

# **Implementation of Inclusivism Values in Religious Education Learning to Build Human Solidarity at Karuna Dipa High School, Palu**

Rusmin Rusmin, Hamka Hamka, Ahmad Syahid

<sup>1</sup> Islamic Education Department, Postgraduate, Institut Agama Islam Negeri Palu

<sup>2</sup> Islamic Education Department, Postgraduate, Institut Agama Islam Negeri Palu

<sup>3</sup> Islamic Education Department, Postgraduate, Institut Agama Islam Negeri Palu

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## ABSTRACT

This research examines the implementation of inclusivism values in religious education learning to build humanitarian solidarity at Karuna Dipa High School, Palu. This research uses qualitative methods, and data is collected through observation, in-depth interviews, and analysis of written documents. The data analysis techniques used are data reduction, presentation, and verification. The research results show that: First, the values of inclusivism are the basic principles at Karuna Dipa High School Palu, namely Inclusive (open) values, tolerance values, mutual help values, justice values, and brotherhood values (humanism). Second, the implementation of inclusivist values in religious education learning at Karuna Dipa Palu High School follows the inclusive religious education learning model from Jack L. Seymour and Tabita K. Cristiani, namely the "beyond the wall" learning model through several integration efforts, namely: 1) Integrated into the Vision and Mission of Karuna Dipa High School Palu, namely "Achievement, Personality and Competitiveness." 2) Integrated into existing religious education learning materials. 3) Integrated in extracurricular activities. 4) Integrated religious holiday celebration activities. Third, the significance of inclusivism in building human solidarity at Karuna Dipa High School in Palu is the following: 1) Building social solidarity between students with different beliefs. 2) Building an attitude of mutual trust in all elements of the school so that a sense of brotherhood is created between students, educators, and the Karuna Dipa Palu Foundation. 3) Forming a competitive spirit with noble moral character in Karuna Dipa High School students.

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## ARTICLE INFORMATION

### **Keywords:**

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## 1. Introduction

Experts argue that *rahmatan lil alamin* is a characteristic and goal of the Islamic religion, which is the theological basis for understanding the values of religious inclusivism. This can be seen in the sending of the Prophet Muhammad SAW as a blessing to the universe, none other than to make humans into new agents of mercy. A scholar continued to explain that by making humans agents of grace, ideally, every individual always upholds the values of compassion (Elisha, 2008) in interacting or communicating with other creatures of Allah SWT, both towards fellow humans, the environment, and the universe. Thus, it is permissible for Muslims to interact with non-Muslims as long as they are cooperative and do not disturb the Muslims. Even humans are taught to be gentle with animals, let alone fellow humans, the most perfect creatures created. This shows that Islam instills the values of inclusivism in religion.

Karuna Dipa High School Palu is an educational institution with multi-ethnic, cultural, and religious educators and students. This school is under the Karuna Dipa Foundation, whose founders are Chinese and generally Buddhist. What's interesting about this school is that even though it is under the Karuna Dipa Foundation and its founder is ethnically Chinese and Buddhist, the educators and students are very diverse and multi-religious. Their daily interactions show the values of inclusivism. According to the statement from the Principal of Karuna Dipa High School, who is also Muslim, he revealed that this school is open to accepting educators and students from various ethnicities and various cultural and religious backgrounds by fulfilling the applicable terms and conditions.

The existence of a foundation policy like that illustrates that there is a fascinating ethnic and religious configuration in this school. Initial observations show that even though the majority ethnic group in this school is Chinese who are generally Buddhist, based on data obtained in terms of the number of religious adherents at Karuna Dipa High School Palu, namely: The first majority of students are Christians (39 people), secondly adherents of Buddhism (37 people),

third adherents of Islam (29 people), followed by Hinduism (9 people) and Catholic (6 people) with a total of 120 students. Then, the data on educators, the first majority of whom are Muslim (15 people), second is Christian (4 people), followed by Buddhists (2 people), Hindu (1 person), and Catholics (1 person), with a total of 23 educators. There are 7 Administrative employees, and all of them are Muslim.

Even though inclusive values have been implemented at Kaaruna Dipa High School to build a sense of solidarity among students of different religions and ethnicities, no one has researched the process of implementing inclusive values. This research will examine the process of implementing inclusive values in the school so that it can provide understanding to academics and practitioners. In this way, it is hoped that this research can benefit other schools and the government in forming a moderate and tolerant society.

## 2. Literature Review

### 2.1 Value of Inclusivism

Inclusivism is an attitude of openness to accept differences in understanding regarding ethnicity, religion, race, and culture from other people (Low, 1997). A scholar stated on the religious side that inclusivism is an open attitude or view towards the knowledge of different faiths outside one's own religion, which also has the right to be given a way to be active so that it does not rule out the possibility of dialogue and cooperation in matters of human affairs.

In understanding religious inclusivism, the values in question are a concept that becomes the basis or norm for viewing other people with different understandings more wisely. Finke & Adamczyk explain that values include the areas of belief from religion and morals; values also refer to other aspects of how life continues (Finke & Adamczyk, 2008). Values also include elements of a person's cognition, emotions, and behavior.

The values that are principles in understanding inclusivism in this research, the theological concept of inclusivism is understood includes 1) The value of tolerance, 2) The value of inclusion, 3) The value of wisdom, 4) The value of

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help and 5) The value of compassion (Yong, 1999). Then another scholar states that the roots of inclusive values of Islamic Multiculturalism are (1) *ta'aruf* (knowing each other), (2) *tasamuh* (tolerance), (3) *tawassuth* (moderate), (4) *ta'awun* (mutual help); and (5) *tawazun* (harmony) (Mohiuddin, 2017).

### 2.2 Religious Education

In general, Religious education is a conscious effort carried out by educators to prepare students to believe, understand, and practice the teachings of their respective religions through predetermined guidance, teaching, or training activities to achieve predetermined goals (Manea, 2014). As Nelson (2019) said, religious education is an effort to develop and nurture students to understand religious teachings thoroughly and live up to their goals. Finally, you can practice and make religion a guide to life.

If it is related to inclusivism, then religious education in this research is the meaning of inclusive religious education expressed by Nelson (2019) "Inclusive Religious Education is education that is friendly to all, with an approach that tries to reach all groups without distinguishing a person's religious, ethnic and cultural status. Everyone has the same rights and opportunities to obtain maximum educational benefits." In other words, everyone's rights and opportunities to obtain an education are not differentiated by the diversity of individual characteristics physically, mentally, socially, emotionally, and even by religious, cultural, racial, and socio-economic status.

### 2.3 Humanitarian Solidarity

Etymologically, solidarity means loyalty or unity (Sevinç, 2022). Human solidarity is a state of social relations between individual humans or groups based on a shared moral situation and belief in carrying out or completing a life activity. According to Emile Durkheim (Gofman, 2014), social solidarity is "loyalty," which refers to a relationship between individuals or groups based on moral feelings and beliefs that are shared together and strengthened by shared emotional experiences.

According to Durkheim (Gofman, 2014), social solidarity, as expressed in Johnson, is divided into two: First, mechanical solidarity is social solidarity based on a shared "collective consciousness," which refers to the totality of shared beliefs and sentiments that generally exist among citizens in the same society. The primary bond is having feelings of mutual trust, ideals, and moral commitment. Second, organic solidarity arises from dependence between individuals or groups on one another due to job specialization (division of labor).

Let's think about the relevance of the concept of *rahmatan lil alamin*. It means that there are values of peace, happiness, compassion, mutual help, and tolerance that must be prioritized in the human life interaction system, which is clearly stated in the foundation and motto of the Indonesian state, namely, "*Pancasila and Bhinneka Tunggal Ika*." This shows the existence of the principle of inclusivism in responding to the very pluralistic condition of Indonesian society, as stated by I Nyoman Pursika, that access or avenues for religious and social conflict to occur can be anticipated by spreading attitudes of tolerance, mutual respect and affection among others, all of which is the meaning from *Bhinneka Tunggal Ika* which means "even though we are different, we are still one." This motto can be instilled through formal, informal, and non-formal educational institutions.

Through educational institutions, multi-ethnic students can interact with their fellow students and learn about different cultures, ethnicities, and religions. Understanding other cultures and religions leads students to understand inclusivism's values. In this way, students can also realize that differences are natural and must be accepted as wealth and an incentive to build closeness and get to know each other. The intensity of meetings at school with people of various ethnicities, cultures, and religions allows students to open their horizons of thinking and develop open attitudes in accepting differences.

### 3. Methodology

This research adopts a qualitative

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approach. Qualitative research is characterized by collecting descriptive data, including the informants' words, actions, and feelings, who serve as the needed data sources (Nuridin & Pettalongi, 2022). The collected data is supported by textual and documentary data (files, audio, visual, audiovisual) that support the research. With this approach, the researcher aims to provide a detailed description of the phenomena occurring in the field, the nature of the phenomena, and all aspects related to the theme under investigation (Nuridin, Stockdale, & Scheepers, 2013).

This study is classified as a case study research. Case study research delves more intensively into the current situation to gather information (Nuridin, Scheepers, & Stockdale, 2022). In other words, the researcher must build good relationships with various individuals and entities to become sources of information within the environment, such as academic units, social groups, individuals, institutions, and communities. The researcher must also immerse themselves in the surrounding environment to gather as much data as possible. The research was conducted at a private senior high school of Karuna Dwipa Palu, Centra Sulawesi, Indonesia.

#### **4. Result and Discussion**

##### **4.2 The values of inclusivism that become the basic principles of the school**

Based on preliminary research data, the existence of the Karuna Dipa Foundation from 1983 until now, especially in Palu City and Central Sulawesi, has generally shown that something positive and sound has been developed in terms of human relations. One fact that is marked by the openness of the local community is that they are willing to accept the presence of the school founded by the Karuna Dipa Palu Foundation, even though the founders of the foundation are ethnic and religious minorities in Palu City, namely Chinese who are Buddhists. This can be seen by "many people from various tribes, ethnicities, and religions registering their children to attend this school."

The Karuna Dipa Foundation is also very open to accepting the presence of the people of

Palu City and even Central Sulawesi as students and educators, regardless of religious, tribal, ethnic, and cultural background. This shows the value of mutual trust and openness (inclusiveness) in accepting each other. So, in human terms, a sense of solidarity and brotherhood based on the values of tolerance, mutual respect, mutual help, and justice is reflected in the Karuna Dipa Palu educational foundation.

Seeing an attitude of mutual trust and openness, as well as a sense of social solidarity that is built on the part of the foundation, school administrators, educators, and students, illustrates the existence of inclusive values that are mutually understood. Of course, this does not happen by itself. Still, strong efforts must be made and developed to create harmonious human relations, especially at Karuna Dipa High School, Palu. The condition of inclusive values at Karuna Dipa High School Palu is in line with the understanding of the meaning of inclusivism. One informant said the following:

Inclusivism is a way for us to act wisely in managing existing differences so that they do not become problems for ourselves or others, be it ethnic, cultural, or linguistic differences. Moreover, religious differences should not cause us to make problems in this life. In the Islamic religion itself, it has been stated that religious differences are a decree of Allah SWT, and it was even exemplified and recommended by the Prophet Muhammad, who saw how we should respect and tolerate other religions.

The interview results with educators in religious studies and school principals above show that the understanding of inclusivism and its values or principles have been applied in their life activities according to their respective fields. It can be assumed that the conditions of inclusiveness values found in the school, such as the values of openness to accept differences (inclusive), tolerance (mutual respect), justice (wise), mutual help (humanism), and concern for others (harmony) are influential in its

implementation. So, it illustrates that Karuna Dipa High School Palu has integrated the values of inclusivism in its learning system and in building human social interaction in each activity.

#### **4.2 Implementation of Inclusivism Values in Religious Education Learning**

In research at Karuna Dipa High School Palu, implementation is an analysis of actions related to how religious education learning methods or techniques (Islamic, Christian, Hindu, Buddhist, and Catholic) apply inclusivist values to students, such as an open attitude, tolerance, justice, mutual help, mutual respect, and mutual cooperation in learning activities and daily interactions in the school environment.

Inclusivism is an understanding of an attitude of openness to accepting differences in knowledge regarding ethnicity, religion, race, and culture from other people. The values in the understanding of inclusivism are a concept or principle that becomes the basis or norm for viewing other people with different understandings more wisely so that it does not rule out the possibility of dialogue or interaction and cooperation in matters of human affairs.

It is hoped that implementing inclusivism in education can first build solidarity and a sense of brotherhood between students and educators with different beliefs so they always work together to uphold human values and peace. Second, it can eliminate mutual suspicion between students and educators of different religions, races, ethnicities, and cultures so that mutual trust can be established to continue to create harmonious relationships between religious communities. Third, it is hoped that students will understand that the main enemy in religion is not a matter of differences in beliefs between religious, tribal, or ethnic followers. However, the spirit of corruption, manipulation, oppression, poverty, and ignorance must be fought together. So that good human solidarity relations can be built between students, educators, and other school officials.

The observation results at Karuna Dipa High School Palu show that "Implementation of inclusivist values is integrated into the Vision and Mission of Karuna Dipa High School Palu,

namely: Achievement, Personality, and Competitiveness." This was also expressed by Mr. Jusmin, the principal of Karuna Dipa High School Palu, in the following interview:

In facing the rapid development of the times, we at Karuna Dipa High School have a vision, namely "Achievement, Personality, and Competitiveness," with the mission 1) Carrying out quality learning and guidance. 2) Develop the personality of students with noble moral character. 3) Forming competitive people on a regional, national, and global scale. In the process of realizing this vision and mission, the Karuna Dipa High School educators adhere to the indicators that must be achieved. Namely, students must excel in academic and non-academic fields, have a polite character in their behavior and actions, and have a competitive spirit.

The indicators expressed by the principal of Karuna Dipa High School above are a form of commitment from Karuna Dipa High School Palu to strengthen its educators, especially educators in the field of religious studies, to continue implementing integrated learning by instilling inclusive values such as tolerance, mutual help, and be fair. This is also shown by Karuna Dipa High School Palu's motto: "Smart is Crucial, Personality is More," which means "Smart is important, but personality is much more important."

The existence of Karuna Dipa High School's residents is complex and diverse, starting from the foundation's founders, the majority of whom are Chinese and Buddhist, the majority of students are Christian, the majority of the educators are Muslim, and the school is located in an area where the community has been hit by major conflict and riots. It should be expected that there will often be conflicts, differences, and even conflicts of interest in this school. Apart from that, with the existence of ethnic, tribal, cultural, and religious differences, it should be further suspected that the school is experiencing difficulties in existence and is having difficulty developing its potential. However, these

allegations did not occur at Karuna Dipa High School in Palu. The observation results show that:

Even though the school has a majority of Chinese students who are Buddhists and Christians and educators who are predominantly Muslim, the students are very united and intensively communicate and interact without any visible barriers due to differences in religion, culture, ethnicity, and appearance. They mingle with each other both in the learning process and in their daily interactions. Some students from different religions sometimes remind their friends about prayer times and often share food they get from the school canteen.

The results of the interview above show that the hope for students at Karuna Dipa High School is to understand and uphold the values of inclusivism in the form of attitudes of tolerance, justice, caring, mutual respect, cooperation, and helping each other in carrying out their activities at school. All of this cannot be separated from the role of an educator, who needs to accommodate the differences in the learning process. It is good to include aspects of these differences when selecting strategies, methods, or materials that will be taught to students.

Implementing inclusivist values in learning, especially in religious education, is a critical process for building interreligious and intercultural human relations in the world of education. Karuna Dipa High School applies several models and strategies in implementing religious education learning (Islam, Christianity, Hinduism, Buddhism, and Catholicism) related to instilling inclusivist values adjusted to learning materials, class conditions, and other supporting facilities.

#### **4.3 Learning Islamic Religious Education in Implementing Inclusivism Values**

Islamic religious education is a conscious and planned effort to prepare students to know, understand, appreciate, and believe in the teachings of the Islamic religion, which is accompanied by the demand to respect adherents of other religions concerning inter-religious

harmony so that national unity and integrity can be realized. In line with this, the Islamic religious education learning process must be planned through careful Islamic guidance and training models, methods, or strategies. Moreover, in schools that are not Islamic-based, such as Karuna Dipa High School Palu. In line with the expressions of Mrs. Nafi'ah as an educator in the field of Islamic religious studies in the following interview:

..., teaching Islamic religious education to schools that are based on Islam and schools that are not based on Islam is very different. In schools that are not Islamic-based, such as Karuna Dipa High School, diverse religions, races, ethnicities, and cultures must be respected. Therefore, we as educators in religious studies must be more careful and pay attention to the delivery of material when discussing God, *aqidah*, and existing religious diversity. This caution is taken to avoid conflicts and misunderstandings embedded in students.

From interviews with educators in Islamic religious studies, Islamic learning materials contain lessons about instilling inclusive values such as openness, tolerance, mutual help, and justice. The learning process in delivering this material is "educators use lecture methods, memorization, question and answer, and sometimes group discussions for certain materials." However, students often use lectures, question and answer, and group discussions to instill the values of tolerance, mutual help, and mutual respect. As explained by another informant as follows:

... related to cultivating an open attitude, tolerance, helping each other, and doing justice, the material for Islamic Religious Education is already included; only the teaching methods are left, which sometimes have to be adjusted to the circumstances of the students and the conditions of the students. Lectures and exemplary methods are methods that give students examples of good attitudes and actions from the personality of the Prophet

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Muhammad and his companions, which should be imitated and carried out.

Understanding Islamic religious education material is provided using the lecture method. Students are given group assignments, which are then presented in front of the class. The process of internalizing the values of inclusivism in learning Islamic Religious Education at Karuna Dipa High School in Palu is also carried out through methods of providing understanding, practice, example, habituation, and enforcing rules. Then, the habituation method is carried out to get participants used to being tolerant and able to work with friends of different religions. In the observation results, "educators always emphasize through direct delivery or by giving examples to their students the nature of differences that exist, that differences in religion, ethnicity, and culture are the destiny of Allah SWT that we cannot avoid and that differences are not meant to divide us but to complement each other.

### 5. Conclusion

Based on the results and discussion in this research regarding the Implementation of Inclusivism Values in Religious Education Learning to Build Human Solidarity, it can be concluded that the values of inclusivism, which are the basic principles in schools, are Values of openness (Inclusive), Values of tolerance, Values of mutual help, Values of justice, Values Brotherhood or Kinship (humanism). Then, the implementation of inclusivism values in Religious Education Learning in schools follows the inclusive Religious Education learning model from Jack L. Seymour and Tabita K. Cristiani, namely, the "beyond the wall" learning model, which includes the implementation of Inclusivism Values through integration in the school's vision and mission. Next, inclusivism's values should be implemented by integrating materials into religious education learning (Islam, Christianity, Buddhism, Hinduism, and Catholicism). Finally, the implementation of Inclusivism Values through integration into extracurricular activities with an inclusive approach that teaches the values of tolerance,

cooperation, and mutual help in creating peace, justice, harmony, and solidarity, which involves students in social and humanitarian activities. Implementing the values of inclusivism through the integration of religious holiday celebration activities can foster the development and maintenance of the values of tolerance, mutual respect, and a strong attitude of solidarity between students and educators.

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