

Inclusive Education As An Effort To Deradicalize Religion in Indonesia

Siti Zulaikha^{1,4}, Ainal Ghani², M. Misbah³, Firmansyah⁴

^{1,2}Department of Tarbiyah and Teacher Training, Universitas Islam Negeri Raden Intan, Bandar Lampung, Lampung

³Department Master of Islamic Religious Education, Universitas Islam Negeri Purwokerto, Banyumas, Jawa Tengah

⁴Department of Islamic Religious Education, Universitas Islam Negeri Raden Fatah, Palembang, Sumatera Selatan

Abstract— *Inclusive-based Islamic religious education is an innovative and strategic approach to preventing religious radicalism. Inclusive Islamic religious education is also a form of Islamic education reform that emphasizes anti-discrimination, tolerance and mutual respect. This study aims to determine inclusive-based Islamic religious education in preventing religious radicalism in Indonesia. A qualitative method with the type of library research, examines a variety of related data, originating from the main data sources as well as supporting data sources that have a direct link with the research. The data obtained were then analyzed by conducting content analysis. The results of this study are in the form of findings relating to the implementation of inclusive-based Islamic religious education in preventing religious radicalism, namely it is found that (a) the goals of religious education are ideological-absolutistic or oriented towards pluralist-inclusive (b) the curriculum of religious education is more oriented towards rigid laws and exclusive into a love-oriented curriculum that is inclusive (c) normative-textual material becomes normative-contextual (d) exclusive-doctrinaire educators become inclusive-moderate educators (tawasuth). (e) The textualist-scripturalist learning strategy becomes an objective-positive approach.*

Keywords— *Islamic Religious Education, Inclusive, Deradicalization*

Correspondence. siti.zulaikhah@radenintan.ac.id

Article History. Received January 2023, March 2023 in revised, Accepted in May 2023

©2023. International Journal Pedagogy of Social Studies. Study Program of Social Studies Education

A. INTRODUCTION

Based on data from the UN's United Nation Population Division, it is estimated that Indonesia's population in 2021 will reach 274.2 million people (Hadiz, 2014). Indonesia is one of the largest multicultural countries in the world consisting of 17,504 islands. About 11 thousand islands are inhabited by people with 359 tribes and 726 languages. In Indonesia, Islam is the religion of the majority and has a strategic role to create a peaceful, harmonious life among religious communities (Tan, 2011).

In the context of Indonesian insight, Islam is one of the many views of life in it. Pluralism, tradition, culture and way of life is something that already exists in religion, so that every religion including Islam should function in a balanced way as social ethics in the life of the nation and state. Islam does not function as an operative hypothesis, but as an inspirational source for people's lives. This emphasis on Islam as a social ethic will not only make Islam free from formal ideological obligations, but if Islam is used as the nation's ideology

it can protect the pluralistic reality of the nation itself (Nilda Miftahul Janna, 2018)

Islam in the perspective of social ethics means that Islam is complex in the life of the state. The position of Islam as social ethics is a construction that balances between having to take positive values from the process of operative spirituality and as a manifestation of obedience to religious teachings. (Tahir & Tahir, 2020). As Islamic social ethics can be manifested in many forms. Islam will be an open religion, because Islam can develop according to the times and from its formal teachings. Islam is a source of inspiration for many groups because it is universal. Islam will unite as part of the change in society as a whole.

Efforts to make Islam an open religion, a source of inspiration, a source of peace face problems in the form of ideological roots of intolerance and exclusivity, especially related to issues of religious radicalism. Islam, which is true from the beginning of history, has positioned itself as a moderate people and is full of peaceful values and moral movements. However, these ideal values have been used by individuals who monopolize religious interpretations and as a result religion is used as a justification for acts of violence and radicalism. Religion has been sidelined and exploited in accordance with ideological tendencies, so that what appears to society is a reactionary-destructive attitude towards all differences.

Indonesia, which is known as a religious, polite and friendly nation, practices of violence in the name of religion often occur (Hidayati Husnul, 2017). This can be seen from the many shooting attacks, suicide bombings, physical attacks, terrorism or others. Several lives were lost in vain and dozens of victims were injured, the destruction of places of worship resulted in physical and non-physical losses. In addition, the harmony between religious communities that already exists is torn apart and destroyed by the nature of radicalism in religion. Expressions of religious radicalism are indeed felt very terrible. Starting from making people who

don't agree with it infidel, to attacking people in places of entertainment, they don't hesitate to attack and kill enemies who don't share their ideology (Rahmatullah, 2017)

Forms of hard-line Islamic movements are developing very rapidly to the point that they appear in various corners of the country in Indonesia, including one of which is a radical Islamic movement that spreads radicalism. Cases of violence clad in religion continue to emerge. Various acts of radicalism in the name of religion in the Islamic world give the impression that it obliges its adherents to commit violence in solving every problem, giving rise to the opinion that Islam is synonymous with violence.

The results of research conducted by the Institute for Islamic Studies and Peace (LAKIP) conducted between October 2010 and 2011 on Islamic Religious Education (PAI) teachers and junior high school (SMP) and high school (SMA) students in Jabodetabek showed that 49% of students agree with radicalism for the sake of religion (Suryaningrum, 2018). PAI teachers have a strategic role to instill moderate Islam and are able to find the right way to deal with (deradicalization) of radical Islam. Other research states that there is an element of radicalism in Elementary School (SD) PAI books which has the potential to foster radical attitudes in religion, such as the concept of infidel, stories of religious militants, jihad, stories of war during the time of friends, Islamic reformers, and conflicting teachings among religion (Zainiyati, 2016)

The phenomenon of radicalism which is carried out by a small number of religious people, turns out to have major implications for the emergence of accusations from the world community against Islamic educational institutions in general. Robert W. Hefner, in his article "The Politics and Culture of Islamic Education in Southeast Asia," in *Making Modern Muslims* (2009) said that in the United States and October 2002 in Bali Indonesia, the existence of Islamic educational institutions in Southeast Asia

became the focus of world attention. internationally, bearing in mind that a young man who was a student at an Islamic boarding school in Central Java was responsible for the bombings in Bali. The Islamic boarding school was built by a senior spiritual figure named Abu Bakar Ba'asyir (Hafidzi, 2020)

In line with the rampant acts of violence in the name of religion, Islamic religious education is considered an effective door for the spread and teaching of Islam (Yaman & Gultom, 2017). Islamic Religious Education plays a very important role in improving the quality of society in almost every aspect of life. The role of Islamic religious education in changing human culture and civilization, so that the educational process is oriented towards the development of culture and civilization.

This study aims to analyze and provide innovation on the implementation of Islamic Religious Education in Indonesia which is based on inclusion in social life to prevent religious radicalization for the creation of a humane and peaceful society

B. METHOD

This study uses a qualitative method with the type of library research, namely by examining various related data, both from primary or primary data sources as well as supporting or secondary data sources that have a direct connection with the problem. Furthermore, the data obtained is then analyzed by content analysis, a technique used to analyze and understand texts or sentences. This study uses a literature study with a historical-philosophical approach. Researchers conducted a study of various sources of books and journals that discussed inclusive Islamic religious education and efforts to deradicalize religion in Indonesia

This study uses a conceptual approach, with a descriptive-analytical analysis method, which is combined with a conceptual study approach and interpretive analysis in the form of a critical thinking pattern. Then the writer carries out a synthesis of the concept analysis so as to produce a new thought or conclusion

related to inclusive Islamic religious education and efforts to deradicalize religion in Indonesia.

C. RESULTS AND DISCUSSION

Based on several references, several research results can be found which can be presented in the following:

1. Islamic Religious Education Analysis

Islamic religious education currently has problems that trigger the emergence of acts of radicalism in Indonesia, namely; understanding of religion, human includes educators and students, curriculum, materials, learning strategies with the following details:

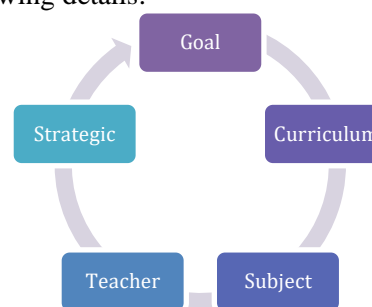


Figure 1. Analysis of the current weaknesses of past religious education

- The current goal of religious education is still ideological-absolutistic. An understanding of religion that is motivated by exclusivism. This kind of understanding has implications for a narrow understanding of religion,
- Curriculum. In terms of the religious education curriculum which is more law oriented which is rigid and exclusive, instead of love which is moderate and inclusive. Even though Islam is a teaching that is very oriented towards the teachings of love.
- Educational Materials. Based on the Regulation of the Minister of Religion of the Republic of Indonesia Number 000912 of 2013, Islam is Normative-Textual based on the Regulation of the Minister of Religion of the Republic of Indonesia Number 000912 of 2013 which states that the structure of the PAI subject groups in the madrasah curriculum is the Koran and al-Ḥadis, Aqidah Akhlaq, Fiqh, and Islamic

Cultural History. These four subjects are closely related and complementary. Islamic religious education materials are normative-textual. Islamic religious education material is less actual and less contextual. Another reason, is because the religion that is adhered to is only owned, and is not practiced or does not become a person. Islamic Religious Education only contains themes around aqidah, worship, dates, and morals, does not yet contain material related to radicalism, so material is needed that contains inclusive religious themes

- d. Teachers of Islamic religious education who are exclusive-doctrinaire. Educators who teach the understanding that religion originates from a perspective that is believed to be true by educators. And limit yourself from other religions. And religious teachings are taught in private. Educators teach the advantages of the value system, religious texts. Educators with these characteristics must be replaced with educators who have inclusive-moderate characteristics.
- e. Textualist-scripturalist learning strategy. Learning At present there is still a tendency for some religious learning processes to be textualist-scripturalist in nature. Religious learning, which is still textual and cognitive in nature, tends to use a religious-normative approach. The most striking impact of such learning is the birth of exclusive, intolerant, fanatic and blind religious characteristics that cannot understand the diversity that exists in social life.

Inclusive Islamic Religious Education

The context of a plural Indonesian society makes the dialectic of religious life unique with the domination of Islam in it. Islamic Religious Education which is carried out accompanied by inclusiveness will be able to answer this challenge. The essence of inclusiveness is openness to the various differences that exist. (Syaf'i Anwar, 2006). With this inclusiveness a harmonious life in society can be achieved. Inclusive Islamic Religious Education is in accordance with the Al-Qur'an view of

inclusiveness in religion which is found in Surah Al-Anbiya Verse 107: that Islam exists as a blessing for the universe.

Apart from that, Islam also cannot deny that there are other religions besides Islam, especially the divine religion which descended before Islam. In other words, Islam itself has acknowledged the existence of a diversity of beliefs which will then give rise to various opinions based on their respective faiths and this is sunnatullah. The Koran says "And if your Lord had willed, He would have made mankind one nation, but they are always at odds (of opinion)." (QS. Hud: 108)

Referring to the two verses above, it is important to implement inclusive Islamic education, given the socio-religious conditions in Indonesia and various religions that continue to develop in people's lives. There are several concrete steps that can be taken to instill an inclusive attitude through education, namely providing students with an understanding of religious life in Indonesia which is constitutionally regulated in Article 29 of the 1945 constitution concerning guarantees of religious freedom, providing an understanding that fostering religious harmony does not mix religious teachings but work together in everyday life without disturbing each other's religious beliefs. Thoughts are in the first category that oppose exclusive Islam and seek to invite Muslims to develop an eclectic attitude, namely high positive absorption of the outside world, guarding and controlling oneself from words, attitudes and actions that offend adherents of other religions.

Inclusive Islamic education is important to implement, considering the socio-religious conditions in Indonesia and various religions that continue to develop in people's lives. Religion but work together in daily life without disturbing each other's religious beliefs (Mubarok, 2012). Thoughts are in the first category that oppose exclusive Islam and seek to invite Muslims to develop an eclectic attitude, namely high positive absorption of the outside world, guarding and controlling

oneself from words, attitudes and actions that offend adherents of other religions.

The concept of inclusive Islamic religious education itself is actually inseparable from history. Prophet Muhammad SAW when building relationships with non-Muslims who gave birth to the Medina Charter. The contents of the charter are believed to contain ideas designed by the Prophet SAW in order to build civil society by laying down universal human principles. The Medina Charter, namely the principle of community, the principle of brotherhood, the principle of equality, the principle of freedom, the principle of inter-religious relations, the principle of protecting oppressed people, the principle of living in neighbors, the principle of peace, the principle of defense, the principle of deliberation, the principle of justice (Tan, 2012).

Islam should not present itself in an exclusive form, Islam should not display its Islamic color but integrate it in the activities of the nation as a whole and contextualize Islamic education in life. This gave birth to indigenization. Islam is associated with the problems of the nation and state (Wahid, 2006). In relation to inclusive Islamic religious education, there needs to be an awareness of education that is more instilling open attitudes and avoiding egocentric attitudes. Education with a model like this can be adapted from inclusive Islamic thinking. Inclusive values are implied in Islamic religious education in order to bring up a learning that prioritizes shared truth and does not favor one group. Inclusive Islamic religious education has the characteristics of understanding:

- a. **Understanding the difference as a sunnatullah** command of Allah SWT in Surah Al-Hujurat verse 13 that Allah commands Muslims to know each other, between one group and another, between one tribe and another. This verse clearly advocates a constructive and peaceful co-existence interaction, or even this verse urges to immediately create an

integrated global society (Yaman & Gultom, 2017)

- b. **Acknowledging religious pluralism**, pluralism is not an understanding that equates all religions, but an understanding that considers that the existence of religious diversity is a form of necessity that adorns a pluralistic society so that there is a need for tolerance and active involvement of each individual in order to create a better civilization. In addition, pluralism requires each individual to have a commitment to the teachings of their respective religions so that the concept of pluralism only covers the level of the social and human area where the individual lives in society. Thus according to Alwi Shihab's understanding of pluralism, it shows that in religious pluralism there are certain limitations or in other words conditional pluralism.
- c. **Islamic tolerance or knowing tolerance** with the word *tasamuh* which means the attitude of allowing or allowing disagreement and not rejecting opinions, attitudes, or lifestyles that are different from opinions. Tolerance refers to a willingness to accept the reality of the existence of other people, which means allowing something to allow and facilitate one another. Tolerance and non-violence are born from high self-esteem. The key is how all parties perceive themselves and others. If his perception emphasizes negative dimensions and is less appreciative of others, it is likely that his tolerance will be weak, or even non-existent. The application of an attitude of tolerance will bring about peace and religious harmony

Deradicalization of Islamic Religious Education

Deradicalization is a systematic effort to build public awareness that narrow fanaticism, fundamentalism and radicalism have the potential to generate terrorists. Meanwhile, according to the

National Counterterrorism Agency (BNPT), namely all efforts to neutralize radical ideas through an interdisciplinary approach such as law, law, psychology, religion and socio-culture for those who are influenced by radical understandings or understandings that adhere to violence. Meanwhile, within the scope of terrorism that arises as a result of radical religious understanding, deradicalization can be interpreted as a process to justify a narrow, fundamental, moderate, broad and comprehensive religious understanding. Deradicalization can be understood as one of the efforts to neutralize radical notions by means of an interdisciplinary approach, such as religion, psychology, law, and sociology aimed at those who are influenced by radical ideologies. This deradicalization includes, many programs consisting of reorientation of motivation, education, re-socialization, and seeking social welfare and equality with other communities for those involved with criminal acts of terrorism. (Ramadhani et al., 2020)

Based on several studies that have been carried out, the characteristics of radical groups are presented in Table 1.

Table 1. Characteristics of radicalism in Indonesia

ID	Informations
1	Often demands a single truth and misleads other dissenting groups
2	Radical groups are excessive in religion which is out of place. In preaching they forgot the gradual method used by the Prophet, so as a result their preaching made Muslims who still did not understand feel fear and objection. Whereas Allah wants things that lighten and does not want things that burden His people
3	Aggressive in interacting, loud in speaking and emotional in preaching. The characteristics of education like this are in stark contrast to the politeness and softness of the Prophet's preaching. Allah SWT also encourages Muslims to preach in a polite way and avoid harsh words

ID	Informations
4	Radical groups are easily prejudiced against other people outside their group. They often look at other people only from the negative aspects and ignore the positive aspects. Fifth, it is easy to accuse other people who have different opinions from them

Solutions to solving the problem of radicalism are shown in Table 2.

Table 2. Solutions offered for radicalism in Indonesia

Id	Solution
1	Appreciate the willingness of radical Islamic groups to use inclusive and democratic methods
2	Prioritizing them in a humane and brotherly manner
3	Not against them in an attitude that is both extreme and radical. This means that extreme radical groups and extreme secular groups must be pulled into a moderate position so that various interests can be compromised
4	It takes a society that expresses freedom of thought for all groups so as to create healthy dialogue and constructive and empathetic mutual criticism between schools of thought.
5	Avoid disbelief towards each other and do not respond to disbelief with disbelief
6	Study religion correctly according to the methods prescribed by Islamic scholars and explore the essence of religion in order to become a wise Muslim
7	Does not understand Islam partially and reductively. The method is to study the essence of the objectives of the maqasid syari'ah syariat

Inclusive Islamic Religious Education: Efforts to Deradicalize Religion

When Islamic education aspires to the creation of a new human and life, then the concept of human and Islamic life must be based on the fundamental concept of the individual, society and the world. Islam does not divide individuals, society and the

world. In the view of Islam, a good world starts from a good society, and a good society starts from good individuals.

Islamic religious education is a process of transforming knowledge and internalizing Islamic values in order to develop the nature and basic abilities of students to achieve balance and equality in various aspects of life. Inclusive-based Islamic religious education innovation in social life in preventing religious radicalization has a constructive outlook, which is divided into several problems, namely aspects of understanding religion, humans, materials, curriculum and learning strategies.

Related to these problems in human Islamic religious education there are several understanding values that must be developed namely:

- (a) **The understanding of the goals of religious education** that is ideological-absolutistic must be changed to a pluralist-inclusive form. Theological-absolutistic is a closed understanding of religion in understanding the goals of Islamic Religious Education. According to Nurcholis Madjid, every form of absolutism will make a system of thought closed, and that closedness will become its absolute source. Something of human creation that is absolute will also be absolute. According to Din Syamsuddin, why religion has ambivalence, one of which is that religion has an absolutistic tendency, namely the tendency to absolute religious beliefs as a single truth. As a result, rejectionism appears, namely rejection of the truth of other religions that are considered different from and contrary to others. The root of religious conflict is because adherents of religion take an attitude to view religion from the point of view of their own religion, which sticks to the surface rather than the essence of truth that religion wants to offer, but the spirit to negate others. So every ideology of thought that is internalized ideologically-absolutistically tends to be out of date

- (b) **The religious education curriculum** which was more law oriented which was rigid and exclusive, was changed to a curriculum on love which was moderate and inclusive. Islam is a teaching that is very oriented towards the teachings of love (eros). The curriculum on love which has the substance of teachings of compassion, mutual care, mutual help, realizing peace, democracy, justice, sympathy, and empathy as well as others that are spiritual and have a social dimension, must accompany the practice of religion that is external and has a social dimension. outwardly. Another problem, because the material or topics of discussion in religious education have lost their significance and relevance to the conditions of society faced by humans. The explanation above is in line with the regulation of the Ministry of Religion of the Republic of Indonesia (KMA) No. 183 of 2019 concerning the Curriculum of Islamic Religious Education in Madrasas. The curriculum requires students to express their understanding of religion in living together which is multicultural, multiethnic, multi-religious and the complexities of life in a responsible, tolerant and moderate manner within the framework of the Indonesian nation and state based on Pancasila and the 1945 Constitution. As KMA 183 of 2019 explains that the aim of developing the Islamic Religious Education curriculum is to prepare Indonesian people to have a mindset and religious attitude that is moderate, inclusive, cultured, religious and has the ability to live as individuals and citizens who are faithful, pious, have noble character, are productive, creative, innovative, and collaborative and able to be part of the solution to various problems in the life of society, nation, state and world civilization
- (c) **The material is normative-textual.** Material becomes the most important component in learning. Learning

material is usually described in the text of the book. Material or teaching material is a tool for achieving goals, therefore the determination of material must be based on the planned objectives both in terms of scope, level of difficulty and organization

Under certain conditions the material becomes the most important component in learning. According to the Regulation of the Minister of Religion of the Republic of Indonesia Number 2 of 2008, Islamic Religious Education covers four subjects, namely Al-Qur'an and Hadist, Aqidah Akhlaq, Fiqh, and History of Islamic Civilization. Each of these subjects has a close relationship (Peraturan Menteri Agama Republik Indonesia, 2008). In order to build inclusive diversity in Indonesia, there are several Islamic religious education materials that can be taught on an inclusive basis, including: tolerance, ethno-cultural and religious differences, the dangers of discrimination, conflict resolution and mediation, human rights, democracy, universal humanity and subjects. other relevant:

- (a) **Al-Qur'an and Hadith**, acts of violence and terrorism that occur in the world in general and in Indonesia in particular as a result of the expression of understanding 38 of Islamic radicalism are always associated with the Al-Qur'an and Hadith. Textually, there are many verses of the Al-Qur'an Hadith that provide space or even motivate the emergence of radicalism movements. Violence and terrorism perpetrated by radical Islamic groups have their basis in the Qur'an. Textual understanding of the verses of the Al-Qur'an only provides an alternative that the order is carried out regardless of context. The Qur'an is a universal book, so its verses must be understood holistically and comprehensively and not taken in part. Therefore, an understanding approach is needed by way of munasabah between verses, another approach offered is to look at the historical background of asbabunnuzul regarding the revelation

of certain verses. Therefore, with these theories the Qur'an will become a reference book in all places and at all times to achieve peace and benefit. So that in the end the Qur'an will become Rahmatan lil a'alamin

- (b) **Materi Fiqh material**, in fiqh subjects there is a chapter on jihad. The material on jihad can be expanded with a comprehensive-inclusive study of fiqh on the understanding of jihad. The orientation of religious education from emphasizing the sectoral aspects of fiqhiyah towards the orientation of developing universal-rabbaniyah aspects, emphasizing attention to human values regardless of socio-religious attributes and endeavors to avoid egoism in religion so that self-claims as the most righteous do not occur. . According to Engineers, the concept of jihad in Islam is not synonymous with violence and radicalism. The word jihad comes from the word jahada and none of its various definitions explain that jihad is closely related to radicalism or war. This is the starting point for misinterpretation of jihad which in turn is used as a justification tool for expressions of religious radicalism. The main factor for the emergence of radical attitudes in religion is the lack of true and deep understanding of the essence of Islamic religious teachings as well as shallow and partial understanding. Islam does not connote war and legalize acts of violence in solving every problem.
- (c) **Normative moral education**, which focuses its study on good and bad behavior, is not enough. Islam also requires cleanliness both outwardly and inwardly. Tasawwuf morality is one of the fields of study of Islamic studies which focuses on efforts to cleanse the human inner aspects that can revive noble moral enthusiasm. The morals of Sufism cannot be separated from tazkiyah al-Nafs. Sufism morals material has a very strategic role because the morals of tawasuth are the character building of a nation. Learning

the material for the Islamic Religion of Islamic Religion can be developed by referring to materials related to peace, respect, love, tolerance, honesty, humility, simplicity, freedom, and unity.

- (d) **Islamic cultural history material is material based on historical facts and realities.** At present this material is developed only to the extent of textualism-exclusively, that is, it is taught only according to the text and is closed. The material for the history of Islamic culture is taught using a sociological empirical approach, namely by inviting students to witness devout people practicing their religion well, as well as the benefits they feel, such as a life that is safe, peaceful, harmonious, and calm, and full of grace. This situation can be compared to seeing people whose lives have never carried out religious orders, have committed many transgressions and immoralities, as well as the consequences of the suffering they have experienced. This situation is expected to knock his heart to be a good person. Likewise, the historical setting can also be described, namely the practices of social interaction applied by the Prophet Muhammad when building Medina society. From a historical point of view, the process of building Medina carried out by the Prophet Muhammad found facts about the recognition and appreciation of the values of pluralism and tolerance.
- (e) **Teachers who have an inclusive-moderate paradigm (tawasuf)** also need to be emphasized in the process of learning religion in schools. Because, no matter how good the material that has been programmed in the curriculum, if it is not understood and delivered by competent educators, then it will not be functional. For this reason, the preparation of educational staff, in this case religious education teachers who have an inclusive-moderate education paradigm, must be carried out. Educators in Islam must

have the character of, among others, tawazun (balanced), I'tidal (fair), tatsamuh (tolerant), ishlah (reformist), ta'awun (help/mutual cooperation), shura/deliberation (consultation), muwathanah (love of the motherland), musawa (equal) and qudwah (exemplary). With such a religious understanding, radical, extreme, exclusive religious views and the like will be eliminated. Several ways can be taken to produce inclusive-moderate educators. First, holding various trainings, workshops, seminars, and other activities with a multicultural perspective for educators. Second, holding religious dialogue with religious educators, leaders, or other religious people. Thus, Islamic religious educators and other religious educators can mingle and get to know each other, so that in turn will give birth to an attitude of appreciation and tolerance towards other religions. Third, introducing readings or various references with the nuances of modern education to educators. An educator must be able to teach religious insights in an inclusive, tolerant manner so that true brotherhood across religions is realized, participate in developing inter-religious dialogue and cooperation in tackling human problems which are closely related to efforts to strengthen mutual understanding and tolerance between religious communities

- (f) **Textualist-Scripturalist Learning Strategy.** Elaboratively the learning strategies for religious education are divided into two, namely first, approaches that are textual, literal and scriptural in nature so as to produce a believer. The second, an objective, positivistic and realistic approach to religious teachings in learning. Religious education uses a textualist, literalist, and scripturalist approach that focuses more on doctrinal and dogmatic truths. This approach only emphasizes the advantages of the value system, the authenticity of religious texts and the absolutism of their own religious

teachings. While at a practical level, this approach uses a lot of persuasive-apologetic ways. That is, on the one hand, it emphasizes the advantages and strengths of one's own religion, on the other hand, it always excavates the weaknesses and discredits the shortcomings of other religions. In social life, people like this tend to be exclusive, primordialistic. Then it's time. This pattern of religious learning will soon be ended, replaced with a learning pattern that is in accordance with the character of Indonesian society, namely through an objective, positivistic and realistic approach.

- (g) **The approach to Islamic religious education seeks to describe broadly and comprehensively** about religious teaching, such as history, education and doctrine as well as their contributions to human life and humanity, not at all blaming or justifying religion. At a practical level, this approach is no longer focused on the pattern of learning the holy verses and revelations in a textual-literal way, but rather emphasizes contextual understanding while raising and exploring "historical eskegetic" aspects of the holy texts. By using this objective, positivistic and realistic approach, the orientation of Islamic religious education is no longer directed at seeking the weaknesses and differences of a religion. But more emphasis is placed on efforts to form a positive appreciative attitude towards other religions, while maintaining self-criticism and creative introspection towards one's own religion. Such an approach to religious education can bring a pattern of thought, understanding or appreciation of one's faith towards an inclusive, tolerant, dialogical and cooperative style of religious life.

D. CONCLUSION

Education is a key factor in nation building. But in reality, the portrait of Islamic religious education in Indonesia has serious problems related to religious

radicalism. Religion that is supposed to bring grace instead causes disaster; a religion that is supposed to be protective, friendly and polite, instead appears threatening, harsh and violent; Religion that should be happy instead of miserable. Religion has been misused to carry out acts of radicalism, terrorism and anarchy that devour innocent people. Theological-absoluistic is an understanding of religion that is closed in understanding the goals of Islamic religious education. Second, the curriculum of religious education that is more law-oriented which is rigid and exclusive is changed to a curriculum that loves peace and is inclusive. Third, normative-textual material is changed to be normative-contextual. Fourth, exclusive-doctrinaire educators are changed to moderate-inclusive educators (tawasuth). Fifth, the textualist-scripturalist learning strategy becomes an objective-positivistic approach, so that inclusive-based Islamic religious education can prevent religious radicalization and for the sake of creating a peaceful and tolerant Islam in the unitary state of the Republic of Indonesia.

ACKNOWLEDGEMENT

We express our deepest gratitude and appreciation to UIN Raden Intan Lampung and related sections that have provided the opportunity and assisted with research administration so that this article can be completed.

REFERENCES

- Peraturan Menteri Agama Republik Indonesia, Pub. L. No. Nomor 2 Tahun 2008, 2 Kementerian Agama RI 61 (2008).
- Hadiz, V. R. (2014). A New Islamic Populism and the Contradictions of Development. *Journal of Contemporary Asia*, 44(1), 125–143. <https://doi.org/10.1080/00472336.2013.832790>
- Hafidzi, A. (2020). Cultural Education As an Effort To Prevent Religious-Based Radicalism on Social Media in. *Potret Pemikiran*, 24(1), 58–70. <http://journal.iain->

- manado.ac.id/index.php/PP
- Hidayati Husnul. (2017). Pandangan Mahasiswa terhadap Radikalisme (Husnul Hidayati). *Jurnal Penelitian Keislaman*, 13(2), 153–158. <https://journal.uinmataram.ac.id/index.php/jpk/article/download/789/443/1321>
- Mubarok, R. (2012). Jaminan Terhadap Kebebasan Beragama di Indonesia. *Hukum Dan Dinamika Masyarakat*, 9(2), 131–142.
- Nilda Miftahul Janna, A. (2018). Etika Dalam Perspektif Filsafat Islam. *TADRIS: Jurnal Pendidikan Islam*, 2(2), 35–63. <http://digilib.uin-suka.ac.id/33193/2/MuhammadTaufik-Etika-PerspektifANTOLOGI.pdf>
- Rahmatullah, Y. (2017). Radicalism, Jihad and Terror. *Al-Albab*, 6(2), 157. <https://doi.org/10.24260/alalbab.v6i2.731>
- Ramadhani, Z. B. R., Adi, D. P., & Zamhaqiyullah. (2020). Deradikalisasi Agama Melalui Internalisasi Pendidikan Inklusif-Multikultural. *AL-ADABIYAH: Jurnal Pendidikan Agama Islam*, 1(2), 164–180. <https://doi.org/10.35719/adabiyah.v1i2.19>
- Suryaningrum, D. S. (2018). Pandangan Anggota Rohis Sma Tentang Radikalisme Agama (Studi Komparatif Rohis Sma Labschool Jakarta Dan Smkn 26 Jakarta Di Rawamangun). *Risenologi*, 2(2), 90–97. <https://doi.org/10.47028/j.risenologi.2017.22.15>
- Tahir, I., & Tahir, M. I. (2020). Perkembangan Pemahaman Radikalisme di Indonesia. *Jurnal Ilmiah Administrasi Pemerintahan Daerah*, 12(2), 74–84.
- Tan, C. (2011). Islamic Education and Indoctrination: The Case of Indonesia. *Researchgate*, September.
- Tan, C. (2012). Islamic education and indoctrination: The case in Indonesia. *Islamic Education and Indoctrination: The Case in Indonesia, January 2011*, 1–233. <https://doi.org/10.4324/9780203817766>
- Wahid, A. (2006). Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi. In S. Anwar (Ed.), *The Wahid Institution*. Wahid Institute. <http://kukuhtoriq.files.wordpress.com/2009/09/abdurrahman-wahid-islamku-islam-anda-islam-kita.pdf>
- Yaman, B., & Gultom, F. B. (2017). Islamic Education System: Implementation of Curriculum Kuttab Al-Fatih Semarang No Title. *World Academy of Science, Engineering and Technology International Journal of Educational and Pedagogical Sciences*, 11(12), 2792–2798. <https://www.semanticscholar.org/paper/Gultom-Islamic-Education-System-%3A-Implementation-of-Semarang/4021a88c42c85a5e29dd32d8900a3f12f0b6ade7>
- Zainiyati, H. S. (2016). Curriculum, islamic understanding and radical islamic movements in Indonesia. *Journal of Indonesian Islam*, 10(2), 285–307. <https://doi.org/10.15642/JIIS.2016.10.2.285-308>

