimination.[3]

Alwi Shihab asserts that religious diversity in Indonesia can create positive impacts if handled wisely. However, conversely, it can become a serious issue if each party imposes its will on others. This phenomenon occurs because individuals who adhere to a religion tend to perceive that the religious doctrines embraced by their own group are the most correct, superior, and exclusive.[4] Fundamentally, adherents of a religion should indeed adhere firmly to their respective beliefs. However, when this absolutism is not properly placed in real life, it often leads to disputes and divisions within religious communities.[5]

The phenomenon observed in Indonesian society indicates that when religious absolutism is brought into reality, it often leads to prolonged conflicts, even culminating

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[1] Ahmad Asroni, 'Religious Education Amid the Challenges of Religious Radicalism', *Khulasah : Islamic Studies Journal* 3, no. 1 (2022): 3.
[2] Melta Sari, 'Kebinekaan Dan Keberagaman : Kerukunan Umat Beragama Di Tengah Pluralitas', *MASALIQ ; Jurnal Dan Keberagaman, Kebhinekaan* 2, no. 2 (2022): 283, https://ejournal.yasin-alsys.org/index.php/masaliq.
[3] Mawardi, 'Masa Depan Pluralisme Agama Sebagai Koeksistensi Umat Beragama Di Indonesia', *Asketik* 6, no. 2 (2022): 200.
[4] Alwi Shihab, *ISLAM INKLUSIF: Menuju Sikap Terbuka Dalam Beragama*, 4th ed. (Bandung: Penerbit Mizan, 1999), 86.
[5] Miftahul Jannah, 'Inklusivisme Beragama Di Sekolah Untuk Mewujudkan Ukhuwah Wataniyah Di SMP Negeri 1 Depok' (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2018).

in acts of terrorism. Similar to the cases of division seen in Middle Eastern countries rooted in religious sentiments or disputes among religious communities closely linked to political interests and competition for power, ideology, and economic resources.[6] Upon closer examination, various incidents of riots, radicalism, and terrorism occurring in Indonesia, the Middle East, as well as in various parts of the world such as the United States, Thailand, Myanmar, and Southern Philippines, are often caused by religious conflicts triggered by political interests and power struggles.[7]

The phenomenon above is just a glimpse of the impact of an exclusive, solely textual, and partial Islamic paradigm. However, since the advent of Islam in the Arabian Peninsula centuries ago, it has had its own social, cultural, and diverse characteristics, which are undoubtedly different from the current conditions in Indonesia. The application of Islam patterns several centuries ago cannot be equated with the conditions of the modern era.[8] Therefore, there is a need for a deeper and more comprehensive understanding of moderate Islam in viewing existing pluralism and diversity.[9] Because islam is indeed a religion of *Rahmatan Lil 'Alamin* (Mercy to All Worlds), which ideally should provide tranquility and peace to world civilization, including in Indonesia.

In the context of Indonesia as a country with a majority Muslim population, the role of Islam in maintaining harmony among religious communities is significant. An inclusive paradigm becomes increasingly important considering a society living in diverse pluralism influenced by technological advancements, information, and contemporary issues such as universal human rights, pluralism, and others.[10] Alwi Shihab emphasizes that with inclusive Islamic education, the substance of Islamic teachings remains preserved, and the existence of the Muslim community will always be maintained amidst pluralism, thereby avoiding division. Furthermore, he states that to achieve a civilized religious life, Muslims must shift their paradigm from exclusivity to

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[6] Muhammad Zainal Muttaqin, 'Ideologi: Faktor Konflik Dan Kegagalan Timur Tengah', *Nation State Journal of International Studies* 1, no. 2 (2018): 207.
[7] Dhikrul Hakim, 'Multicultural Islamic Religious Education as an Effort to Prevent Radicalism in the Era of the Fourth Industrial Revolution', *Analytica Islamica* 21, no. 1 (2019): 18, http://jurnal.uinsu.ac.id/index.php/analytica/article/view/5534.
[8] Edy Sutrisno, 'Aktualisasi Moderasi Beragama Di Lembaga Pendidikan', *Jurnal Bimas Islam* 12, no. 2 (2019): 323.
[9] Qolbi Mujahidillah, Adzimat Sukmayadi, and Pandu Hyangsewu, 'Virtual Religious Edutour : Penguatan Inklusivisme Beragama', *JISA: Jurnal Ilmiah Sosiologi Agama* 5, no. 1 (2022): 65, http://jurnal.uinsu.ac.id/index.php/JISA/article/view/11675.
[10] Daimah Daimah, 'Pendidikan Inklusif Perspektif QS. Al-Hujurat Ayat 10-13 Sebagai Solusi Eksklusifisme Ajaran Di Sekolah', *Jurnal Pendidikan Agama Islam Al-Thariqah* 3, no. 1 (2018): 53–65.

inclusivity to empower rational thinking and adaptability to the dynamic developments of the times.[11]

The existing facts indicate that in educational institutions in Indonesia, there is often a tendency to use a textual-cognitive approach in the teaching of religion. The still prevalent textual and cognitive models of religious education often employ a normative-religious approach, resulting in a narrow, exclusive understanding of religion that lacks adaptability to the evolving context of human civilization.[12] Therefore, it is crucial to develop awareness in education that fosters open-mindedness and avoids egocentric attitudes. Such a model of learning is what is intended in the paradigm of inclusive Islamic education. Inclusive values are applied in education to create learning environments that prioritize shared truths and do not favor any particular group.[13]

Religious education oriented towards strengthening one's own religious doctrines without accompanied awareness of humanity and knowledge of other religions and groups outside one's own will cultivate an exclusive understanding and blind fanaticism in religious practices.[14] Moreover, an Islamic education approach that is textual-normative and lacks attention to historical, sociocultural, and other aspects will backfire on education itself, as it will produce individuals with exclusive, radical, and intolerant views. This will prevent individuals from being open to the diversity within their societal environment.[15]

In response to such phenomena, an Islamic education ecosystem emphasizing openness (inclusivity) to diversity becomes crucial in addressing the prevalence of religious exclusivism, which often leads to various intolerant actions and divisions in multi-religious societies. This article focuses on three important discussion points. First, it provides an understanding of the concept of an Inclusive Islamic Education Ecosystem with the touch of the values of *Rahmatan Lil alamin* teachings and the historical perspective of inclusive Islamic education from the Prophet Muhammad in Medina.

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[11] Shihab, *ISLAM INKLUSIF: Menuju Sikap Terbuka Dalam Beragama*, 36.
[12] Imron Rossidy, *Pendidikan Berparadigma Inklusif Upaya Memadukan Pengokohan Akidah Dengan Pengembangan Sikap Toleransi Dan Kerukunan* (Malang: UIN Malang Press, 2009), 10.
[13] Ngarifin Shidiq and Muhamad Yusuf Amin Nugroho, 'Revitalisasi Paradigma Pendidikan Islam Inklusif Sebagai Penguatan Moderasi Beragama Di Pesantren', *Paramurobi: Jurnal Pendidikan Agama Islam* 5, no. 2 (2022): 174.
[14] Yance Z Rumahuru and Johana S Talupun, 'Pendidikan Agama Inklusif Sebagai Pondasi Moderasi Beragama', *Kurios* 7, no. 2 (2021): 456.
[15] Ahmad Muzakkil Anam, 'Konsep Pendidikan Pluralisme Abdurrahman Wahid (Gus Dur)', *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 1 (2019): 88.

Second, it discusses the important role of an inclusive Islamic education ecosystem in addressing religious exclusivism in educational institutions, which often results in intolerant attitudes and societal divisions. Third, it offers alternative solutions to address the challenge of religious exclusivism in educational institutions by providing steps to build an inclusive Islamic education ecosystem within educational institutions.

RESEACRH METHODOLOGY

This study is a form of descriptive qualitative research that utilizes the method of library research. In data collection, the researcher processes data from various literature sources including books, e-books, seminar proceedings, websites, journals indexed in Scopus and Sinta, and other relevant articles related to the discussion topic on the Inclusive Islamic Education Ecosystem and challenges of religious exclusivism. Meanwhile, in analyzing the data, the researcher employs content analysis techniques. This method involves data collection, data condensation, data presentation, and data verification.[16] The data collected are then synthesized with a focus on addressing the research problem formulation. Subsequently, each sub-discussion is analyzed critically and comprehensively to generate valid research conclusions.

RESEARCH RESULTS AND DISCUSSION

Islamic Education Ecosystem

An ecosystem is an ecological system formed by a close reciprocal relationship between living organisms and their environment.[17] An ecosystem can also be described as a comprehensive and integrated arrangement of all environmental elements that are interconnected and mutually influence each other. In the context of education, the educational ecosystem is defined as a complex unified order related to educational elements within a system that collaborates and synergizes[18].

The concept of an ecosystem is fundamentally rooted in the discipline of biology, where typical ecosystems include forests, ponds, and grasslands. The most crucial aspect

[16] Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Los Angeles: Sage Publications, 2014), 36.
[17] Novrian Satria Perdana, 'Implementasi Peranan Ekosistem Pendidikan Dalam Penguatan Pendidikan Karakter Peserta Didik', *Refleksi Edukatika : Jurnal Ilmiah Kependidikan* 8, no. 2 (2018): 185.
[18] Amin, K., & Faizin, K. (2024). Implementation of the Development of Islamic Religious Education through Religious Habituation Activities to Strengthen the Profile of Pancasila Students at MTsN Gresik. Attanwir: Jurnal Keislaman dan Pendidikan, 15(2), 166-184.

of this ecosystem concept is the interconnectedness of constituent elements among living organisms. The ecosystem becomes a comprehensive and unified arrangement of all environmental elements mutually influencing each other. However, the ecosystem is then used as a concept to depict the system of social interactions among humans or an organization and all related aspects.[19]

The term "ecosystem" in the Indonesian Dictionary is defined as the diversity of a community and its environment, functioning as an ecological unit in nature or an organic community consisting of plants and animals together with their habitat. Another definition can be found in The Collins English Dictionary, which defines an ecosystem as; *"all the plants and animals that live in a particular area together with the complex relationship that exists between them and their environment."* An ecosystem is understood as a combination of biosystem units that include plants and animals living in a specific place, with complex relationships between organisms and their surrounding environment.[20]

Hannele Niemi reveals that the concept of the ecosystem has recently been expanded to encompass more human study contexts, particularly within social structures. The concept of the ecosystem has emerged in many scientific disciplines and is utilized in academic studies by scholars. As we can see, the concept of the ecosystem appears in discussions about business ecosystems, innovation ecosystems, healthcare ecosystems, service ecosystems, and also education ecosystems, which are now increasingly used in scholarly research.[21]

The educational ecosystem has complex connections and processes that interact with various layers of society and different social structures, thus requiring good cooperation among educational institution stakeholders within a unit of education and with the community. If education operates independently without establishing good communication and cooperation systems with the community and other sectors, then education cannot create a future. Therefore, education needs to build connections with

[19] Valerie Hannon et al., *Local Learning Ecosystems: Emerging Models*, *Qatar Foundation*, vol. 2021 (Qatar, 2021), 299.
[20] Hannon et al., *Local Learning Ecosystems: Emerging Models*, 2021:294.
[21] Hannele Niemi, 'Building Partnerships in an Educational Ecosystem', *Center for Educational Policy Studies Journal* 6, no. 3 (2016): 9.

the social sector, the workforce, culture, and religion to create a healthy educational environment.[22]

The concept of the educational ecosystem can be understood as an effort to create a unified educational system borrowing patterns from ecology. This concept naturally provides space for learning processes according to adaptive capabilities and resilience in all situations, as well as dynamic responses to differences.[23] The educational ecosystem is built based on the goals to be achieved by an institution by forming patterns of interaction, communication, and cooperation with the ideal educational environment. The model and functions of the educational ecosystem can be constructed to align with the vision and mission of educational institutions by maximizing the roles and potentials of all educational components.[24]

Thus, the ecosystem in the context of education signifies the utilization of ecological concepts subsequently applied to the field of education. The educational ecosystem can be interpreted as a dynamically evolving space for learning and education, interconnected and synergized within an educational environment, capable of providing learning experiences to individuals or groups within it. The educational ecosystem is built to produce quality learners and to achieve educational goals optimally with certain value foundations.

Meanwhile, Islamic education is often interpreted by words derived from the Arabic language, namely: *tarbiyyah, ta'lim,* and *ta'dib*, which are considered to have close meanings to education. However, the term *al-Tarbiyyah* has a broader usage compared to the two previous terms. Therefore, the term *al-Tarbiyah* is popular in the treasury of Islamic education.[25] In the Qur'an, the word tarbiyah is also frequently mentioned with the word *Al-Rabb, "murobbi, robbayani, ribbiyun*, and *robbani".* From these words, they form one infinitive word, namely *Al-Tarbiyyah.* The word *al-tarbiyyah* lexically has several root words, including; first, derived from the word "*raba-yarbu"* which means to

[22] Khaidarmansyah and Elsavivia Rusdi, 'Pemetaan Peran Dan Fungsi Komponen Dalam Ekosistem Pendidikan Di Kota Metro Provinsi Lampung', *Jurnal Bisnis Darmajaya* 4, no. 2 (2018): 11.
[23] Hatma Suryatmodjo, 'Membangun Ekosistem Pendidikan Di Era Digital Bersama Masayarakat Kampus', *Pusat Inovasi Dan Kajian Akademik* (Yogyakarta, September 2019), https://pika.ugm.ac.id/id/membangun-ekosistem-pendidikan-bersama-masyarakat-sekitar-kampus/.
[24] Perdana, 'Implementasi Peranan Ekosistem Pendidikan Dalam Penguatan Pendidikan Karakter Peserta Didik', 186.
[25] Khoirul Muthrofin and Madekhan, 'Reformulation of Islamic Religious Education Curriculum: A Must in the Digital Era', *Attanwir : Jurnal Keislaman dan Pendidikan* 14, no. 2 (2023): 19.

increase, grow, and develop. Second, derived from the word, *rabba-* which means to feed, care for, and nurture, to raise. Third, derived from the word "*rabba-yarubbu"*.[26]

In terminology, Islamic education can be defined as education based on the teachings and values of Islam derived from the Qur'an and Sunnah. Ahmad Tafsir states that Islamic education is guidance for individuals to develop maximally in accordance with Islamic teachings. Meanwhile, Langgulung defines Islamic education as education organized to prepare the younger generation to fulfill the role of transferring knowledge and Islamic values aligned with the purpose of human life in this world to reap its rewards in the Hereafte.[27]

This implies that Islamic education goes beyond the mere transfer of knowledge from educators to learners *(transfer of knowledge).* Instead, Islamic education also involves instilling spiritual values in learners *(transfer of values)* and is oriented towards both worldly and Hereafter life. Thus, Islamic education can be understood as an educational system aimed at preserving and developing the innate potential of human beings, which includes the transfer of knowledge, the instillation of values, and the formation of character based on the values of Islamic teachings to cultivate individuals who are complete in order to attain well-being in both this world and the Hereafter.

The ultimate goal of Islamic education is to realize the aspirations of Islamic teachings, which carry out the mission of God as His stewards on Earth, in order to achieve true well-being. This aligns with the statement of Al-Ghazali quoted by Mas'ud, which states that Islamic education aims to develop all of one's innate potential in its entirety as an effort to draw closer to Allah SWT and become complete individuals in order to attain worldly and Hereafter well-being.[28]

Based on the above exposition, it can be understood simply that the Islamic education ecosystem is a comprehensive depiction of all elements involved in the education process based on Islamic principles. The Islamic education ecosystem refers to the educational environment consisting of various integrated elements to support the educational process in Islamic values. This includes educational institutions such as schools, Islamic boarding schools, or universities, other elements such as teachers, students, curriculum,

[26] Muhaimin and Abdul Mujib, *Pemikiran Pendidikan Islam : Kajian Filosofis Dan Kerangka Dasar Operasionalisasi* (Bandung: Trigenda Karya, 1997), 26.
[27] Rosyid Abdul, 'Reformasi Pendidikan Khalifah: Studi Pemikiran Pendidikan Islam Hasan Langgulung', *Tarbawi* 4, no. 2 (2021): 104.
[28] Abdurrahman Mas'ud, *Paradigma Pendidikan Islam*, 1st ed. (Semarang: IAIN Walisongo, 2001), 10.

teaching methods, as well as the values and principles of Islam that serve as the foundation of education. The Islamic education ecosystem also encompasses support from external elements of formal educational institutions, such as the Muslim community, families, and the government, which play a role in preparing Muslim generations through Islamic education.

The Pattern of Inclusive Islamic Education

Inclusivity fundamentally denotes an attitude that prioritizes openness in addressing plurality and heterogeneity within the societal environment. This stance entails the capacity to embrace diversity of thoughts, beliefs, religions, ethnicities, tribes, and cultures with a broad understanding, striving to appreciate, respect, tolerate, and be selective towards the heterogeneous reality.[29] An inclusive religious attitude does not imply doubting one's own religious beliefs, but rather signifies an acceptance of the existence of other religious communities by respecting their rights and obligations, as well as being tolerant.[30]

Inclusive attitudes in religion consistently face challenges in the context of diverse societies, thus inclusivity seems inseparable from the reality of diversity. Inclusive Islam is a religious concept that views all religions emerging in world civilization as fundamentally having their own truths and can provide salvation for their followers.[31] If we delve into Islamic history, the concept of inclusivism was actually exemplified by Prophet Muhammad SAW when establishing the Madinah society by fostering cooperation with people of different religions from all tribes in Medina, which ultimately resulted in the Charter of Medina. The content of the charter is believed by various circles to contain ideas of religious inclusivism by laying down the principles of universal humanity.[32]

Suyuti, as quoted in Zainuddin, formulated the principles of universality contained in the Charter of Medina, namely the principle of communal unity, the principle of

[29] Syamsul Huda Rohmadi, 'Pendidikan Islam Inklusif Pesantren (Kajian Historis-Sosiologis Di Indonesia)', *Fikrotuna* 5, no. 1 (2017): 13.
[30] Muhammad Yusuf Shobirin, 'The Roles of Multicultural Islamic Education in The Empowerment of Civil Society', *Jurnal Penelitian Keislaman* 19, no. 2 (2023): 179.
[31] Purnomo and Putri Irma Sholikhah, 'Konsep Dasar Pendidikan Islam Inklusif: Studi Tentang Inklusivitas Islam Sebagai Pijakan Pengembangan Pendidikan Islam Inklusif', *JPAI UIN Malang* 7, no. 2 (November 2021): 114–127.
[32] Muchammad Toha and Faizul Muna, 'Moderasi Islam Dan Aliran Pemikiran Pluralisme Agama', *Journal of Education and Religious Studies* 2, no. 01 (2022): 22–28.

brotherhood, the principle of equality, the principle of freedom, the principle of interfaith relations, the principle of protection for the oppressed, the principle of neighborly living, the principle of peace, the principle of defense, the principle of consultation, the principle of justice, the principle of law enforcement, the principle of leadership, and the principle of *"amar ma'ruf nahi munkar* "(enjoining good and forbidding evil).[33]

The diversity of Indonesian society creates a unique dynamic in religious life, where Islam dominates as the majority religion. This uniqueness is reflected in the harmonious interaction among followers of different religions, who live side by side and cooperate harmoniously.[34] Additionally, in the context of Islam, it is important to acknowledge the existence of other religions, especially the previous divine religions. Islam itself recognizes this diversity of beliefs, which then results in various opinions based on the faith of each individual. The dictum of the Al Quran itself states implicitly regarding Islamic inclusiveness in the QS. Huud verse 108: *"And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will – a bestowal uninterrupted*."[35]

This verse conveys the message that diversity is an inevitability that must be accepted by humanity on Earth. The effort to find common ground in diversity is grounded in the universal values of Islam, which view Islam as a religion for all humanity. As the dictum of the Al-Qur'an surah Al-Anbiya verse 107: *"And in no way have We sent you except as a mercy to the worlds"*. This suggests that Muslims should cultivate awareness to spread love and peace to all creatures in the universe, including those with different religious beliefs. This is done while adhering to the principles of Islam and without mixing them with the beliefs of other religions.[36]

In this context, Islam emphasizes to its adherents the importance of developing a common platform referred to as *"kalimatun sawa,"* as stated in the Al-Qur'an Surah Ali Imran, verse 64. Azyumardi Azra elucidates that the common platform referred to in the Quranic dictum above is a belief that Allah is the One True God who cannot be associated with anything else. With a common platform built on true faith and monotheism, further

[33] M Zainuddin, *Pluralisme Agama: Pergulatan Dialogis Islam-Kristen Di Indonesia* (Malang: UIN Maliki Press, 2010).
[34] Fajar Khaswara, 'Moderasi Beragama Dalam Bingkai Globalisasi Dan Multikulturalisme Di Indonesia', *Gunung Djati Conferences Series* 8 (2022): 77.
[35] Departemen Agama RI, *Al-Quran Dan Terjemahannya: Juz 1-30* (Jakarta: Departemen Agama Republik Indonesia, 2002), 55.
[36] Daimah, 'Pendidikan Inklusif Perspektif QS. Al-Hujurat Ayat 10-13 Sebagai Solusi Eksklusifisme Ajaran Di Sekolah', 60.

exploration can then be undertaken to find common ground amidst various differences and diversities in real life. By developing points of similarity and narrowing differences, education can foster inclusive, tolerant, and mutually respectful attitudes towards diversity.[37]

Thus, it can be understood that the paradigm of Inclusive Islam is inherently rooted in the teachings of Islam itself, which are universal and comprehensive for all beings in the universe. Inclusive Islamic education is a form of Islamic education that accepts diversity as a necessity while adhering firmly to the faith and teachings of Islam.[38] This will lead individuals to have an open and tolerant attitude towards differences in their lives.

Someone who adopts an inclusive attitude still believes that Islam is the true religion in the sight of Allah SWT and can provide salvation. However, on the other hand, they are also able to accept and be tolerant towards followers of other religions without blending their own religious teachings with those of others.[39] The pattern of inclusive Islamic education emphasizes the convergence of Islam with existing diversity and sees differences not as conflicting but as inevitabilities that must be harmoniously and synergistically embraced.[40] Therefore, the importance of an inclusive Islamic education ecosystem lies here. An inclusive Islamic education ecosystem determines the success of the inclusive Islamic education process in achieving its goal of preparing a complete generation of Muslims and preventing Muslim generations from the dangers of religious exclusivism, which ultimately lead to intolerant, radical, and even violent actions in society under the pretext of religion.

With the presence of an inclusive Islamic education ecosystem, the process of learning Islamic religion will be able to cultivate a comprehensive understanding among students in understanding Islamic teachings and addressing differences among themselves, making them aware that they cannot be separated from the reality of ethnic, religious, cultural, and ideological pluralism. Thus, an Islamic education ecosystem along with all its elements that emphasize the principle of openness (inclusivity) will play a

[37] Azyumardi Azra, 'Toleransi Dalam Masyarakat Majemuk: Perspektif Muslim Indonesia', in *Merayakan Kebebasan Beragama: Bunga Rampai 70 Tahun Djohan Effendi* (Jakarta: Democracy Project, 2011), 89.
[38] M Mukhibat, N A Istiqomah, and Nurul Hidayah, 'Pendidikan Moderasi Beragama Di Indonesia (Wacana Dan Kebijakan)', *Southeast Asian Journal of Islamic Education Management* 4, no. 1 (2023): 73–88.
[39] Hanif Hanif and Mairizal S Siatan, 'Human Resource Development In Islamic Higher Education Through Religious Moderation Values: Fostering CivilSociety', *Ulumuna: Journal of Islamic Studies* 28, no. 2 (2024): 1075.
[40] Shihab, *ISLAM INKLUSIF: Menuju Sikap Terbuka Dalam Beragama*, 88.

crucial role in producing graduates who are able to practice religious teachings inclusively and tolerate diversity in real life.

The Inclusive of Islamic Education Ecosystem Amidst the Challenges of Religious Exclusivism in Educational Institutions

Education as the process of human resource development to achieve optimal social skills and individual development fosters a strong relationship between individuals and society, as well as their cultural environment. Furthermore, education is the process of humanization, wherein individuals are expected to understand themselves, others, the societal environment along with its culture, and the universe.[41] This implies that education cannot be separated from the cultural environment surrounding it as a consequence of its goal to develop the full potential of individuals.

Islamic education must adapt to societal, traditional, and cultural contexts, especially in Indonesia's multi-religious environment, by fostering inclusivity rather than exclusivity.[42] However, many Islamic educational institutions still rely on doctrinal, mono-disciplinary, and exclusive learning models that present knowledge from a single perspective.[43] To cultivate individuals with noble character, moderation, and tolerance, Islamic education must shift toward a dialogical and multi-perspective approach, encouraging critical engagement with diverse viewpoints. This transformation is essential for creating an inclusive education ecosystem that embraces diversity in beliefs, cultures, and thoughts.

Islam has an inclusive nature that involves acceptance of various differences, and Islamic education should reflect this nature. This makes it important for Muslims to integrate inclusive values into the Islamic education system as a whole. In building an inclusive Islamic education ecosystem, all stakeholders involved in educational institutions must work together and synergize well. This process requires high cooperation and synergy among various components within an educational institution.[44]

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[41] Desi Mulia Sari and Mila Hasanah, 'Implementation of Canva Application-Based Assure Model Learning Design in Fiqh Learning', *Jurnal Pendidikan Agama Islam* 9, no. 1 (2022): 21.
[42] Heni Listiana and Supandi Supandi, 'Pengembangan Kurikulum Pendidikan Islam Moderat Di Madrasah', *Jurnal Pendidikan dan Pemikiran Keislaman* 7, no. 2 (2020): 170.
[43] Sulaiman Girivirya, 'The Model of Inter-Religious Education in the Perspective of Moderation of Religion: A Case Study at the University of Defense', *International Journal of Science and Society* 5, no. 2 (2023): 6.
[44] Agung Nugroho Reformis Santono, 'Inklusivisme Dalam Beragama Di Sekolah: Studi Atas Interaksi Sosial Siswa SD Taman Harapan Dan SD Bina Budi Mulia Kota Malang' (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2023), 56.

An inclusive education ecosystem will color every element in Islamic educational institutions with Islamic teachings that prioritize openness and the spirit of Islam as a Mercy to All Worlds. This synergized Islamic education system imbued with inclusive values, ultimately, can educate students with a broad perspective on religion and steer them away from the dangers of religious exclusivism.

Khaidarmansyah asserts that an inclusive education ecosystem can be realized through the collaboration of all synergized components, including institutional leaders, educators, students, parents, educational community organizations, and the government.[45] In this regard, the government also provides serious attention legally, as stated in the Presidential Regulation of the Republic of Indonesia Number 7 of 2021 concerning the National Action Plan for the Prevention and Countering of Violence-Based Extremism Leading to Terrorism for the Year 2020-2024. This regulation emphasizes priorities such as curriculum reformulation, enhancement of educator quality, and adjustment of learning strategies. To build an inclusive Islamic education ecosystem in accordance with the principles of Islamic universality, a series of strategic steps must be taken. These steps will be outlined as discussed in the following discussion.

a. Curriculum reform in Islamic education integrated with inclusive values.

Inclusive Islamic education aims not only to help students live harmoniously amidst diversity but also to actively participate in that diversity, with universal Islamic values as the primary foundation. Therefore, the initial step to building an inclusive Islamic education ecosystem is to reformulate the curriculum of Islamic education. Islamic education material should be balanced, not only focusing on teaching religious rituals but also emphasizing the extent to which the religious knowledge learned can be reflected in daily behavior. By maintaining a balance between normative text materials that are general and contextual materials related to more specific empirical realities, it will foster a tolerant attitude and steer away from religious exclusivism.[46]

School principals, policymakers, and educators must reshape the Islamic education curriculum to emphasize societal diversity and align with contemporary challenges. This is crucial in addressing the rising concerns of intolerance and

[45] Khaidarmansyah and Rusdi, 'Pemetaan Peran Dan Fungsi Komponen Dalam Ekosistem Pendidikan Di Kota Metro Provinsi Lampung', 9.
[46] Jannah, 'Inklusivisme Beragama Di Sekolah Untuk Mewujudkan Ukhuwah Wataniyah Di SMP Negeri 1 Depok', 65.

religiously motivated violence in Indonesia's education sector.[47] Integrating diversity-based values into the curriculum serves as a strategic approach to preventing religious exclusivism among students. Additionally, Islamic education materials should foster an awareness of inclusivity, discouraging a mono-perspective understanding and nurturing the esoteric dimensions of Islamic teachings, such as honesty, justice, brotherhood, compassion, and tolerance.

b. Improving The Quality of Educators

Teachers or educators play a crucial role in building an inclusive education ecosystem. Based on research conducted by PPIM UIN Jakarta on 2,237 Muslim teachers across all provinces, there is a potential tendency towards intolerance among teachers, manifested in opinions that lean towards religious sentiments. The research found that 34% of teachers showed intolerant opinions towards minority groups within Islam, and 29% of teachers exhibited intolerant opinions towards followers of religions other than Islam.[48]

Inclusive education thrives when educators and teaching methods are continuously improved. Jerry Aldridge and Renitta Goldman suggest that to enhance learning quality and outcomes, teachers should create a supportive learning environment, provide students with access to knowledge, employ cooperative learning models, link new concepts to prior knowledge, and track students' progress through individual and group assessments.[49]

Educators should already possess competent teaching skills, have a broad understanding of religion, and be open-minded towards realities in real life. With this, educators can comprehend, accept, and develop dialectical learning activities in Islamic education between them and the students. In the domain of knowledge transformation, one way to encourage inclusive attitudes is through dialogue prioritizing principles of openness and mutual respect. This dialogue aims to achieve understanding even though differences cannot be avoided, but at least there is

[47] Yunita Faela Nisa, Hamid Abdallah Nasuhi, and Tati Rohayati, *Pelita Yang Meredup: Keberagaman Guru Sekolah Madrasah Di Indonesia* (Jakarta: PPIM UIN Syarif Hidayatullah Jakarta, 2019), 97.
[48] Eling Diar Oktaviani, 'Peranan Guru Dalam Pendidikan Inklusif Untuk Pencapaian Program Tujuan Pembangunan Berkelanjutan (SDG's)', *Jurnal Komunikasi Pendidikan* 4, no. 1 (2020): 55.
[49] Jerry Aldridge and Renitta L. Goldman, *Current Issues and Trends in Education* (Allyn and Bacon, 2007), 9.

expected to be a sense of mutual understanding and comprehension among dialogue participants.[50]

Educators should also be able to reflect on themselves, whether they have truly been inclusive in addressing pluralism, so they can be tolerant in dealing with every diversity without discrimination. Furthermore, together with the students, they will be able to conduct comparative analyses to find common ground among the existing diversities, thus enabling them to address the reality of diversity in society with a broad perspective and tolerant attitude.

c. Student Understanding the Diversity of Multicultural Students

Understanding the diversity of multicultural students is crucial for building a moderate and inclusive Islamic education, as it allows Islamic education to accommodate various cultural, religious, and social backgrounds of students.[51] By recognizing these differences, educators can design approaches that are more relevant and sensitive to students' needs and perspectives, ensuring that the learning process not only imparts religious knowledge but also fosters tolerance, respect for differences, and the avoidance of exclusivism. A moderate and inclusive Islamic education will instill values of compassion, justice, and brotherhood in students, enabling them to live harmoniously in a pluralistic society and face the challenges of diversity with a more open and wise attitude.

d. Adjusting The Learning Models

Dialogue is one of the mediums to cultivate inclusive attitudes in learning, by observing ethics, principles of openness, and mutual respect.[52] Dialogue is not conducted as a form of judgment, but to find common ground even though differences cannot be avoided. Through such dialogue, learners will find that substantively, among various religious teachings, there are universal values. It is these universal values that must be taught in order to maintain harmony and narrow any gaps in differences, thus fostering a sense of understanding and appreciation in the learning process.

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[50] A. Jauhar Fuad, 'Pengembangan Pendidikan Agama Islam Pada Perguruan Tinggi Umum Swasta Berbasis Agama', in *Conference on Islamic Studies (CoIS)* (Semarang: Sultan Agung University of Semarang, 2019), 199.

[51] Ahmad Hanif Fahruddin, 'Internalisasi Nilai-Nilai Pendidikan Islam Multikultural Di Keluarga, Masyarakat Dan Sekolah Dalam Mewujudkan Harmoni Masyarakat Balun Turi Lamongan' (Universitas Islam Malang, 2021), 286.

[52] Purnomo and Sholikhah, 'Konsep Dasar Pendidikan Islam Inklusif: Studi Tentang Inklusivitas Islam Sebagai Pijakan Pengembangan Pendidikan Islam Inklusif', 121.

Dialogue can occur through various approaches and learning models that actively involve students. As educators, it is important to create dialogue that encourages students to find inclusive understanding through reasoning and discussion processes, thus making learning significant. Dialogue can take the form of structured discussions related to inclusive religious issues to find ideal concepts, broad perspectives, and alternative solutions to the themes discussed. Therefore, there are several things to consider, namely (1) selecting problems that are relevant to real-life contexts, (2) organizing the student learning process, (3) guiding students in selecting and filtering information, (4) guiding in drawing final conclusions and finding solutions to problems, (5) objective analysis and evaluation of the overall discussion process.[53]

One key aspect of building an Inclusive Islamic education ecosystem can be achieved through adjusting the learning models that emphasize the development of critical thinking skills in students in understanding the entire Islamic religious material. Contextual learning models emphasizing openness can be a key pioneer in creating an inclusive pattern in Islamic education and in line with dynamic times.[54] In Islamic education, learning is not just about repeating what the teacher has taught, but also about finding broader and deeper understandings, not limited and exclusive understandings.[55] Learning models emphasizing openness make the learning process capable of accommodating various realities and providing learning experiences to students in the context of their lives amidst diverse communities.

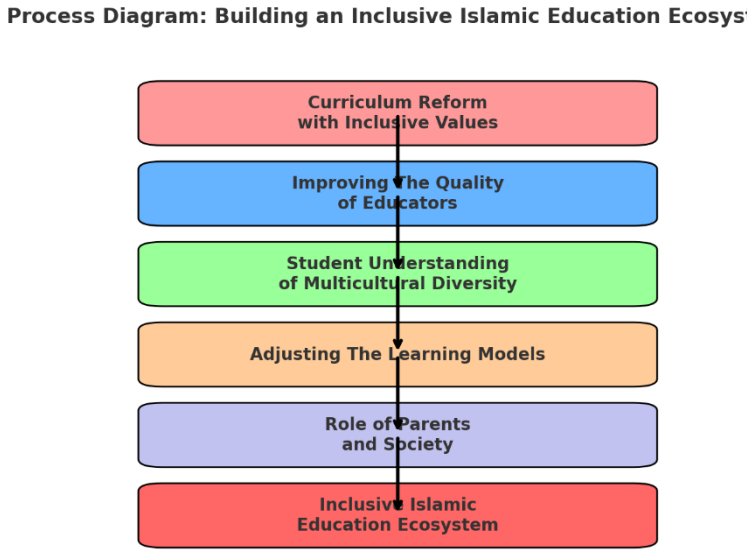
e. Parents and Society

Parents and society play a crucial role in building a tolerant Islamic education ecosystem by instilling values of moderation, openness, and respect for differences. Parents should serve as role models in embracing inclusivity and support their children's education with an understanding of Islam that emphasizes compassion, justice, and brotherhood. Meanwhile, society can create a conducive environment through inclusive religious activities and interfaith dialogues to strengthen

[53] Ikrima Mailani, 'Implementasi Pendekatan Kontekstual Teaching and Learning Dalam Pendidikan Agama Islam', *Al-hikmah* 1, no. 1 (2019): 19–21.
[54] Luqman Hakim, Anfasa Naufal, and Tsamarah Nabilatul W, 'The Innovation of Information and Communication Technologies in Contextual Teaching and Learning Models Based PAI Learning' 12, no. 2 (2023): 281.
[55] Muthrofin and Madekhan, 'Reformulation of Islamic Religious Education Curriculum: A Must in the Digital Era', 26.

awareness of the importance of tolerance. Through collaboration between parents and society, future generations can grow with a moderate understanding of Islam that appreciates diversity.[56]

The strategy for building an inclusive Islamic education ecosystem is described in the following image:



Implementing strategic steps to build an inclusive Islamic education ecosystem can serve as an alternative solution to promoting diversity and tolerance in society.[57] By fostering collaboration among all educational components, Islamic education can effectively teach comprehensive religious knowledge, instill a tolerant attitude, and counter religious exclusivism that leads to intolerance and radicalism. A well-established inclusive education ecosystem will create a dynamic learning environment grounded in moderate and tolerant Islamic values.[58] Ultimately, this approach will shape students with strong faith, noble character, broad religious understanding, and the ability to navigate societal differences while avoiding exclusivism.

CONCLUSION

[56] Abdul Manap, 'Moderasi Beragama Dalam Bingkai Negara Kesatuan Republik Indonesia', *Widya Genitri : Jurnal Ilmiah Pendidikan, Agama dan Kebudayaan Hindu* 13, no. 3 (2022): 229.
[57] Santono, 'Inklusivisme Dalam Beragama Di Sekolah: Studi Atas Interaksi Sosial Siswa SD Taman Harapan Dan SD Bina Budi Mulia Kota Malang', 185.
[58] Moch Asrofi, Mashar, and Yuyun Wahyudin, *Pendidikan Islam Nusantara : Menggali Fenomena , Tradisi Dan Epistemologi* (Tulungagung: Akademia Pustaka, 2021), 55.

Based on the discussion and research findings, several conclusions can be drawn regarding the inclusive Islamic education ecosystem. Firstly, the concept of an inclusive Islamic education ecosystem aligns with the principles of Islam as a Mercy to All Creation. This idea was practiced by Prophet Muhammad in unifying the diverse community of Medina, comprising various religions and ethnicities. Inclusive Islamic education provides an alternative solution in maintaining harmony and peaceful coexistence among religious communities amidst Indonesia's diversity through the field of education.

Secondly, the significant role of the inclusive Islamic education ecosystem for educational institutions in Indonesia lies in producing graduates who are strong in their Islamic faith and free from exclusivist attitudes in religion. Thirdly, steps to address the challenge of religious exclusivism within educational institutions can be taken by comprehensively building an inclusive Islamic education ecosystem. This involves various elements such as curriculum, educators, understanding the diversity of multicultural students, teaching models, school environment, parents and civil society. Thus, the inclusive Islamic education ecosystem will be robustly formed, capable of overcoming the challenge of religious exclusivism that leads to the growth of radical ideologies and intolerant actions in educational institutions and society in general.

This study is limited to a theoretical analysis of the role of an inclusive Islamic education ecosystem in addressing religious exclusivism, lacking comprehensive practical descriptions. Future researchers can use this study as a reference to explore the topic with different approaches, apply alternative analytical methods, and examine the Islamic education ecosystem from various perspectives. A multidimensional approach is also recommended to achieve a more comprehensive and holistic understanding of intellectual contributions.

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