

Inclusive religious education to develop religious tolerance among teenagers

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Abstract

Teenagers in the present era become a portrait of the nation's future. Their inclusive religiosity determines the relationship between Indonesian religious people and the multicultural world community. However, teenagers are particularly vulnerable to the influence of various religious thoughts and practices of referral groups in the surrounding environment. Therefore, schools must be productive arenas in seeding inclusive religiousness as a condition for realising a harmonious life for religious people. This research is urgent to find a pattern of inclusive religious education that can develop religious tolerance in teenage students. This research was qualitative research with an ethnographic approach. The setting of this research was Public Senior Higher School in Yogyakarta. The results show that inclusive religious education patterns could encourage the growth of student religious tolerance, and students with different faiths can interact harmoniously and work together.

Keywords: Inclusive education, religious, tolerance, teenagers.

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1. Introduction

Religious tolerance education is the heart of the multicultural Indonesian people (Herbstrith et al., 2020; Naim & Qomar, 2021). They have many traditions, cultures, customs and religions. There are more than 300 tribes, 200 different languages and 13,000 islands (Naim & Qomar, 2021). Their commitment to remain one nation based on the ideology of Pancasila and the 1945 Constitution guarantees Indonesian survival (Marzuki et al., 2020). They should foster a multicultural society that accommodates all primordiality, identity, ethnicity, culture, social and religious differences (Zarkasyi, 2020). Consequently, schools affiliated with the government should accommodate the diversity of students' backgrounds, including different religions (Herbstrith et al., 2020).

In reality, many competing religious thoughts and movements appear in the public arena, so schools should be able to become cultural filters and dynamists for a harmonious life among students (Barton et al., 2021; Tregubova et al., 2019). Schools should introduce social and cultural diversity to students and change their awareness to live in global thought and cultural context (Zamroni et al., 2021). Religious teachers act as pioneers in the formation of students' religious characteristics. Schools should build students' religious tolerance based on mutual respect and respect. Everyone has access to join and can be involved in developing productive multicultural social and cultural conditions in schools (Abdullah et al., 2019; Ali Imron & Nugrahani, 2019; Burke & Minton, 2019; Ihsan & Fatah, 2021).

Based on The Legatum Institute's 2018 Prosperity Index survey on civil liberties, freedom of choice and comfort for immigrants and ethnic minorities, Indonesia was ranked 49 out of 149 countries surveyed (Herbstrith et al., 2020; Kusuma & Susilo, 2020). There was still a contestation of strengthening certain groups of people in school. The strengthening of religious tolerance does not accompany the intense religiosity of Indonesian citizens. The LKiS survey found that high school students' views of tolerance were 6.4% low, 69.2% moderate and 24.3% high. Students' religious tolerance behaviour showed that 31.6% were in the low category, 68.2% were in the average category and 0.3% in the upper category (Wajdi, 2009). A survey from Setara Institute (2016) of 760 responses at Jakarta and Bandung State High Schools found that 61.6% were tolerant, 35.7% were passive/puritan intolerant, 2.4% were intolerant of active/radical and 0.3% were potential terrorists. Wahid Institute's July–December 2014 survey of 306 students found that 27% refused and 28% were hesitant to wish happy holidays to other religious people. A total of 15% and 27% said they would avenge the destruction of their houses of worship; 3% of the students do not want to visit a friend of a different religion who is sick; and 3% are hesitant. Those surveys show that teenagers' religious tolerance is problematic. Their tolerance may occur only naturally without design by developing some alternative activities to cultivate authentic religious tolerance (Walton & Mahadev, 2019).

As a pluralistic society, Indonesia needs an inclusive education. The concept of inclusive education is the adoption of inclusive religious attitudes (Mukti Ali) and mutually beneficial religious tolerances (Paul F. Knitter). An inclusive attitude is accepting the existence of adherents of other religions. Each religious community recognises the truth of each group that complements each other to live together in harmony (Ihsan & Fatah, 2021; Knitter, 2008; Kruja, 2020; Setiyani, 2020). Mutual religious tolerance is the attitude of accepting differences between religions empathetically and working together for the common good (Al Qurtuby, 2020; Knitter, 2008). Inclusive education makes people aware to live together within religious diversity. They empathetically work together for the common good. Inclusive education sets up a series of processes in classroom learning, communication and interaction systems among citizens in schools. All activities raise an atmosphere of mutual respect, respect and cooperation (Bertram-Troost et al., 2018; Thalén & Carlsson, 2020). Inclusive education overcomes many ethnic, religious, taste and other differences. It provides a way to live together peacefully. Inclusive education in religion means giving birth to togetherness and brotherhood between religious people. It allows

students of different faiths to have a mutualistic tolerance. They respect each other, help and work together, which is mutually beneficial. Students work for the well-being and peace of humanity (Kusuma & Susilo, 2020; Naim & Qomar, 2021; Zamroni et al., 2021).

Teenagers are the most vulnerable group to the potential for religious intolerance. Inclusive religious education is very decisive in developing religious tolerance among teenage students. Therefore, this research is necessary because Indonesia stands as a religious country. This research aims at finding a pattern of inclusive religious education.

2. Research method

2.1. Research design

This research was qualitative with an ethnographic approach (Denzin & Lincoln, 2011; Huberman, 1992). Ethnography describes and interprets cultures, social groups or systems concerning activity patterns, language, beliefs, rituals and ways of life. Ethnography developed the method of pragmatic thinking, interpreted practices and bricolage implementation (Denzin, 2010).

2.2. Research site and participants

This research setting is Yogyakarta Public Senior Higher School (SMA Negeri) 1 and 2. Yogyakarta is a student's city where many educations from elementary to public and religious universities grow and develop. It is also a multicultural city that still survives until the present era. Many primordial cultures and identities flourished in it and they live together peacefully. State High School 1 of Yogyakarta is school A, while State High School 2 of Yogyakarta is school B. The participants were the principal, the deputy principal of the curriculum, religious teachers (Islam, Christian, Catholic, Hinduism and Buddhism), Muslim students, Catholic students and Christian students, as presented in Table 1.

Table 1
Characteristics of the Participants

No	School	Position of participants	Code
1	School A	Teacher/School Principal	A1
2		Teacher/Vice Principle of Curriculum	A2
3		Teacher/Islamic Religious Teacher	B1
4		Teacher/Christian Teacher	B2
5		Teacher/Catholic Teacher	B3
6		Student/Chairman of Islamic Student Affairs	C1
7		Student/Chairman of Christian Student Affairs	C2
8		Student/Chairman of Catholic Student Affairs	C3
9	School B	Teacher/School Principal	A3
10		Teacher/Vice Principle of Curriculum	A4
11		Teacher/Islamic Religious Teacher	B4
12		Teacher/Christian Teacher	B5
13		Teacher/Catholic Teacher	B6
14		Student/Chairman of Islamic Student Affairs	C4
15		Student/Chairman of Christian Student Affairs	C5
16		Student/Chairman of Catholic Student Affairs	C6

2.3. Data collection

The methods of gathering data were observations, interviews and documentation. We implemented participant observation to get the natural conditions (Spradley, 2017). We used in-depth interviews with key informants and purposively chosen informants (Sugiyono et al., 2020). We interviewed school leaders, teachers, students and students of religious organisations separately to get objective answers (Denzin, 2010; Usman et al., 2021). We applied documentation to find data on students' inclusive religious activities and religious tolerance in the form of policies, regulations and orientations formulated in the structure of school community life. Documentation supported data validity (Baidowi et al., 2021).

2.4. Data analysis

This research is qualitative, by the interactive model of qualitative analysis of the Miles and Huberman (1994) approach was used by reading data, data reduction, data tabulation, data coding and inference (Huberman, 1992). Researchers triangulated data, sources and methods (Miskiah et al., 2019; Usman et al., 2021). Then, catalogued the analysis results based on dialoguing theory and existing research results (Anam et al., 2019). Lastly, researchers concluded the main answer to the research problem (Greckhamer et al., 2018; Saunders et al., 2018).

3. Results

Schools A and B developed inclusive religious education. The schools provided the same educational treatment for all students and realised students' religious tolerance. The development of students' religious tolerance appears in the facilitation process and results of students' religious tolerance.

3.1. Inclusive religious education

Religious education in schools A and B used an inclusive approach. The schools mixed students in classroom divisions, learning processes, activities and school interactions. Intermingling aims to make students have a life in a religious plurality to be inclusive.

Non-Muslim students are deployed in some classes to become intermingling classes. In the implementation, there is a slight difference between the two schools. Non-Muslim (Christian, Catholic, Hindu and Buddha) students in school A are distributed in all classes. Christian and Catholic students in school B are deployed in some classes to facilitate administration, for example, a Catholic student in class X MIPA 1 and a Christian student in class X MIPA 2. If the number of Christian and Catholic students is more or there are additional students, they are placed in the following parallel class. Hindu and Buddhist students are distributed in classes with Christian and Catholic students or other classes (Reported by A1, A2, A4, B2, B3, B4 and B5).

General science learning is done together by the class that has been determined. All students get the same treatment in the learning process. Students are not separated in participating in classes, performing assignments, group learning and the following evaluations. Achievements of competence, participation opportunities, task completion and evaluation are done fairly. Although the teachers are familiar with the students, they still maintain objectivity in judging. When students commit mistakes or violations, then the teacher takes educative treatments (Reported by A1, A2 and A4).

In religious learning, students are grouped according to their religion. There are teachers of Islam, Christianity, Catholicism, Hinduism and Buddhism in school A and school B. Islamic education is carried out in their respective class schedules because of their large numbers. Christian, Catholic, Hindu and Buddhist religious lessons were scheduled with Islam, but took place differently. They are collected in a specific room, such as a library or other spaces. B5 explains: *'On religious learning, ... Muslim students take original classes, while Christian and Catholic students in the library room'*. Christian and Catholic

students in school B are concentrated in certain classes. Therefore, space arrangement is flexible, namely according to conditions and agreements. Sometimes Catholic or Christian students are in the classroom, while Muslim students are in mosques or outdoors (Reported by B1, B2, B3, B4, B5 and B6).

In religious education, every religious teacher teaches religion substantially and inclusively. Substantially, each religious teacher (Muslim, Catholic, Christian, Hindu and Buddhist) educates students to master the science of religion and practice it well. In addition, each teaches an inclusive perspective. Each teaches how to practice religion in a pluralistic Indonesian society. Each instils the awareness of living together in peace. The school's religious teachers were inclusive. There has never been social friction in school due to religious differences (Reported by B1, B2, B3, B4, B5 and B6).

There is an intermingling of students of different faiths in almost all student activities. Among the student organisations are organisation for all school students (OSIS), organisation of representative classes (MPK), 'extracurricular' (some specific organisations based on students' talent and interest), group studies and others. All activities of general student organisations are followed by students regardless of religion. Muslim and non-Muslim students mingle and engage in camps together. They work together in social service activities or social charities (Reported by A1, A2 and A4).

The school develops religious activities through spiritual organisation. A religious student organisation has facilitated each group of students. 'Rohis' (Islamic spirituality) is reserved for Muslim students, 'Rohkat' (Catholic spirituality) for Catholic students, 'Rohkris' (Christian spirituality) for Christian students and 'Rohind' (Hindu spirituality) for Hindu students. The Buddhist student organisation has not yet been formed because the number is still tiny and even nihil for some periods. Those religious student organisations design and carry out their activities. They respect and support one another. Coordination between spiritual organisations is carried out by school leaders and religious teachers so that there is no clash of time and place of activity.

The activities of religious organisations developed in the two schools (schools A and B) are relatively the same. The difference is only related to how it is implemented to be used in a single table. The type of spiritual activities of Muslim, Catholic, Christian, Hindu and Buddhist students in the school are summarised in Table 2.

Table 2
Types of Spiritual Activities of Students in Schools A and B

Types of activity	Religion		
	Islam	Christian/Catholic	Hinduism and Buddhism
Daily	- Reciting the Qur'an in the morning (30 minutes) Monday and Friday: (07:00–07:30)	- Religious studies (Christian/Catholic): study of religion, reading the gospel, praise and prayer	- Religious studies (Hinduism and Buddhism): study of religion, reading scriptures, praise and prayer
	- <i>Dluha</i> prayer (by some Muslim students, every day during break time; 10:00–10:15)	- Other activities	- Other activities
	- <i>Jamaah Duhur</i> and <i>Ashar</i> prayers (by almost all Muslim students; in	- Other activities	- Other activities

Mosque; everyday)			
Weekly	- Friday prayers (11.30–12.30)	- Religious studies, mentoring, praise and prayer	- Religious studies, mentoring, praise and prayer
	- Charity Friday (Raise funds by way of students putting money into charity boxes)	- Charity Friday (Raise funds by way of students putting money into charity boxes)	- Charity Friday (Raise funds by way of students putting money into charity boxes)
Monthly/ incidental	- Islamic <i>Halaqah</i> (mentoring and visits to students' homes in turn)	- Retreat (Contemplation and religious practice in particular) - <i>Paktekris</i> (religious activity cooperation with Christian/Catholic university students)	- Holy pilgrimage and religious activities
	- Instant <i>Pesantren</i> (study of religion and worship in <i>Ramadan</i>)	- Religious studies (Simultaneously during the activities of Muslim students in <i>Ramadan</i>)	- Religious studies (Simultaneously during the activities of Muslim students in <i>Ramadan</i>)
Annual	- Eid al- <i>Fitri</i> Distribution of <i>zakat fitrah</i> , 'Id Prayer and <i>Silaturrahmi</i>	- Christmas day celebrations (January)	- Nyepi-Hindu/Vesak-Buddha (Sometimes without a special event)
	- Eid al- <i>Adha</i> (Id Prayer and Slaughter of Quban animals)	- Valentine's Day (February, in the form of common prayer and courtesy for the orphanage)	Galungan and others (There was never a special occasion)
	- Muharram New Year (religious lectures or orphans' courtesy)	- Easter (religious discourse, prayer together and alms)	

Those activities took place in the era before the COVID-19 pandemic. Service activities in the classroom, mosques and community are carried out. Almost all activities stopped during the COVID-19 pandemic era. However, there were tolerance and cooperation in handling the COVID-19 pandemic. For example, when Christian students are exposed to COVID-19, all students help. Student council managers, classroom administrators and classroom guardians under the coordination of school leaders see, monitor and raise funds for recovery assistance. Some of the student's religious activities began to be re-implemented after implementing the new normal policy and the start of limited offline learning.

Teachers have sought to develop students in mastering science and internalising morals. As a result, the more religious a student is, the more noble and tolerant s/he is. Students make religion the basis of their behaviour. B1 said: '*There were no fights or gangs*'. Their religious thinking is inclusive of forming tolerant religious attitudes and behaviours. B1 recognises that religiosity fosters tolerance. Students realise that they do not live alone, so they must respect each other and cooperate. Teachers play an essential role in providing understanding and habituation of tolerance. The school supported it with an

accommodative policy. B2 added that solidarity between students occurs in school activities in general. There is a mutually supportive spirit and behaviour in their religious activities. C3 claimed that there had never been a fight between students because of religion. There are no claims and expressions of truth by students (Reported by A2, B2, B3, B4, B6, C1, C2 and C3).

An inclusive attitude is represented in social interaction among the school community. Religious teachers and all other teachers do not distinguish the religion of students. Teachers have become role models in realising mutual honour and respect. The students treated their friends, including those of different faiths, as brothers. For example, non-Muslim students reward Muslims in *Ramadan* by not eating anywhere (Reported by B2, B3, B4, B5 and B6). Non-Muslim students are involved in slaughtering Qurban animals by their capacities, such as helping with the cleanliness, order, security and distribution of Qurban meat. Muslim students support Catholic and Christian students' retreat activities (Reported by A2, B2, B3, B4, B5 and B6).

3.2. Facilitating religious tolerance within inclusive education

Recognising the role of schools as a strategic vehicle in seeding religious tolerance attitudes, schools A and B develop policies and rules that guarantee the practice of religious tolerance among students. The school management provides guidelines on (1) access and participation, (2) coordination and support and (3) managing complaints (Reported by A1, A2, A3 and A4).

3.2.1. Access and participation

Muslim and non-Muslim students in schools A and B mingle in the activities of student organisations. Members of the Student Council (OSIS: intra-school student organisation, a student executive organisation) represent student backgrounds. The student legislative council (MPK: class consultative council) accommodates class representatives. Muslim and non-Muslim students also mingle in extracurricular organisational activities, such as scouting, *paskibraka* (flag-raising troops) and arts and culture (Reported by A1, A4, B2, B3, B4, B5 and B6). A1 explains: '*... in the Student Council, and MPK, Muslims and non-Muslim students are mingled. They work together...*' B4 also explains: '*... School events and activities of student organisations make them mingle and not discriminate*'.

All students could become the chairman or board of student councils or MPK. Teachers do not affect students' choices. B3 reinforces: '*The opportunity to become student council chairman and administrator is free for all students. Because Muslim students are many voters, they win. If the elected chairman of OSIS or MPK is a Muslim, it has gone through the democratic process*' (Reported by B1, B2, B3, B4, B5 and B6).

In providing student access and participation, schools develop the division of space and time for all religious activities. The school organises public spaces and time not to interfere with one another. Muslims read the Qur'an every Monday and Friday in class, whereas Christian and Catholic students read prayers, praises and bible study in other spaces. Teachers also guide Hindu and Buddhist students to explore the scriptures, meditate and chant praise. All areas in the school, such as classrooms, libraries, laboratories, lobby rooms, corridors and courtyards, can be utilised by all students. Religious symbols are not installed in public spaces, but some are established in the secretariat of student religious organisations or places of worship (Mosques).

The school leadership regulates the use of the room to avoid disputes. For example, space division is carried out according to the agreement in learning religious subjects. If Muslim students use the classroom, Catholic, Christian or Hindu students will take advantage of other spaces. Although mosques are used mainly for the worship and activities of Muslim students, non-Muslim students can also use them for activities that do not violate the provisions of Islam. All religions of origin can utilise the empty

area in front of the mosque, not at the same time of worship. All students use this hall. In essence, activities are separated in a room at a certain distance to avoid discordant or clashing sounds (Reported by A1, A2 and A4).

Although Muslim students are the majority, activities are not concentrated on Muslim students. Catholic, Christian, Hindu and Buddhist students get a decent portion in doing religious activities. A1 explained: *'We are fair in a proposed way. All students are convinced of good religious service'*. All students get their religious development services well. Muslim students hold *Ramadan* activities. Catholic and Christian students conduct retreats. Each Hindu and Buddhist student performs their holy trips. Each community organises its religious holidays: *Eid al-Fitr* and *Ied al-Adlha* for Muslim students, Christmas for Christian and Catholic students, *Nyepi* and *Galungan* for Hindu students and Vesak for Buddhist students (Reported by A1, A2, A3, A4, B1, B2 and B4).

As part of the policy, the school provides a secretariat room for each student religious organisation (*Rohis*, *Rohkat* and *Rohkris*) to organise religious activities. The offices of religious organisations (*Rohis*, *Rohkat*, *Rohkris* and *Rohind/Rohbud*) in school A are in one complex. The secretariat room of the *Rohis* organisation in school B is in one building with the mosque, while other religious organisations are in one building with other student organisations.

The school also allocates activity funds to each religious organisation. If the funds are insufficient, the spiritual manager seeks funds from other sources. The religious activities in the two schools are relatively the same and only vary in intensity. School A organises more activities on campus, while school B organises more activities outside the campus. Because outside activities require much more funds, student organisations in school B develop much independent funding to support their activities (Reported by A1, A2, A3 and A4).

3.2.2. Coordination and support

All students' religious activities in schools A and B were coordinated and controlled by religious teachers and school leaders. Religious activity programmes are designed independently by each religious organisation. Religious teachers accompany students in the process of preparing their activities. Then, all activity programmes are communicated with the vice principal of the school and finally authorised by the principal. Furthermore, religious teachers and deputy principals accompany students in activities ranging from preparation to implementation.

Furthermore, religious teachers and deputy principals accompany students in the implementation of activities ranging from the preparation stage to the implementation stage and the reporting stage. The committee reports each activity to the school leaders. At the time of the action, religious teachers consistently report the development of the implementation of ongoing activities directly to the school leadership. A2 said: *'... The teacher sent photos and information during activities to the school leaders'*. After completing the action, the committee reported the activity to the school. Teachers and school leaders control all student activities (Reported by A1, A2, A3 and A4).

School leaders are usually invited, and they must be present at the religious events as a kind of support. The A4 said: *'On Christmas day, school leaders and some teachers are invited. If we are not invited, we will eliminate the activity'*. Representatives of student organisations (OSIS and MPK) and other spiritual organisations are also invited to religious events. A4 explains: *'... When Christian children perform social services, we go there. We monitor and give a welcome'*. These activities are under the control of the school (Reported by A1, A2, A3 and A4).

3.2.3. Managing complaints

Schools A and B have facilitated all students to support inclusive education supporting religious tolerance. However, a few complaints from the school community are related to interfaith relationships. The school has given a wise response to various community complaints in this context. There were no complaints in school A, so there were no particular policies and actions. Meanwhile, there were lesser complaints in school B. However, school leaders can anticipate quickly and wisely. The complaint can be resolved once the school leadership communicates and consults the relevant parties and responds with effective policies (Reported by A1, A4, B1, B2, B3, B4, B5 and B6).

The first complaints in schools A and B are related to fashion rules. Both schools imposed 'advice' on hijab clothing for Muslims and an extended dress code for non-Muslim school children. This rule is embodied in the ethical picture of dressing. The image is installed in the strategic place, namely in the school's main office (in school A) and on the entrance wall in high school B. There was no complaint in school A. However, in school B, there were complaints from some teachers, students, parents and the community. It considered a strengthening of Islamic identity in schools. This phenomenon is alleged because many students at school B wear hijabs. Finally, school leaders explained that the hijab aims to make Muslim students more religious. Long clothing for non-Muslim students aims to apply modesty. Through this explanation, they can accept it (Reported by A1, A4, B1, B2, B3, B4, B5 and B6).

The second complaint relates to the space. Students of different faiths in school A are mixed in just a few classes, namely class A and class B. This policy is seen as less supportive of tolerance and inclusive attitudes. For facilitating administratively, it is accepted by teachers and students to comply with school rules. It happened in school A related to the stairs next to the mosque. Non-Muslim students feel uncomfortable going through it, especially when there is worship. So, school leaders rehabilitated the ladder and stipulated that female students should only use it. The secretariat of *Rohis* in school B was placed in one of the rooms in the mosque, whereas the administration of other religious organisations is together with all student organisations. Many students protested this policy for being *Rohis* exclusivists. School leaders argued that it is for the effectiveness of specific activities, and the room was also open to all students. Muslim and non-Muslim students eventually accepted this argument. There are no complaints in school A relating to this aspect as it provided a particular building that is divided into several rooms for each student organisation. Each spiritual organisation gets one room lined up in the building complex (Reported by A1, A4, B1, B2, B3, B4, B5 and B6).

The third complaint is related to the implementation of religious activities. Christmas is supposed to be in December. Because the school is off, the celebrations are held in January so that they can be attended by school representatives, teachers and students. This policy can finally also be accepted by students. In addition, when Muslim students organised religious activities during *Ramadan*, complaints arose. Finally, non-Muslim students are also allowed to organise religious activities during *Ramadan* (Reported by A1, A4, B1, B2, B3, B4, B5 and B6).

3.3. The process of developing religious tolerance within inclusive education

Religious leaders and teachers in schools A and B develop harmony and cooperation among students of different religions. The four spiritual organisations in the school (*Rohis*, *Rohkat*, *Rohkris* and *Rohind*) are always directed and controlled by the school. The involvement of teachers and school leaders in students' religious activities prevents conflict and tension between students of different faiths.

For example, when Muslim students perform 'reciting the Qur'an' in class, students of other faiths gather in particular rooms to perform other religious activities (i.e., prayers, praise and Bible studies for Christian students). When Muslim students perform Friday prayers, non-Muslim students gather in another room for certain activities. B1 explains: 'When Muslim students are in the mosque, non-Islamic

students do activities in other rooms. Catholic and Christian students may be in the hall, whereas Hindu students go to monasteries'. The places are separated, so there is no discordant sound. When Muslim students organise sacrificial animal slaughter services, non-Muslim students usually assist them in preparing areas, maintaining school security and distributing sacrificial meat. If a student activity requires funds, then all students support it (Reported by A2, B1, B2, B3, B4, B5 and B6).

Teachers become role models for students through the habituation of tolerance in interacting with students. They do not discriminate between students in learning interactions and social activities in general. They answered greetings from all the students. Even they responded to students' salutation of 'Assalamu alaikum' with 'Walaikum salam' by non-Muslim teachers. Teachers interact with students of different religions in harmony. For example, students who do not fast (due to obstacles during the fasting month) can eat with non-Muslim teachers and students (Reported B2, B3, B5 and B6). B2 explains: *'During Ramadhan, I invite the children not to eat carelessly. If you are going to eat, it can be in my arms so that it does not look common. At any given moment, some Muslim female students did not fast (due to obstacles), so they ate in my room'*.

Each religious teacher advised the students not to interfere with the activities of other religions. A2 says: *'... When other religions are on the move, we can't interfere'*. B2 explained: *'... We should be able to cooperate with religious people. We respect each other. In any activity, we advise students to take part and mingle with them. They feel like brothers and sisters'*. So, religious teachers also always encourage students to get along and cooperate with all students without any religion (Reported by A1, A2, A3 and A4).

School leaders, teachers and representatives of students from other religions are invited to some religious events. They come at opening ceremonies or banquets but not during core religious events. The school makes congratulatory banners on every religious holiday to support the spirit of tolerance and harmony between students (Reported by A1, A2 and A4).

3.4. The impact of developing students' religious tolerance within inclusive education

Inclusive education in schools A and B is the primary support for religious tolerance among students. Religious tolerance has become a culture that is preserved from generation to generation to become part of the pillars of school culture. Therefore, the school community (students, teachers and employees) with various religious backgrounds feel comfortable interacting. There is relatively no conflict in the name of religion in schools. Teachers become role models and guardians of the harmony of interaction and cooperation between students in school.

3.4.1. Harmonious social interaction

Inclusive religious education in schools A and B makes students develop a habit of living in harmony with all students without distinguishing between religions. They can live together in a religious plurality in learning and social interaction in general. Students of different faiths can group in learning, assignments, evaluation and social interaction. Students are familiar with all teachers despite their religion. Teachers are friendly with students regardless of their faith. Students are also familiar with any religion. They use language and gestures that indicate familiarity. Students do not discriminate against their friends' religion. Closeness is also shown through interaction and communication in learning and other related contexts. They sit close together, stare at each other and lean somewhat forward (Reported by B1, B2, B3, B4, B5 and B6).

Among the students, there are activities to visit each other's homes. Students in one class have relationships that are as close as family. When there are sick students, then there are class representatives and student organisations who go to see them. In fact, almost all students from one class

visit a friend who is ill. They monitor the progress of his health (Reported by B1, B2, B4, B5 and B6). B2 explained: *'It just so happened that last month our son was a Christian affected by covid-19. ... We raise funds to help with medical and logistical costs in the healing process. Not only are we Christians but also Muslim children helping'*.

Schools develop rules to create harmonious life indifference. Although Islam is predominant, schools do not only prioritise Muslim students. Teachers give fair treatment to all students regardless of religion. Students also have great respect for religious differences. Muslim students treat all other students as friends. There was never any dispute among the students sparked by religious issues (Reported by B1, B2, B3, B4 and B6).

Teachers recognise that students' religious tolerance is excellent. A1 said: *'I see the tolerance of students is excellent. They respect each other. They live peacefully and help each other, especially in the social sphere'*. B1 stated: *'Every day, there is no friction between them. A Hindu student also participated in my lesson to add religious insight. The teacher's relationship with the teacher or student is also perfect'*. B2 explained: *'They used to work together and respect each other. Children take part and mingle in all activities. They feel like brothers, help each other, and don't discriminate'*.

Students of schools A and B claim that there are no problems in religious relationships. All students live peacefully with other students. They testified that they had never witnessed a conflict over religious issues during their 2 years of schooling (Reported by C1, C2, C3, C4, C5 and C6).

3.4.2. Cooperation between students of different faiths

In schools A and B, inclusive education and tolerant interaction manifested in cooperation and mutual help among students of different religions. The students obey the teacher regardless of their faith. The students are actively engaged in classroom learning. The students collaborate to achieve competence. They work together to complete tasks or projects given by teachers. Some students assist their friends in attaining learning competencies.

Students of schools A and B collaborate and work together as a team in student activities. B2 said: *'The students take part in all activities. They help each other as brothers. They do not discriminate, bully, or withdraw for religious reasons'*. Students without discrimination carry out scouting activities, paskibraka (flag-raising troops), sports, arts, culture and social activities. Almost all students engage in social service activities. B3 explains: *'... In social service activities, they always help each other. Social services are not only attended by Muslim students but also non-Muslims. We are used to good friendships and friendships. The key is that we respect each other'*. The students mingle in all activities (Reported by B1, B2, B3, B4, B5 and B6). For example, every Friday, Muslim students collect charity (*infaq*), whereas all other students collect donations. Funds are contained in each class and then into one at the school. There is no separation between the contribution of Muslim and non-Muslim students. The funds are used for religious and social activities based on needs, not the religious interest.

There is even a link between students in religious activities. C2 reveals: *'... Before COVID, Muslim students slaughtered cows on Eid al-Adha. ... We involved in this activity'*. Non-Muslim students also helped distribute *zakat al-fitr* (divine tax for a person) ahead of Eid al-Fitr (Reported by B1, B2, B5, B6, C2, C3 and C5). In this context, the teacher explains tolerance limits, namely mutual respect and help in the social sphere. B1 explains: *'We give awareness. Tolerance is social, not worship'*. A1 explains: *'If the religious activities are Islamic, then only for Muslim students. Non-Muslims have their activities. If it is a general or social activity, then they should blend in with each other'*. Most students already understand and practice this limit of tolerance. When Muslim students attend Christmas celebrations, they are present before or after the event. They were present outside the core ceremonial event of Christian worship (Reported by A1, A4, B1 and B4).

4. Discussion

Regarding religious people, the inclusive education practices in schools A and B may represent inclusive education based on Pancasila. It is Indonesia's unique educational philosophy. It did not follow the principles of secularisation that prohibited all representations of religious identities and symbols in public spaces nor is it a representative political developer who considers it reasonable that the majority religion becomes a representation of culture in public areas. As a representation of Pancasila inclusive education, the school positions itself as a public space that becomes a vehicle for harmony between religious people. Religious symbols such as headscarves, holy scriptures, places of worship and emblems appear in public areas, but they increase students' religiousness. Social interactions between students of different faiths in schools are full of tolerance. School leaders and teachers are qualified to build publicly funded schools into shared spaces. Schools develop student religiosity by accommodating plurality. Religious teachers implemented a moderate religious doctrine and inclusive religious attitude, so they develop religious tolerance among students. All school residents of different faiths feel comfortable being and using public spaces. There is no domination of public spaces by religious symbols that result in symbolic violence. No group feels discriminated against or hurt.

Leaders and teachers of schools A and B become pioneers and role models in implementing inclusive education based on mutualistic religious tolerance among students. Their attendances in student religious activities represent their responsibility to improve religious tolerance. They have guided students to be inclusive and tolerant. Bertram-Troost et al. (2018) reveal that schools should avoid primordial religious identity because they lack patience for inclusive attitudes. According to Taragin-Zeller et al. (2020), education and religion are sensitive social factors in bridging differences in views and social classes in the era of the COVID-19 pandemic. Minority communities are often sanctified for these two reasons. Therefore, inclusive schools give people fair access to education. The school represents the presence of the state in developing tolerance (Arifianto, 2017). By taking the setting of *pesantren*, Latif and Hafid (2021) saw the phenomenon that many religious education institutions develop inclusive education models because they refer to education laws and the plurality of Indonesian and global society.

Religious identities and symbols appear in public spaces in schools A and B, but establishing student religiosity is accompanied by tolerance. For example, in school A, there is acceptance of the advice for Muslim schoolgirls to wear hijabs, long-sleeved shirts and long skirts. The school community did not see this policy as a religious identity politics. They, including non-Muslim teachers and students, can accept it to develop religiosity and decency. They realise that wearing long clothes can improve students' modesty and religiosity. They also recognise that students who are good at practising religion are usually very tolerant. The apparent indication is that students involved in religious organisations (*Rohis*, *Rohkat*, *Rohkris* and *Rohind*) are usually pioneers of religious activity and religious tolerance in schools. They take joint actions such as Charity Friday. They help each other such as the involvement of non-Muslim students in Eid *al-Adha* activities. They invite each other to celebrate religious holidays. This phenomenon indicates the tendency that the better a student's religiousness, the more tolerant they are. The students did not adopt the poles of conservatism and intolerance in society, so tolerance cultivation took place well (Laksana & Wood, 2019).

Inclusive religious education in schools A and B is primarily developed through the intermingling of students. It becomes an educational mechanism that allows students to have an inclusive experience in plural conditions. It is done in the management of classes and educational activities in schools. Schools play a role in sowing a tolerant, harmonious and peaceful life experience. It is suitable with the idea of Bartz and Bartz (2018) stating that inclusive education requires mixing students in learning and other social interactions. The students feel comfortable and willing to participate fully. Inclusive classes give

students a rich perspective to seem tolerant of differences and a desire to help the needy (Bartz & Bartz, 2018). In addition, tolerance can be demonstrated by the awareness of building a shared space. The school provides a public area for all students. Mosques, halls, libraries and school grounds can be used for all students. Non-Muslim students in school B can use mosques if they do not perform worship activities. The hall can be used for the actions of all religions.

The development of inclusive education in schools A and B is thus under the context of a pluralistic Indonesian society. The model of social interaction between students of different religions meets the standards of Mukti Ali's inclusive lifestyle model. Makin (2018) stated that in inclusive education, then there is no claim of religious truth, no discrimination, no superiority, no conflict in the name of religion and no indifference. Inclusive forms of education based on Pancasila bring forth mutualistic tolerance. They respect each other, respect, help and work together. In Paul F. Knitter's theory, the condition of tolerance can fall into the category of mutualistic tolerance (Rachmadtullah et al., 2020; Stewart et al., 2020).

Religious inclusive education is in line with Indonesia's national education direction. The purpose of education in Law No. 20 of 2003 on the National Education System, whose national education aims to shape students into human beings who are capable, creative, noble character, order to God, and become good citizens (Dewi & Alam, 2020). Tayob's (2018) elaboration showed that religion is an essential factor in the survival of society and the state. The existence of government policies to provide religious subjects and develop religion in schools dismisses secularisation in education. There is policy facilitation for the public to represent religion in the public arena.

This research finding breaks the pessimism of some studies that show a strengthening of intolerance among students. It provides hope for religious harmony in Indonesia. It refutes the opponent research findings by LKiS, Setara Institute and Wachid institutes related to symptoms of religious intolerance among students in Indonesia (Laksana & Wood, 2019; Walton & Mahadev, 2019). Kusuma and Susilo's (2020) statements about strengthening the contestation of certain groups in schools may need to be wary. Indonesia is ranked 49 out of 149 based on the Legatum Institute's 2018 Prosperity Index survey on civil liberties, freedom of choice and comfort for immigrants and ethnic minorities (Herbstrith et al., 2020; Kusuma & Susilo, 2020). Principally, this research finding provides information that the condition of Indonesian students is increasingly tolerant.

5. Conclusion

Inclusive religious education patterns can encourage the growth of student religious tolerance. Students of different faiths can interact harmoniously and work together. The development of cooperation and joint activities among students of other religions are ideal for creating the character of religious tolerance in schools. Schools A and B include schools that develop inclusive education to develop mutualistic religious tolerance. Hope in the future requires developing religious tolerance supported by numerous teacher role models, strategic school regulation, effective habituation through joint activities and authentic practice of religious tolerance in schools.

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