

The Idea of Inclusivism As A New Era of Islamic Education

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Abstract

The theme of this paper is inclusivism as a new era of Islamic education, and the purpose of this study is to prove that inclusivism is the solution to Islamic education facing educational problems. Both dichotomies of knowledge, exclusivism and the form of teaching that does not teach students. For this reason, this study is normative philosophical, exploring and reading Islamic education books to be further analysed through an intellectual, substantial approach. The description presented is descriptive and supported by authoritative sources. This study concludes the importance of the new paradigm of Islamic education, which includes creating inclusive education by changing from Teaching to Learning so that Islamic education can develop its potential and learn to solve all life problems or with the term learning how to learn (learn how to learn) and this is the new era of Islamic education.

Keywords: *Inclusivism, The New Era, Islamic Education*

Abstrak

Tema tulisan ini adalah inklusivisme sebagai era baru pendidikan Islam, dan tujuan penelitian ini adalah membuktikan bahwa inklusivisme merupakan solusi pendidikan Islam menghadapi permasalahan pendidikan. Baik dikotomi pengetahuan, eksklusivisme maupun bentuk pengajaran yang tidak mendidik peserta didik. Untuk itu kajian ini bersifat normatif filosofis, menggali dan membaca kitab-kitab pendidikan Islam untuk dianalisis lebih lanjut melalui pendekatan intelektual, substansial. Uraian yang disajikan bersifat deskriptif dan didukung oleh sumber yang otoritatif. Kajian ini menyimpulkan pentingnya paradigma baru pendidikan Islam, antara lain menciptakan pendidikan inklusif dengan mengubah dari Mengajar menjadi Belajar agar pendidikan Islam dapat mengembangkan potensinya dan belajar menyelesaikan segala permasalahan kehidupan atau dengan istilah learning how to learn (belajar bagaimana caranya). untuk belajar) dan inilah era baru pendidikan Islam.

Kata Kunci: *Inklusivisme, Era Baru, Pendidikan Islam*

INTRODUCTION

Effective educational progress is always offering new ideas in the educational process and always touching on the dialogical aspect of the relationship between teachers and students to achieve learning goals. Inclusive education is a new era of Islamic

education that is important to introduce because, first, many Islamic educational institutions that carry out education tend not to be in contact with modern learning paradigms. In other words, the learning model is very ultimate. Second, education today, generally Islamic educational institutions that implement the modern educational paradigm, tend to produce students who are secular, materialistic, rationalistic, empirical, and sceptical. In fact, according to Munir Mulkhan, the main idea of all educational activities is to direct students to have positive values that grow strong within themselves so that negative values do not grow (Khasanah, et.al, 2022). In the same language, Islamic education should be able to produce students who are creative, innovative, dynamic, moral, independent, and full of self-confidence, appreciate time, take advantage of opportunities, use other people as partners, and have spiritual intelligence (Nata, 2003).

Islamic education needs to work on achieving the above goals. This is due to the Islamic education learning model, which never gives freedom to students; creating free space for creativity is a step and expensive, resulting in a rebellion of students who have been treated unfairly and whose basic rights have been suppressed. Islamic education will only produce students who, according to Azyumardi Azra's term, are individual piety, while social piety is just lip service (live service). The problem that arises is whether Islamic education can solve the issues above.

These two reasons are visible and even problematic in the world of Islamic education today, even though Islamic education does not provide separation or one portion of the two reasons above. In fact, it becomes one unit that cannot be separated. In other words, it is a non-dichotomous (integral) educational paradigm.

RESEARCH METHODS

This paper will discuss further Islamic education with its new model to formulate the concept of worldly and ukhrawi education. For this reason, this study is normative philosophical, exploring and reading Islamic education books to be further analysed through an intellectual, substantial approach. The description presented is descriptive and supported by authoritative sources.

RESULT AND DISCUSSION

1. The world of education is never empty of criticism.

When the world of education becomes a symbol of the greatness of a civilisation in that country, education cannot be separated from sharp criticism, such as challenging the world of education from figures concerned about education, which has been stripped of its sacred mission. Starting with Muhammad Abduh (1849-1905) was a figure who challenged the education practised by Muslims. He considers that teaching methods tend to be rote learning, which kills students' creativity. Kuntowijoyo said that people should not only know aqliyah and kauniyah knowledge but nafsiyah knowledge should also be pressure for students and this is what is missing in the world of education, which does not introduce human sciences, so there is no longer any appreciation for human values. Even several education experts, Ivan Illich and Paulo Freire, also criticised the practice of undemocratic education and oppressing people or what Paulo Freire termed dehumanisation, and his assertion that schools must be disbanded (deschooling).

Educational practices considered traditional and too confined by the Newtonian concept have made Muchtar Buchori and Tilaar emphasise that this practice is no longer by the essence of education itself as an activity that involves all process efforts related to changes in student behaviour. Zamroni admits that the traditional educational orientation places students as passive people who only treat students/learners as recipients of dawah in the form of schedule packages and course packages; this still happens today in higher education. The implication of educational output is to give birth to arrogant humans or students. If they become educators/lecturers, truth is often on their side, while mistakes are on the part of other people/students.

They want to criticise but don't want to be criticised; they are almost considered enemies. Even at school or on campus, they no longer talk about educational issues but are more likely to be busy questioning and dealing with business and positions; even if they hold positions, they tend to be corrupt, have collusion, and have nepotism. If this is the result, then there is truth in Francis Wahono's thesis about the emergence of capitalism -materialism in education (Wahono, 2001). However, these fundamental criticisms further mature education, namely enriching various efforts to achieve educational models, thus giving birth to a wealth of experience in various Southern Worlds regarding educational practices and education as cultural action and social

transformation. Therefore, education has become an exciting arena, and it is important to be involved in socio-political change in various social movements that want social transformation and democratisation (Fakih, 2002).

The criticisms of the figures above are a form of concern in the world of education so that the face of our Islamic education can improve itself to find solutions or a new era of education from these problems.

2. Inclusivism of Islamic Education

The word Inclusivism is a foreign sentence in Islamic tarbiyah discourse; however, if translated into religious language, it will mean *nahi munkar* in everyday language, preventing humans from actions that violate the teachings of Islam. The essence of all tarbiyah activities is to humanise humans in the sense of creating intelligent and skilled humans or learners who simultaneously have Divine consciousness. Today's trend in language use in education is that students have three intellectual intelligences (IQ), emotional intelligence (EQ), and spiritual intelligence SQ. Islamic education today should be able to produce students by having the three intelligences above so that the focus is not only on ritual abilities and tawhid beliefs but also on having social morals and humanity (Mulkhan, 2001).

However, it must be admitted that the learning process of Islamic education still provides determination teaching with the packaging of heaven and hell or other terms that Mastuhu often uses to dwell on classical Islamic reason (Mastuhu, 2001), who were never taught to act critically and creatively. Even ironically, students and university students are never trained to give birth to new knowledge, such as new tafsir, because they tend to be forced to understand the text of tafsir, not to develop the meaning of the verses of the Qur'an (Suwito, 2003). Students are forced to study old jurisprudence rather than being encouraged to create new jurisprudence. The learning process above is wrapped up in inappropriate narrativisation, so it has to be paid dearly with the absurdity of civilisation, giving birth to a generation with a wrong teaching and learning process.

In this way, humans, students, and lecturers are born who appear with a style of arrogance and egoism so that they claim the truth that they and their opinions are the most correct while other people are in error. Look at our DPR members as representatives of those who have shown their respective education in arrogance and egoism because of

differences of opinion. This is the generation of the nation's children born from the wrong learning process.

As long as the education model shackles students with increasingly verbalistic normative camouflage, then Islamic education will never move from the point of absurdity. An indoctrination religious learning model will only give birth to a generation of uniforms, wearing the same shoelaces, behaving and thinking the same. Of course, this pattern and system applies not only to the relationship between teachers and students but also between school principals and teachers, between foundations and teachers and school principals. In many cases, a very oppressive network is often formed. Meanwhile, education administrators and teachers position themselves as more moral (pure) sources of goodness and success in life. At the same time, the sad fate of teachers is that they still have to be loyal servants of the authorities. It could be said that violence in the world of education is a risk and a social price that must be paid for the lack of concern for the fate of teachers. This model and pattern of education make it difficult to expect the birth of a creative, innovative, and independent young generation. Especially if the family and society also practice similar systems and patterns of relationships. Which, in turn, will only produce a younger generation of parrots who have never been able to create and innovate independently (Suwito, 2003).

It may even be that the corruptors in this motherland, the perpetrators of KKN, are part of the abovementioned pattern or model of education. Education should be a vehicle for humans to learn about life and solve problems that are and will be faced. Unfortunately, education is more of a package of imitating the lifestyle of rulers, bureaucrats, educators, and adults. That's why education is often trapped in practices of oppression of students and unfair treatment (Mulkhan, 2001). Munir Mulkhan explained that education seemed to be an absolute right of the state, so education turned into a practice of ideology, not for the enlightenment of the people as free and autonomous human beings. This practice originates from the concept of education as a transfer of values or knowledge, not as a cultural process. Because of this, education becomes a practice of indoctrination of scientific values and truths according to the version of the authorities, the elite class, and teachers. As a result, human wisdom, intelligence, and awareness of the meaning of life and their social and natural environment fail to grow and die.

Likewise with Fazlur Rahman, the world of Islamic education, based on the Al-Quran and Sunnah, needed to be read like himself. These two sources of Islamic teachings tend to be read along with the exegetical version. Therefore, the Qur'an and Sunnah must be positioned as authentic sources for developing theoretical or practical thinking to formulate guidelines for world life. This is where Fazlur Rahman conveys the importance of ethics extracted from the Koran to be used as a basis for developing educational thought and practice. In other words, the actualisation of the values of the Qur'an in the Islamic education system means that the Islamic education system must be able to transform the values of the Qur'an in facing the future. Thus, it can be understood that education should change attitudes and tolerant behaviour in various matters and fields, especially tolerance in dissent and interpretation of Islamic teachings, without giving up the opinions or principles believed (Mul Khan, 2001).

Education becomes important if it significantly encourages learners to learn life, learn success, and learn from failure (Mul Khan, 2001). *In other words, Islamic education can produce students who only know something correctly (to know). Still, it must also be accompanied by practising correctly (to do), influencing themselves (to be), and building togetherness in life with others (to live together)* (Nata, 2004). If this is the case, then inclusiveness in Islamic education is very necessary, meaning reform of the entire education system so that it can liberate learning models, educators, students, curriculum, and all educational components. With an inclusive system, Islamic education can welcome a more promising future. In other words, the hope is that liberalising Islamic education will produce people or students with personal and social piety. Islamic education can give birth to reliable educational figures such as Ibn Arabi, al-Kindi, Ibn Sina, and Ibn Miskawaih, who will be able to give glory to the world of Islamic education. Indonesian educational figures should be able to produce new Hamka, Harun Nasution, Hasyim Asy'ari, Hasan Langgulung, and Imam Zarkasyi. This can be achieved or give birth to new figures as educational champions if we are willing to carry out inclusivism in all educational components, specifically for Islamic education. Otherwise, the world of education will always be in darkness.

On the other hand, what needs to be empowered in Islamic education is a means of empowering individuals and society to face the future. The old discourse on Islamic education practices, which positions students as objects that seem passive, is a form of

denying the concept of students in Islamic education discourse. Therefore, teachers are responsible for students' development by seeking the development of all potential, including affection, cognition, and psychomorality (Tafsir, 2000). With this kind of responsibility, the task of a teacher is no longer knowledge-based, as it is now done, but rather emphasises optimal mastery of scientific and engineering concepts based on ethical and moral values. Consequently, a teacher no longer uses one direction that has been done but creates a conducive classroom atmosphere so that there is democratic two-way communication between teachers and students (Sidi, t.t.). It is hoped that conditions like this can explore students' creative potential.

Thus, Islamic education must begin to improve itself by developing strategies to meet and answer the challenges of these changes; otherwise, Islamic education will be left behind in global competition. So, in developing a plan to answer the challenges of change, you must at least pay attention to several characteristics: a. Islamic education strives to be more oriented or "emphasises the learning process rather than teaching". b. Islamic education can be "organised in a more flexible structure". c. Islamic education can "treat students as individuals with special and independent characteristics", and d. Islamic education "is a continuous process and always interacts with the environment." These four characteristics can be called a systematic-organic education paradigm, which "requires education to be double track, meaning that education is a process that cannot be separated from the development and dynamics of society".

Within this framework, according to Hujair Zanaky, Islamic education must strive to First develop the concept of intergalactic education, namely education as a whole that is oriented towards divinity, humanity, and nature in general as something integral for the realisation of a life that is *Rahmat lil alamin*. Second, developing the concept of humanistic education, namely education that is oriented and views humans as humans [humanisation] by respecting human rights, the right to voice opinions even though they differ, developing the potential to think, will, and act by noble human values. Third, developing the concept of pragmatic education, namely viewing humans as creatures who always need something to carry out, maintain, and build their lives physically and spiritually and creating humans who are aware of their life needs and sensitive to humanitarian problems. Fourth, develop an educational concept rooted in culture, which will generate humans with personality and self-esteem, believe in their abilities, and build

a culture based on their culture and divine values. 21 In general, the concept of Islamic education offered is education oriented towards divine values, knowledge, skills, abilities, and socio-cultural competencies. It must provide operational links between students and their community and socio-cultural environment and always accept and participate in making changes (AH. Sanaky, 2003).

Maybe we need to pay attention to inclusive education driven by the Qoryah Toyyibah Junior High School built by Ahmad Baharuddin, a form of alternative school that has been proven to provide therapy for the current condition of national education. Several things need attention: First, this junior high school emphasises setting goals based on the child's potential by giving children freedom of intelligence. This means that, from the moment they enter, children are given space for creativity, as well as a very optimal access platform, and secondly, empowerment with the principle of creating cheap and quality schools, so there are two main educational pillars of the alternative pathway for students' education at Qoryah Tayyibah Junior High School, namely an independent orientation base By institutions and students, and implementing the development of children's intellectual potential with sincerity to educate students who are "beyond" the economic conditions of society.

The educational concept developed at Qoryah Tayyibah Junior High School uses the basic principles of community education: First, liberating; the educational process is always based on the spirit of liberation and the spirit of change for the better. The translation of the concept of liberation here is getting out of the shackles of legal formalism, which has made education uncritical and uncreative. At the same time, the spirit of change is more defined in the unity of the learning process. Second, partisanship is the ideology of education itself, where education and knowledge are rights for all citizens. Third, participatory means that the process prioritises the principle of participation between administrators, students, families, and the community in designing an education system that meets their needs. Fourth, the curriculum is needs-based, meaning that the curriculum design is related to available local resources, so learning is how to answer the need for management and strengthen the carrying capacity of available resources to maintain sustainability and improve life.

Fifth is cooperation, meaning that the learning methodology is always based on collaboration in the learning process. There is no need for any more divisions in the

learning process, nor does there need to be a dichotomy between teachers and students; everyone is a student who is willing to learn]; everything is a team that proceeds in a participatory manner, so cooperation from between individuals develops to between groups, between regions, between countries, between continents, and between everything. Sixth, the evaluation system is centred on the student's subject, meaning that the peak of learning success is when the student discovers himself, can evaluate himself so that he knows exactly what potential he has, and then develops it to be useful for others. Seventh, self-confidence and recognition of success depend on the learner's subject. Recognition in any form, including diplomas, can be sought without recognition because recognition will come by itself when the personal capacity of the student increases and is beneficial to others (Sanaky, 2008). Therefore, to achieve inclusive education, changes are needed to introduce it, such as non-dichotomous concepts and changing learning from teaching to learning.

3. Non-dichotomous education

Departing from a Hadith which says, "Educate your children because they live in the future". In this direction, Islamic education provides education by considering students' futures. Or to borrow Muchtar Buchori's term anticipatory education (Buchori, 2001). Therefore, to build and give birth to human figures who are devout and of good quality, both from a material and spiritual perspective, education is needed that is integral and oriented towards worldly and spiritual aspects, namely balance at the same time.

An integral education system that is oriented towards developing all dimensions, both in the world and the hereafter, as well as the potential of students in a proportional manner. This is based on three reasons: First, students are multidimensional creatures of Allah SWT equipped with dynamic and multi-potential. Second, students are dynamic and independent human beings. Third, students are creatures of Allah SWT who receive a mandate from Allah, who is responsible for them both vertically and horizontally. In this way, the theory and practice of Islamic education can accommodate all dimensions and potential in an integral and complete system. If not, education will stagnate and fail. This is what Fazlur Rahman criticised in his book *Islam and Modernity: Transformation of Intellectual Tradition*, that the world of Islamic education tends to be oriented towards the afterlife alone and even tends to be anti-modernization (Rahman, 1984) so that it cannot

produce students who have a deep spiritual and intellectual commitment to Islamic teachings.

In practice, quite a lot of Islamic educational institutions tend to prioritise the afterlife dimension rather than the worldly dimension. Because the afterlife is seen as real life, while the worldly life is only temporary, this does not mean forgetting the worldly dimension; it just means putting it in proportion. So, to achieve this, an ideal Islamic education pattern is needed, and it will be applied to Islamic educational institutions. To find the perfect paradigm in Islamic education, a new paradigm will be developed continuously and studied with the education system of the golden age of Islam.

The principles of a new paradigm in Islamic education are developed based on a paradigm that is oriented towards (AH. Sanaky, 2003); firstly, theocentric and anthropocentric at the same time, by eliminating the scientific dichotomy between religious knowledge and general science, science that is not free of values but free to be assessed and by teaching religion using the language of science and teaching not only the traditional side but also the rational side.

The emergence of a scientific dichotomy in the Islamic education system has led to criticism from Islamic thinkers. According to Syed Husain and Ali Asraf, the dichotomy system of education involves differences in external structures and occurs internally, which arises from their approach to educational goals. That's why Islamic and non-Islamic scientific concepts were born, so that in the end, on the one hand, it will produce humans who have a very great sense of obedience, while on the other hand, it will give birth to humans who think that there is no limit or end to the possibilities within themselves or that they can form their own lives that they live without divine guidance. This condition is very dilemmatic whether we realise it or not. Muslim thinkers are also directed toward socialising the concept of non-dichotomous Islamic education to develop Islamic education that integrates religious knowledge with general knowledge (AH. Sanaky, 2003).

Historically, the scientific dichotomy in Indonesia comes from the legacy of Dutch colonialism. The negative impact of the dualistic education system is that the meaning of religion is narrowed only as far as matters related to theological aspects as taught so far in religious schools, even though Islam is universal and dynamic teachings so that it must be understood and translated based on social settings and certain dimensions of space and

time so that it covers the economic system, socio-political, educational and so on. Developing a theory of science that is not free of value from Islamic teachings that will be operationalised in everyday life is relatively easy, as stated by Mastuhu (Mastuhu, 2001). Many institutions, such as Sharia banks and Islamic schools, currently accommodate Islamic values as basic principles in operating in the field.

For this reason, Islamic education can, first, further develop abilities in the field of scientific methodology. Second, Islamic education can build scientific and integrative progress between spiritual, moral, and material values in human life. Third, Islamic education can build human competition and prepare for a better life that is democratic, competitive, and innovative based on Islam. Fourth, Islamic education is structured based on social and environmental conditions and has an outlook on the future.

Fifth, Islamic education is pursued by empowering the potential of the people. Sixth, Islamic education has been transformed into democratic education, from decentralised management to a curriculum adapted to educational demands. Seventh, education emphasises and is oriented toward the learning process, is organised in a more flexible structure, and respects and treats students as individuals who have potential and are creative so that students are freer to develop their potential (Khasanah, et.al, 2023).

Eighth, Islamic education is directed at two horizontal dimensions: education by developing an understanding of human relationships with their environment and the vertical dimension, namely education as a means of understanding each individual with the Creator. And nine, Islamic education is more oriented towards the process of liberation, intelligence, and education that upholds children's rights.

5. From Teaching to Learning

To move towards an intergalactic approach and to combine the advantages of classical Islamic heritage with the progress of the modern system, the following steps need to be considered, among others: (1) The meaning and meaning of education in Islam is not just teaching (Salim), but also training of all students (tarbiyah). An educator is a Muslim (transmitter of knowledge) and a murabba (trainer of soul and personality). (2) The education system never separates the training of the mind from the soul and the whole person. Islamic education never looks at the transfer of knowledge and how to obtain validity without being accompanied by moral and spiritual qualities (transfer of

moral and spiritual).

People with intellectual and spiritual qualities will be born with a system like this. (3) Curriculum restructuring. (4) The purpose of education is to perfect and actualise all the potential of students to achieve the highest knowledge of God, which is the purpose of human life (Maksum & Rubendi, 2004). Suppose the above principles are used as a paradigm of Islamic education and combined with the ideas of Indra Djati Sidi, which highlights the vision of Islamic education itself. In that case, Islamic education will be more optimal in carrying out its mission and vision and more successful in achieving its goals. As for the ideas offered by Indra (Sidi, t.t.), they are more directed at the learning system, namely:

First, by changing the teaching paradigm to learning. Where the educational process adopted so far has changed and makes the atmosphere a joint learning process between teachers and students. It's not just the students who are learning; the teacher's position is still in the learning process. So, students are indoctrinated with learning materials and free to develop their creativity and potential. Second, education must be learning to do (learning to do/live). The desired aspect of this process is that students can be independent by learning to overcome the problems they face daily because education is also directed at overcoming the difficulties they face. Third, learning to live together (learning to live together), and finally, learning to be; education is a place to learn to become your personality. So, in essence, the desired educational paradigm is learning how to learn.

Education is oriented towards academic values, which fulfil cognitive, affective, and psychomotor aspects. Therefore, in this era of globalisation, Islamic education can produce graduates who are future-oriented, have a progressive attitude, can sort and choose wisely, and make good plans.

Islamic education should be able to produce students who have a balance between the use of the left brain and the right brain and humans who have intellectual, emotional, and spiritual intelligence. In other words, Islamic education also balances physical and spiritual education, natural knowledge, social and cultural knowledge, and a balance between present and past knowledge.

Thus, it can be explained that Islamic education must be able to produce students who have the characteristics: 1) Open and willing to accept new things resulting from

innovation and change, (2) democratically oriented and able to have opinions that are not always the same as other people's opinions, (3) grounded in reality, respects time, consistent and systematic in solving problems, (4) always involved in planning and organising, (5) have confidence that everything can be taken into account, (6) be aware of and respect other people's opinions, (7) be rational and believe in the ability of science and technology, (8) uphold justice based on achievement and contribution, and needs, (9) oriented towards productivity, effectiveness and efficiency. Students with characteristics like these are what the world of Islamic education must produce: people who are self-confident and can make wise choices and compete in the competitive era of globalisation. (Nata, 2004)

CONCLUSION

Based on the explanation above, it can be concluded that in the new era of Islamic education in facing the problems of Islamic education, Islamic education must carry out educational inclusivism, both the curriculum, the learning system, and educators, with the central point being empowering the potential of students. The learning process must be dialogical so that students have critical and creative values. This can be done by presenting non-dichotomous learning among educators and students and changing the concept of learning from teaching to learning. In this way, Islamic education will leave the point of absurdity of civilisation towards an advanced civilisation, which will give birth to students who have intellectual intelligence IQ, emotional intelligence EQ, and spiritual intelligence SQ. These three intelligences then become students as *rahmatan lil alamin*.

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