

Article History

Received:
2023-09-08

Revised:
2023-11-16

Accepted:
2023-11-20

DOI: <https://doi.org/10.33367/ijies.v6i2.4269>

Available Online: 2023-12-31

Inclusive-Multicultural Islamic Education for Former Terrorist Convicts

Muhammad Aji Nugroho,^{1*}

¹Universitas Islam Negeri (UIN) Salatiga, Indonesia,

¹ajinugroho@uinsalatiga.ac.id

*Corresponding Author

Abstract

An extreme understanding of terrorists departs from the construction of inaccurate knowledge of the Al-Qur'an and Al-Hadith, thus showing Islam's scary and intolerant face. This fact is a severe note to the world of Islamic education, which is accused of contributing to giving birth to this exclusive understanding. That is contrary to the mission of Islam, which is *rahmatan lil alamin*. This study aims to describe inclusive-multicultural Islamic education for ex-convicts from the theory, implementation, and implications for deradicalization programs through religious counseling. This research is qualitative research with a phenomenological approach. This approach uses observation and interview methods in digging and exploring data, which is strengthened by triangulation of sources and techniques. The results obtained from the process of implementing inclusive-multicultural Islamic education for ex-convicts: 1) forming a new understanding of previously inappropriate doctrines; 2) forming attitudes and behaviors that are more tolerant, humanist, pluralist, and multicultural in society; 3) able to adapt to the various realities of life without losing their identity; 4) more open in socializing and accepting the existing culture; 5) showing a more peaceful face of religion. It confirms that the formation of an inclusive multicultural understanding of religion has successfully managed the deradicalization program for ex-convicts' views.

Keywords: Ex-Terrorist Convicts, Inclusive Learning, Islamic Education, Multiculturalism Education.

How to cite this article:

Nugroho, Muhammad Aji. "Inclusive-Multicultural Islamic Education for Former Terrorist Convicts". *Indonesian Journal of Islamic Education Studies (IJIES)* 6 (2), 123-147. <https://doi.org/10.33367/ijies.v6i2.4269>.

Introduction

Islamic educational institutions have not been free from the influence of radicalism and terrorism until now and are even increasingly vulnerable to exposure to various causes. Research by the National Counter Terrorism Agency (BNPT) in 2018 stated that at least seven large campuses in Indonesia were exposed to radicalism in three forms: violent

terrorism, discursive thinking, and intolerant attitudes towards different groups.¹ That is reinforced by research conducted by the Setara Institute in 2019 that shows the potential for campuses exposed to radicalism and terrorism to develop into ten well-known campuses that have been infiltrated by radicalism.² The description of this data is related to the activities of the Special Anti-terror Detachment 88 (Densus 88), which since 2015 has arrested at least 24 students from various campuses who are indicated to be involved in terrorist movements, with multiple roles, from funding, managing social media, to being directly involved. The *Amaliyah* movement is quite concrete evidence of this activity.³

The facts above illustrate that there is a fairly wide gap that Islamic education, which should teach a harmonious life with others, has been replaced by a doctrine of hatred for those who are different under the pretext of religious orders, thus alienating students from the reality of the life they have.⁴ That is supported by the learning orientation of Islamic Religious Education (PAI), which is more dominant in the transfer of knowledge in the form of religious doctrine regarding claims to the truth of faith rather than the transformation of religious values and morals.⁵ It impacts students' low self-actualization in responding to the dynamics of diversity that exist in their lives so that they become individuals who are closed, harsh, and intolerant of differences.

Radicalism, extremism, and terrorism among Islamic educational institutions are the most fundamental evidence that there is something inappropriate in the transfer of knowledge to students, giving rise to exclusivity and hatred of differences in the name of religious orders. Alvara Institute research in 2019 regarding the religious discourse of Islamic students on campus, which leads to the struggle for Islamic *sharia* formalism so that they tend to be intolerant of non-Muslims and resistant to the religious discourse of other groups. Meanwhile, the practice of violence can be found in the rejection of the establishment of the places of worship in Tangerang, Kendal, Tasikmalaya, and Sintang,

¹Edmiraldo Siregar, “Perguruan Tinggi Terpapar Radikalisme,” <https://www.liputan6.com/news/read/3549087/ perguruan-tinggi-terpapar-radikalisme/>.

²Halili Halili, “Wacana Dan Gerakan Keagamaan Di Kalangan Mahasiswa,” Mei 2019, <https://setara-institute.org/wacana-dan-gerakan-keagamaan-di-kalangan-mahasiswa-2/>.

³Bagong Suyanto, “Radikalisme di Institusi Pendidikan,” <https://www.kompas.id/baca/opini/2022/06/08/radikalisme-di-institusi-pendidikan/>.

⁴Muhammad Aji Nugroho, “Al-Qur'an and Multicultural Education: From Text to Social Action”, *Didaktika Religia; Journal of Islamic Education* 09, no. 02 (December 24, 2021): 379-398, <https://doi.org/10.30762/didaktika.v9i2.3287>.

⁵Alip Nuryanto, “Deradikalasi Pendidikan Islam Berbasis Pesantren”, *Ri'ayah; Jurnal Sosial dan Keagamaan* 07, No.01. (June 31, 2022). <https://doi.org/10.32332/riayah.v7i01.5137>; Mukh Nursikin, and Muhammad Aji Nugroho, “Internalization of Qur'anic Values in The Islamic Multicultural Education System”, *Didaktika Religia; Journal of Islamic Education* 09, no. 01 (June 13, 2021), <https://doi.org/10.30762/didaktika.v9i1.3276>.

all of which are the result of differences between the majority and minority groups in the location.⁶ The rioting above is an actual alarm that a wrong understanding of religion results in bad attitudes and behavior, which then becomes the initial conclusion that terrorism originates from radicalism in religion.⁷ Acts of terrorism in Indonesia include the Bali Bombing terror in 2002, The Ritz Carlton and JW Marriot Hotel Bombs in 2003, and the Australian Embassy Bombings in 2004.⁸ The bomb in Sarinah on January 14, 2016, Solo Police Station on July 5, 2016, Kitabah Gigih Rahmat (KGR) on August 8, 2016, Kampung Melayu on May 24, 2017, and several other terror incidents.⁹

Paul Wilkinson, in his theory, states that terrorism is a systematic and neat act of terror carried out by a particular organization that is motivated by a strong ideology to carry out coercive intimidation related to the desired change by carrying out systematic murder and destruction as a means to achieve a specific purpose, by choosing terrorized targets and doing it secretly to gain publicity, the victim is not an end but a means to create fear among many people so that the message of terror is clear.¹⁰ James H. Wolfe strengthens the argument above by saying that terrorism originates from political and non-political motivations by targeting public facilities, military facilities, or military camps to intimidate or influence government policy with actions that do not respect international law or ethics.¹¹ Thus, it can be concluded that terrorism is related to wrong and inappropriate religious doctrine supported by a less well-established understanding of religion.

Religion, religious understanding, and attitude toward diversity define related issues. Religion gives rise to a person's belief system towards the creator of the universe (God) to be understood and become a doctrine of belief that governs its followers' fundamental principles of life. When done in real life, it has become a social issue. An expression of religious understanding.¹² Islam is a holy religion, full of peace and glory, which respects

⁶Moh. Fadhil, and Muhammad Rosyad Sudrajad. "Ahmadiyya Congregation in The Shadow of Religious Politics; Tensions Between Law and Freedom of Religion", *Analisa Journal of Social Science and Religion* 08, No. 01, (July 31, 2023), <https://doi.org/10.18784/analisa.v8i1.1829>.

⁷Oki Wahyu Budijanto, and Tony Yuri Rahmanto, "Prevention of Radicalism Through Optimization Human Rights Education in Education", *Jurnal HAM* 12, no. 1 (April 06, 2021), <http://dx.doi.org/10.30641/ham.2021.12.57-74>.

⁸Debora Sanur L, "War on Teror in Indonesia to Protect National Security", *Politicia* 07, No. 01, (May 1, 2016). Also read in Research Team of The Habibie Center, *Counter-Terrorism; The Role and Involvement of TNI in Countering Terorism*, (Jakarta: The Habibie Center, 2018), 1-24.

⁹Weldi Rozika, "Propaganda dan Penyebaran Ideologi Terorisme Melalui Media Internet; Studi Kasus Pelaku Cyber Terorisme oleh Bahrun Naim", *Jurnal Ilmu Kepolisian* 11, no. 02, (October 15, 2017): 122-134, <https://doi.org/10.35879/jik.v1i2.89>.

¹⁰Paul Wilkinson, *Terorism versus Democracy; The Liberal State Response*, (Routledge: Oxon, 2001), 44.

¹¹Abdul Wahid, *Kejahatan Terorisme Perspektif Agama, HAM, & Hukum* (Bandung: Refika Aditama, 2004), 29-30.

¹²Muhammad Aji Nugroho, and Khoiriyatun Ni'mah. 2018. "Konsep Pendidikan Islam Berwawasan Kerukunan Pada Masyarakat Multikultural". *Millah: Journal of Religious Studies* 17, (2): 337-78, <https://doi.org/10.20885/millah.vol17.iss2.art8>.

people and always asks its followers to be good and worthy before God and humankind. However, one of the main problems of religion in general when learning the characteristics of diversity is the relationship between its followers. That is because there is a need for partiality in the multidimensional social conflict when religious symbols begin to be drawn into the conflict, and those not on the side will be cornered as those who believe in the weak.¹³

Religion can strengthen unity in one community and support social conflict in different communities. Unity, like conflict, is often based on the argument of religious legitimacy.¹⁴ Conflicts and violence arise from actions based on a unique understanding of religious teachings and absolute truth from the perspective of a particular religion or group.¹⁵ Therefore, from one side, religion is blamed (involved in), and it is for the arrival of conflict and violence that occurs.¹⁶ Generally, no religion encourages its followers to commit violence against other religions and cultures. However, in history and reality, there are many acts of violence by people who support religion. This fact concludes that religious teachings have not paid attention to respect for the values of diversity and togetherness. Therefore, it is natural that many religious people see religion as a problem; the religion that is said is another person's religion that is considered false.¹⁷

Religious truth claims constitute a partisanship of subjectivity by historical actors and a way out of the trappings of religious subjectivity to lead to a common platform. This claim to truth causes humans to move away from their nature as beings who long for peace, not war or violence, carried out based on religious justification and who strive to be in harmony with nature and other living beings in a moral spirit and reasonable to minimize conflicts that could arise.¹⁸ From a social point of view, the beginning of violence in the name of religion and because of its beliefs is evidence that many problems in Islamic education are still unresolved.¹⁹ That is because education is an engineering tool that can

¹³ Muhammad Aji Nugroho, "Urgensi Dan Signifikansi Pendidikan Islam Multikultural Terhadap Kompleksitas Keberagamaan di Indonesia", *Attarbiyah: Journal of Islamic Culture and Education* 01, (2): 179-210, <https://doi.org/10.18326/attarbiyah.v1i2.179-210>.

¹⁴ Choirul Fuad Yusuf, *Eksperimen Pendidikan Agama Berwawasan Kerukunan* (Jakarta: Pena Citasatria, 2008), 13.

¹⁵ Robert B Baowollo, *Menggugat Tanggung Jawab Agama-Agama Abrahamik bagi Perdamaian Dunia*, (Yogyakarta: Kanisius 2010), 18.

¹⁶ Muhammad Amin Abdullah, *Pendidikan Agama Era Multikultural-Multireligius*, (Jakarta: PSAP Muhammadiyah, 2010), 128-129.

¹⁷ Charles Kimball, *When Religion Becomes Evil* (Jakarta: Mizan Publik, 2013), 51-52.

¹⁸ Siti Rohmah, Merdi Mamonto, Abdul Wahid, Najamuddin Solong, and Sabil Mokodenseho, "Truth Claims and Multicultural Values in Learning Religious Education" *Al-Hayat: Journal of Islamic Education* 07, no. 02, (July 12, 2023): 343-354, <https://doi.org/10.35723/ajie.v7i2.376>.

¹⁹ Adamczyk, Amy, and Gary LaFree. "Religion and Support for Political Violence among Christians and Muslims in Africa." *Sociological Perspectives* 62, no. 6 (2019): 948-79, <https://www.jstor.org/stable/26967965>.

make people follow and believe in the truth obtained through the scientific method it produces. It is the most powerful tool for training personal character and disseminating messages of cultural values, which is considered necessary for the beginner.

The National Counter Terrorism Agency (BNPT) said that the characteristics of groups that should be suspected of being radicalism and terrorist groups include being exclusive, intolerant, often getting married without a guardian, easily converting other groups to infidels, and even being reluctant to pray in mosques that are not their group's mosque, including Friday prayers.²⁰ Meanwhile, according to the Police Public Relations Division Policy Analyst, people exposed to radicalism can be detected from four indicators. The four indicators include intolerance, fanaticism, exclusivity, and revolution.²¹ BNPT noted that the total number of detainees for criminal acts of terrorism and convicts for criminal acts of terrorism amounted to 1,031 people. Of the total number, 575 people are in prisons (remand centers) and 456 in correctional institutions (Lapas). The five regions with the most significant number of terror convicts were West Java, with 471 people; Central Java, with 205 people; Jakarta, with 163 people; Lampung, with 37 people; and East Java, with 36 people.

Meanwhile, the overall distribution of former Indonesian convicts throughout 2015-2021 was 1,362 people spread across various provinces.²² According to data from Balitbangpress, every year, there are more than 100 terrorist convicts who are released from correctional institutions after being given guidance according to the predetermined prison term. However, this guidance sometimes has no effect because they still return to their old habitat after being outside prison.²³

One of the efforts made by the government regarding the issue of terrorism is establishing a deradicalization program as a form of neutralization of the harmful doctrines that are owned and instilled by hard-liners through an interdisciplinary approach, such as law, psychology, religion, and socio-culture, both of which have been exposed to or have not been contaminated with the notion of violence.²⁴ Deradicalization is realized through

²⁰Pebrriansyah Ariefana, “5 Ciri Orang yang Terpapar Radikalisme versi BNPT,” suara.com, September 27, 2018, <https://www.suara.com/news/2018/09/27/071500/5-ciri-orang-yang-terpapar-radikalisme-versi-bnpt>.

²¹Oki Wahyu Budijanto, and Tony Yuri Rahmanto, “Prevention of Radicalism Through Optimization Human Rights Education in Education”, *Jurnal HAM* 12, no. 1 (April 06, 2021), <http://dx.doi.org/10.30641/ham.2021.12.57-74>.

²²Muchlis Fadjarudin, “BNPT: Total Tahanan dan Napi Terorisme Sebanyak 1.031 Orang,” January 25, 2022, <https://www.suarasurabaya.net/kelanaloka/2022/bnpt-total-tahanan-dan-napi-terorisme-sebanyak-1-031-orang/>.

²³Yuliyanto, *Evaluasi Deteksi Dini Terhadap Gangguan Keamanan dan Ketertiban di Lembaga Pemasyarakatan dan Rumah Tahanan Negara*, (Jakarta: Balitbangkumham Press, 2022), 33.

²⁴Sumarwoto Sumarwoto, Mahmatarrom Mahmatarrom, and Ifrani Ifrani, “Deradicalisation to Combat Terrorism: Indonesia and Thailand Cases,” *Sriwijaya Law Review* 4, no. 2 (July 31, 2020): 249–60, <https://doi.org/10.28946/slrev.Vol4.Iss2.232.pp%p>.

programs of reorientation of motivation, re-education, and re-socialization, as well as seeking social welfare and equality with other communities for those who have been involved in terrorism and for sympathizers so that a sense of nationalism arises and a willingness to participate properly as Indonesian citizens.²⁵ This program as a whole is carried out in the form of counter-terrorism, preventing radicalism processes, preventing provocations, spreading hatred and hostility between religious communities, preventing people from being brainwashed, increasing public knowledge to reject terrorism, and enriching the treasures of comparative religious understanding.

From here, it is crucial to take a closer look at efforts to destroy the religious understanding of former prisoners through religious education by religious teachers and the process of acceptance, pluralism, and multiculturalism for schooling. When he is released from custody, it is hoped that these convicts will no longer return to the old society and will be more involved in the various forms of work they do in life, and will be able to reduce the tendency to destroy unity, such as leading to social conflict. So that anarchism will not repeat itself in the future; with patience in the philosophy and practice of the beliefs of others who understand differently, one can challenge or even be wrong by not trying to get out of the right words of the views of others. This type of attitude does not mean sticking to these beliefs, but it is an attitude of respecting the dignity of a free person. So, the writer needs to dig deeper into this problem.

Methods

The research design is qualitative in the field research, carried out in a natural setting based on phenomena encountered.²⁶ The phenomenological approach used in this research is used to see the phenomenon of changes that occur in terrorist prisoners who have repented from radical or extreme beliefs, with a focus on the study of multicultural-inclusive Islamic education for ex-terrorist convicts as one of the steps to deradicalize ex-convicts by making religious educators a source of inspiration in fostering post-convict, get out of prison so that the activities he has undertaken are not repeated as a primary source and are strengthened by secondary sources from books, articles, and any other relevant publications. The results of this study are descriptive data in the form of written or spoken words from people and observed behavior, using a naturalistic approach to seek and understand phenomena in a

²⁵Sumarwoto, Mahmutarrom, and Ifrani.

²⁶Nurul Zuriah, *Metodologi Penelitian Sosial dan Pendidikan* (Jakarta: Bumi Aksara, 2006), 92.

specific context.²⁷ A qualitative approach was used in this research to reveal people's way of life, tastes, and emotional expressions regarding the development of ex-convicts after leaving prison so that this becomes data that must be collected and described.²⁸

The steps taken by the researcher in completing this research started from surveying the field, observing, and conducting interviews with the informants needed in extracting data, including religious extension workers,²⁹ who were involved in fostering ex-convicts, Walipas, civil servants, and from the government side who cared in handling ex-convicts, then responding to religious leaders and community leaders, as well as several other sources that can be used as reinforcement for the data obtained, then recording and collecting data related to the research topic as a whole and holistically, then the in-depth interview technique, observation, and documentation are used simultaneously. Guided by the outlines of the interview material (semi-structured) with the method of determining data sources purposively, the data analysis procedure used in this study refers to the analysis of Milles and Huberman, which generally starts from data collection, data condensation, data presentation, and drawing conclusions or verification,³⁰ so that the analysis in this study also uses an interactive type of data analysis which consists of two flows that coincide; data display and concluding.

Discussion

Building an Inclusive Religious Understanding through Multicultural Awareness

The words inclusive and exclusive are often associated with the basic issues of conflict in multicultural areas as a response to the conditions of a plural society with positive and negative connotations. Both come from the English language, which includes and does not include or mean separately.³¹ In the Great Dictionary of the Indonesian Language (KBBI), special means "different from others," whereas inclusion means "include, count."³² In other words, participation is seeing the world from the point of view of other people or groups, that is, trying to understand problems from the point of view of other people or groups. In

²⁷Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosda Karya, 2014), 3-4.

²⁸Emzir. *Metodologi Penelitian Kualitatif: Analisis Data*. (Jakarta: PT Raja Grafindo Persada. 2010), 2-4.

²⁹Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: Remaja Rosdakarya, 2010), 60. See Arikunto Suharsimi, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: PT. Rineka Cipta, 2006), 9.

³⁰Matthew B. Milles, and A. Michael Huberman, *Qualitative Data Analysis: A Sourcebook of New Methods* (Baverry Hills: Sage Publication, 1986), 16.

³¹Silvita, IS, *Kamus Populer*, (Surabaya: Jaya Agung 1989), 99, 127.

³²Depdikbud, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka 1998), 253, 380.

its development, the word inclusive is used to build character and religion in such a way as to make many different religions (all religions have the same truth).³³

The way terrorists view multiculturality tends to be harmful because it becomes a field for *jihad* under the pretext of defending religion. After all, they feel called to bring order from heterogeneous conditions to become homogeneous.³⁴ This process makes it difficult for terrorists and radicals to accept the truth from outside. It has the impact of rejecting the government and state ideology because they are not considered to be following *Sharia*.³⁵ Closed doctrines like this affect extreme movements known as violence in the name of religion, so they require the right approach in opening up space for dialogue on this textual and complex understanding of religion so that it can be appropriately unraveled.³⁶ This theory is known as *gazwul fikr*, the first step in deradicalizing religious understanding rooted in thought patterns and movements.³⁷

The *gazwul fikr* theory above is part of an effort to form an inclusive understanding to gain open space in starting a new understanding of interpreting diversity. This pattern was developed with a religious spirit in creating peace and unity for humanity by observing current religious conflicts. It creates an incentive or motivation to study these differences and to look for a part of the world to gain benefits that support life or dreams. The correct attitude towards differences arises from recognizing that differences are *fitrah* (innate nature) so that we do not question differences but instead recognize universal similarities. The term includes a global scale linked to equality, justice, and individual rights in distributing political, educational, social, and economic opportunities. According to Reid, each aspect is not separate but interdependent.³⁸

The effort that must be made to develop a character includes: 1) Recognizing that each person or group in society has the right to access the truth to avoid excessive primordialism towards oneself; 2) Recognizing that there is a universal dimension that can have positive values for other people or groups with different religious views to support the achievement of goals or community development projects; 3) Promoting sports in relationships and living together with other people or other groups to motivate them to manage conflicts reasonably or to develop healthy competition, even if they have different opinions; 4) Develop the practice

³³Lofton, K. "Why Religion Is Hard for Historians and How It Can Be Easier", *Modern American History* 03, no. 01, (November 05, 2020): 69–86, <https://doi.org/10.1017/mah.2019.26>.

³⁴Bambang, Results of interviews with Napiter prison trustees. Interview by M. Aji Nugroho, August 01, 2023.

³⁵Mulyosiswanto, Results of interview with the Persadani. Interview by M. Aji Nugroho, October 10, 2022.

³⁶Muh Syarif, Results of interviews with religious counselors. Interview by M. Aji Nugroho, May 25, 2023.

³⁷Munajad, interview with UNODC deradicalization facilitator. Interview by M. Aji Nugroho, March 15, 2023.

³⁸Gavin Reid, *Dyslexia and Inclusion; Classroom Approaches for Assessment, Teaching and Learning*, (London: David Fulton Publisher, 2005), 88.

of good communication, based on the observation and understanding of differences, so that they are far from a narrow understanding.³⁹

From the different types above, it can be concluded that understanding the different things involved is a vision that teaches an open attitude toward religion and its relationship with other religions/faiths. This relaxed attitude will affect good relations and unity among fellow citizens, which is based on a spirit of tolerance, which does not mean that everyone is considered equal, but rather the attitude of respecting the freedom and rights of each person. Religion and religious differences should not hinder all efforts to respect and cooperate.⁴⁰ Therefore, inclusive Islam is the view that all existing religions are trustworthy and provide benefits and protection to their followers. These truths are similar; they both have a purpose with Allah. It's just that the way to approach God differs from other religions.

As an inclusive concept, Islamic teachings are passionate about inclusiveness rather than exclusiveness. Islam forbids the coercion of religion, meaning there must be an individual religion. Muslims must give others the opportunity and freedom to practice their religion. It means respecting and appreciating different religions in an integrated way. The characteristics in this case are 1) to understand Islam as a developing religion, to apply logic to understand the Al-Qur'an and *Sunnah*, to reinterpret the text of Islamic texts, and *ijtihad* plays a role in thinking. 2) Thoughts include that Islam is the best religion and believe that non-Islamic ways of salvation are possible.⁴¹ The theories and classifications above provide comprehensive data that Islamic teachings are more open to the reality of human life, being radical and extreme towards existing differences narrows the teachings of the religion itself and straddles noble values in belief whose primary orientation is to gain peace and provide a sense of security for others.

In other words, every person who believes in religion must be faithful to the religion he follows. However, at the same time, it also allows others who follow a different religion to follow the religion they follow entirely. On this basis, it is reasonable to say that the Al-Qur'an gives awareness of the existence of many religions based on the qualities of tolerance, openness, and honesty that appear in other religions, as Islamic history has shown.⁴² It shows that we have to respond in different ways in an appropriate, usual, and sincere way in the

³⁹Mulyosiswanto, Results of interview with Persadani. Interview by M. Aji Nugroho, October 10, 2023.

⁴⁰Lailatul Mukaromah, "The Concept of Tolerance in The Qur'an as A Basis for Strengthening Islamic Education", *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 07, No. 1, (January-June 2022): 45-54, <https://doi.org/10.22515/attarbawi.v7i1.4648>.

⁴¹Alwi Shihab, *Islam Inklusif Menuju Sikap Terbuka Dalam Beragama*, (Bandung: Mizan Media Utama, 2001), 79.

⁴²Rena Latifa, Komaruddin Hidayat, and Akhmad Sodiq, "Commentary on Place Spirituality: An Islamic perspective, *Archive for the Psychology of Religion* 41, NO. 1 (2019),: 38-42, <https://doi.org/10.1177/0084672418825314>.

process of *fastabiqūl khairāt*, believing and respecting the existence of others, and all their differences are not removed ourselves immediately because we can recognize them. When we get to know others and establish good communication (discussion) in different groups, knowledge of diversity will lead to a commitment to support human values without limiting the influence of religious groups.⁴³ Religion is experienced as a container, expression, and expression of the search for meaning in human life through human reality, which in his hand makes a humble person appear, with an open and patient attitude and always ready to learn and accept differences.⁴⁴

In the above definition, multicultural awareness, when combined with religious education includes, as religious counselors do for people in prison, will create: 1) multicultural approaches which succeeds in painting and shaping the character of former prisoners, better understand their identity and culture, so that they do not lose their identity (nation, state status); 2) to know for former prisoners that the different species that exist and appear in this world are God's will and that humans do not have the right to destroy it; 3) emotional strength regarding the responsibility of Muslims to protect the world from destruction and to maintain harmony in human life due to conflicts between their mutual beliefs; 4) have a sense of peace, security and comfort in the family, neighbors, religion, nation and state because they have a clear leader; 5) can live with others and mingle with society as the capital for the development of social consciousness within the framework of religious piety, because this is actually what the religious message desires as a bringer of grace to the universe.

Spread Dialogue and Tolerance in Developing New Understandings

Based on the results of investigations into ex-convicts, it was discovered that the method of acquiring knowledge about ideology, attitudes, and religious behavior carried out by ex-convicts departed from a unidirectional doctrine, where students only received information from one source without checking the validity of the information from the other source. On the other hand, the output of the learning process is a feeling of stiffness, frustration, and irregular movements based on the knowledge of the doctrine (the teacher being followed).⁴⁵ It is natural if the prisoners refuse to discuss with others (apart from their

⁴³Jalwis, and Nicolas Habibi, "Konstruk Pendidikan Multikultural; Studi Urgensi Integrasi Nilai-nilai Multikultural dalam Kurikulum Pendidikan", *Jurnal Tarbawi: Jurnal Ilmu Pendidikan* 15, No. 02 (Desember 2019): 233-247, <https://doi.org/10.32939/tarbawi.v15i02.453>.

⁴⁴Gaspersz, Steve, and Nancy Novitra Souisa. 2019. "Teologi Agama-Agama di Indonesia, Menelisik Pengembangan dan Tantangannya". *Harmoni; Journal Multicultural and Multireligious* 18, no. 2 (December 31, 2019): 7-27, <https://doi.org/10.32488/harmoni.v18i2.365>.

⁴⁵Bambang, Results of interviews with Napiter prison trustees. Interview by M. Aji Nugroho, August 01, 2023.

teachers) because they believe it is destroying the faith and beliefs they have learned so far, especially since the students' backgrounds do not come from Islamic boarding schools (*pesantren*) or established religious schools such as *madrasahs*. That makes dialogue a provision to tap the information obtained and form new knowledge about this life so that you know others and can be tolerant.

The efforts made are to make education part of humanization, that is, as a direct person to guide the adults to become more humane, to try to form academic people with insight and human personality who can humanize humans so that students become mature individuals, established, able to face conflicts in life productively, creatively and competitively who not only know something (to know) but also practice it (to do), commemorate themselves (to be) and build togetherness in life with other people (to live together).⁴⁶ It is because education is not just the transfer of information about knowledge from teachers to students but rather a process of character formation, which has three missions: transfer of knowledge, transfer of culture, and transfer of value. This step is considered appropriate. After all, it can make education part of the learning tool to gain new knowledge and can change attitudes and behavior from the religious ideology it receives.

Inclusive Islamic education is not a view that closes itself off to other cultures but requires dialogue and tolerance with different cultures, which sit at the same height and stand at the same low, which teaches wisdom to see cultural diversity as a fundamental reality in social life. Wisdom emerges when a person opens himself up to living life together by seeing plural realities as a natural necessity of life, both in his own multidimensional life and in the more complex life of society, so that awareness emerges that diversity in the dynamic reality of life is a necessity so that there is no its existence can be negated.⁴⁷ This process will then give its color to a way of knowing other worlds with other perspectives without having to ignore one's own cultural identity so that one becomes more open in assessing existing differences.

The explanation above, reinforced by the results of sociological and anthropological studies on pluralistic societies, always illustrates that multiculturality is the condition of a pluralistic and heterogeneous society as a form of individual or group reliance on cultural diversity, which can encourage the birth of attitudes of tolerance, dialogue, cooperation

⁴⁶Muhammad Aji Nugroho, "Al-Qur'an and Multicultural Education: From Text to Social Action", *Didaktika Religia; Journal of Islamic Education* 09, no. 02 (December 24, 2021): 379-398, <https://doi.org/10.30762/didaktika.v9i2.3287>.

⁴⁷M. Agus Kurniawan, "Multicultural Inclusive Islamic Education Ideal Format", *Ri'ayah: Jurnal Sosial dan Keagamaan* 07, no. 02, (December 04, 2022): 253-262, <https://doi.org/10.32332/riayah.v7i2.5315>.

among various ethnicities and races. When linked to multicultural, inclusive Islamic education, it becomes an educational strategy that utilizes the diversity of cultural backgrounds acquired by students as one of the strengths to form a more open and tolerant attitude. This strategy can take the form of a shared understanding of the concepts of culture, cultural differences, balance, and democracy broadly.⁴⁸ On this basis, students can help their nation overcome differences in understanding and vision between idealism and reality. They can bring society into harmony and peace, without conflict and violence, despite the complexity of differences.⁴⁹

The output of inclusive Islamic education is the understanding that every religion has typical and universal values. Multicultural, inclusive discourse in Islamic education does not pretend to eliminate particular values from religion because it is impossible. After all, specific values remain in an exclusive locus, only within communities that believe in particular values, which are only found in each religion or intended only for internal adherents and are not forced on adherents of other religions/faiths. For those who do not believe, then what is applied are universal values that all religions believe in justice, humanity, equality, doing good to others, honesty, and so on.⁵⁰ Thus, dialogue and tolerance have brought ex-convicts to know Islam with universal values, namely respecting heterogeneity and multiculturality, as *Sunnatullah*. Therefore, in a more genuine form of appreciation for Allah's creations, humans must know each other, respect each other, and uphold the highest values. -human values, equal rights, and recognizing cultural diversity.⁵¹

In the context of inclusive multicultural Islamic education, every student has the right to enter a particular culture and participate in shaping and shaping that culture. It is a place to eliminate prejudice and, at the same time, train and build students' character so that they can act democratically, humanistically, and pluralistically, which aims to build inclusive and moderate student diversity and eliminate the social distance between students of different religions to create true brotherhood.⁵² Therefore, multicultural, inclusive Islamic education teaches how to live amid national pluralism so that they can live, both in their internal groups and externally in other groups, live in peace with their environment, make sense of the differences framed in

⁴⁸Muh Syarif, Results of interviews with religious counselors. Interview by M. Aji Nugroho, May 25, 2023.

⁴⁹Juwahir, Results of interviews with religious counselors. Interview by M. Aji Nugroho, August 01, 2022

⁵⁰Moh. Mizan Habibi, "Corak Pendidikan Islam Inklusif", *El-Tarbawi: Jurnal Pendidikan Islam* 10, No.1 (Juni, 2017): 35-48, <https://doi.org/10.20885/tarbawi.vol9.iss1.art3>.

⁵¹Muh Afif, results of interviews with the head of the Penaizawa policy at the Regional Office of the Central Java Ministry of Religion. Interview by M. Aji Nugroho, February 14, 2023.

⁵²Muhammad Aji Nugroho, *Pendidikan Islam Berwawasan Multikultural; Studi Terhadap Buku Ajar Pendidikan Agama Islam SMA dan SMK di Kota Salatiga* (Salatiga: LP2M IAIN Salatiga, 2020), 94-96.

Bhinneka Tunggal Ika wisely and appropriately to become intelligent humans from the perspective of multicultural education and intelligent humans in Islamic education.

Contextualization of Islamic Doctrine in a Global-multicultural Framework

All religions should be inclusive because they are reflected in the religious doctrines in each holy book text to spread love to each other and not disturb each other, to create a strong relationship within the frame of each religion's universal values.⁵³ But in fact, this cannot be realized because the basis of religious knowledge is not appropriate. It is evident in exclusive Islamic education because, first, developed Islamic education has been standardized through specific interpretations, and second, there is an alienation of humans as learners from the reality of the surrounding environment.⁵⁴ Apart from that, Muslims' view of the holy text of the Al-Qur'an as a revelation from God that does not need to be interpreted (contextualized) causes Muslims to be rigid in the reality of the lives they lead.⁵⁵

If the explanation above is related to terrorist activities regarding the spirit of jihad, then the verses of war become the basis for the legitimacy of the extreme movement, which in the Qur'an is narrated with the word *qital*.⁵⁶ Ibn Manzur translated it into three meanings: fighting against someone, being hostile, and fighting the enemy.⁵⁷ Ibn Faris translated it with two meanings: 1) demean, insult, abuse, and 2) kill and deadly.⁵⁸ Al-Qurthubi interpreted the word *qital* as fighting against the enemies of Islam from among the disbelievers.⁵⁹ Qasimi interprets the word *qital* as fighting the enemies of Islam to mean fighting against them to destroy, subdue, force, or weaken them.⁶⁰ It is what motivates terrorists to carry out terror under the pretext of religious orders to fight in the way of Allah, to conform to their religious understanding.

The interpretation doctrine inherent in every truth of terrorist activity is based on Q.S. Al-Taubah: 14: "*Fight them, surely Allah will torture them with (the intercession of) your hands, and He will humiliate them and help you (with victory) over them, and relieve the hearts*

⁵³Siti Mutholingah, "Strengthening of Religious Tolerance through Islamic Education Learning Based on Nonviolence Culture in Public University", IJIES; Indonesian Journal of Islamic Education Studies 04, No. 02 (December 20, 2021): 232-244, <https://doi.org/10.33367/ijies.v4i2.2025>.

⁵⁴Khoiriyah, *Memahami Metodologi Studi Islam; Suatu Konsep Tentang Pemahaman Ajaran Islam, Studi Islam dan Isu-Isu Kontemporer dalam Studi Islam*, (Yogyakarta; Sukses Ofset, 2013).

⁵⁵Muhammad Aji Nugroho, "Al-Qur'an and Multicultural Education: From Text to Social Action". 379-398. <https://doi.org/10.30762/didaktika.v9i2.3287>.

⁵⁶Results of interviews with former terrorist convicts, Interview by M. Aji Nugroho, June 06, 2023.

⁵⁷Ibn Manzur, *Lisân al-'Arab*, Jil. V, (Kairo: Dâr al-Mâ'ârif, t.th), 3531.

⁵⁸Ahmad ibn Faris Ibn Zakariyya, *Mu'jam Maqayis al-Lugah*, Juz. V (Beirut: Dar al-Fikr, 1979), 56.

⁵⁹Al-Qurthubi, *al-Jami' li Ahkâm al-Qurân*, Juz. 3, (Kairo: Dâr al-Kutub al-Mishriyyah, 1964), 38.

⁶⁰Al-Qasimi, *Mahasin at-Ta'wil*, Juz. 2, (Beirut: Dar al-Kutub al-Ilmiyyah, 1418), 99.

of those who believe." This verse reinforces that *jihad* is a religious obligation with violence (armed war) and what is believed to be global *jihad* without distinguishing between areas of conflict or peace, including Indonesia, which is realized by *jihad* against the *Taghut* government, including the police. It is permissible to carry out bombings in places of worship (even a mosque).⁶¹ The action was carried out because it was provoked by political dynamics in the Middle East by dramatizing a narrative about the enemy's tyranny towards Muslims, which ultimately generalized Christians, Americans, and their allies as enemies that must be fought.⁶² From this, it appears that feeling the most righteous and having an interest in the truth is manifested by the radicalization of a terrorist's thoughts, attitudes, and behavior.

Meanwhile, truth claims arise because humans still find it difficult to differentiate between religion as a divine revelation and religious thinking (*al-fikr al-diiny*), resulting from the human logical processing of religion.⁶³ Difficulties arise when someone has to differentiate the position of religion as a way of life that must be followed and believed to be true with all its doctrines from religious thinking as a result of human understanding, which has relative truth (*dhannya*), which continues to experience dynamics.⁶⁴ Conflict can be avoided if truth claims can be morally justified using the parameters of reason and conscience. That is the most formidable challenge for religious instructors in accompanying ex-convicts in the deradicalization program, which is still inherent, and one of the efforts conveyed in coaching is the approach of social ethics as a capital of piety to Allah with a form of social piety, which is manifested in mutual respect for one another.⁶⁵

A deep-rooted awareness for a Muslim is that Islam is a universal religion, a religion for all. History shows this vision led to a unique social behavior between Muslims and other religions/faiths based on tolerance, freedom, openness, fairness, justice, and honesty. It is a clear manifestation of the principles of the community, which has proven to be a pillar in the establishment of society, as Mulyadi Kartanegara explains about the principles of the community that support the establishment of the society, including First, inclusivism, that is the space for "*external things*" with the ability to understand and choose better. Second, humanism, an ideology that treats human beings only because of their humanity and not because of other external factors, such as race, occupation, wealth, and religion, includes an egalitarian attitude that treats people as

⁶¹Results of interviews with former terrorist convicts, Interview by M. Aji Nugroho, June 06, 2023.

⁶²Results of interviews with former terrorist convicts, Interview by M. Aji Nugroho, June 06, 2023.

⁶³Juwahir, Results of interviews with religious counselors. Interview by M. Aji Nugroho, August 01, 2023

⁶⁴Munajad, interview with UNODC deradicalization facilitator. Interview by M. Aji Nugroho, March 15, 2023

⁶⁵Muh Syarif, Results of interviews with religious counselors. Interview by M. Aji Nugroho, May 25, 2023.

equals. Third is tolerance, which is the presence of openness and greatness of spirit in the face of differences. Fourth, democracy allows for freedom of thought and criticism.⁶⁶

The recognition of universal truth as the meeting point of religions should be able to promote the appreciation of human values suggested by religions. The goodness of religion can be seen in the sincerity and will of a person who believes in God to do good to others. Living in a pluralistic society and country, one must evaluate and emphasize the type of religion that emphasizes human orientation. At least three things confirm Islam as a religion with a humanitarian mission: 1) Islam is a religion based on the concept of nature, due to the nature of which people are ready to know their God and develop their humanity; 2) Islam is a religion with a high spirit of tolerance, which is moderate, fair and the middle way, should be the basis for Muslims to create a harmonious way of life, which prioritizes dialogue and peace; 3) Islam is a religion that prioritizes benefit and avoids harm.⁶⁷

Islamic teachings are more enthusiastic about containing inclusive elements in the frame of *rahmatan lil 'alamīn* (grace to all nature), which is the basic attitude of the majority of Muslims so that they can coexist peacefully and cooperate with adherents of other religions based on mutual understanding, mutual respect, and mutual trust. This basic attitude is seen as being in line with the theological basis that 1) pluralism is the sunnah of God; 2) recognition of the right to existence of other religions; 3) meeting point or continuity of religions (*kalimatun sawā'*); and 4) there is no compulsion in religion.⁶⁸ The normative basis that can be mentioned to strengthen this, among others, is Q.S. Al-Baqarah 2: 62, 112, 213, 256, Q.S. Al-Maidah 5: 48, Q.S. Al-Nisa' 4: 125, Q.S. Al-Nahl 16: 36, Q.S. Al-Kafirun 109: 6. These verses indicate that Islam upholds freedom (religion and thought), Islam values diversity as a human necessity and God's destiny, Islam rejects domination in the religious sphere and opposes the need for an Islamic state.

Allah has guaranteed the safety of all groups as outlined in Q.S. Al-Baqarah 2: 62 has given rise to many interpretations among experts on the explanation of the Al-Qur'an, which conveys that "indeed the believers, the Jews, the Christians, and the Sabians, whoever among those who truly believe in Allah, the Last Day and do good deeds, they will receive a reward from their Lord, there is no worry for them, nor do they grieve." In understanding this verse, there are two opinions: (a) The view of classical interpretation: Basically, the verse above talks

⁶⁶Mulyadi Kartanegara, *Mengislamkan Nalar; Sebuah Respon Terhadap Modernitas*, (Jakarta: Erlangga. 2007), 80-91.

⁶⁷Zuhairini Misrowi, *Al-Qur'an Kitab Toleransi*, (Jakarta: Pustaka Oasis, 2010), 52-55.

⁶⁸Nurcholis Majid, *Islam, Doktrin Dan Peradaban*, Cet. Ke-IV, (Jakarta: Paramadina 2000), 177-179.

about four groups. First, *alladzīna amanū* (pointing to Muslims). Second, *alladzīna hādu* (Jews). Third, *al-nashārā* (Christians), and fourth, *al-shabi'īn*. Al-Tabari argues that God's guarantee requires faith, belief in the next day, and good deeds. The conditions of faith include believing in Allah and Muhammad SAW. In other words, what this verse means are those who have converted to Islam; (b) Views of Modern Interpretation, like Muhammad Abduh, who argued that the first requirement, belief in Allah, does not have to be limited by faith according to the Islamic way. True faith in Allah can also be found outside of Islam, which was brought by the Prophet Muhammad. Maybe what is meant is the former people who believed in Allah before the Prophet Muhammad was sent. According to Al-Tabathai, Allah does not look at a particular religion. What is important is the substance and essence contained in that religion. God's promise will be fulfilled as long as these three conditions are fulfilled.⁶⁹

Therefore, the contextualization of Islamic theological doctrines can be interpreted by re-reading existing interpretations in the current context and drawing common ground between the two by providing the most comprehensive possible space in applying conclusions to the study of the Qur'anic text so that does not seem obsolete to this ever-evolving life. In the context of former convicts getting an understanding that the term (*kafir harbi*) no longer exists because it is in a greeting area, an area that is in harmony, peace, mutual respect, and respect for pluralism so that it has an open attitude in religion, nation, state and relations with others (other than Muslims). A relaxed attitude will have an impact on social relations that are healthy and harmonious among fellow citizens, based on a spirit of tolerance, as a form of respect for the freedom and right of everyone to have a religion in this pluralistic and heterogeneous country so that differences in belief and ideology are no longer a problem—barriers to mutual respect, appreciation, and cooperation.

Design for Implementing Multicultural Inclusive Islamic Education for Ex-Convicts

The ideal goal of Islamic education is to assess positively and critically the developments and needs of the times, reaching the forms and aspects of all students, both physical and spiritual, so that according to the situation and circumstances (*al-Islām shalih li kulli zamān wa makān*) it will not dry up along with continues to increase the global spread.⁷⁰ The responsibility of Islamic education is to break through the education system

⁶⁹Alwi Shihab, *Islam Inklusif Menuju Sikap Terbuka Dalam Beragama*, Cet- IX, (Bandung: Mizan Media Utama, 2001), 79-80.

⁷⁰Muhammad Mushfi El Iqbali, and Hilya Banati Hajriyah, "Modernisasi Pendidikan Agama Islam di Era Revolusi Industri 4.0", *Momentum: Jurnal Sosial dan Keagamaan* 09, No. 01 (May 2020): 42-62.

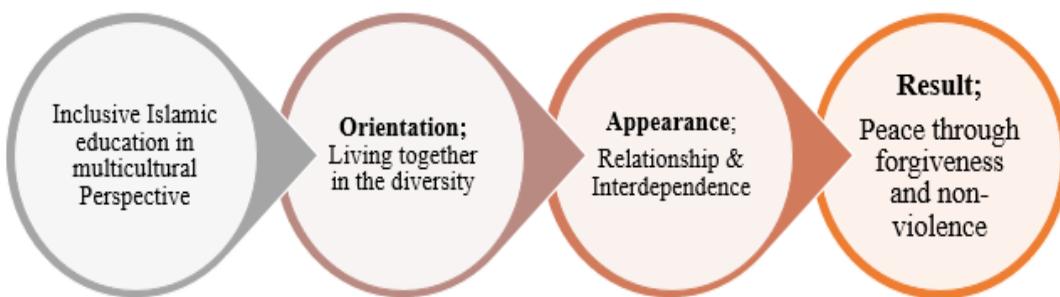
that leads to humanism and anti-discrimination, which is not only related to rituals and beliefs but also social morality and humanity, to understand the need for pluralism and multiculturalism. Therefore, multicultural-inclusive Islamic education is implemented to realize the Islamic ideals mentioned above by changing the paradigm that is rooted in terrorists to become moderate and tolerant, as changes in the table below;

Table 1. Changing Forms of Shifting Understanding of *Jihad*

No	The shape has changed	Understanding textual jihad actions (exclusive)	Changes in contextual (inclusive) understanding of Jihad
1	Religious Understanding	<i>Jihad</i> is a religious obligation carried out through violence	<i>Jihad</i> does not mean war but every reasonable effort.
		Global <i>Jihad</i> (wherever the place)	<i>Jihad</i> war in conflict areas (to defend oneself).
		Indonesia is a taghut country, and bombing is permitted	Indonesia is not <i>taghut</i> ; destroying it contradicts religious teachings.
		<i>Jihad</i> doctrine is standard and unchanging.	The meaning of <i>jihad</i> evolves according to time and period.
		Imam as a source of knowledge, his <i>fatwa</i> is binding	Diverse sources of knowledge and adopting credible <i>fatwas</i> .
		Against the government, nationalism, <i>UUD</i> , and <i>Pancasila</i> .	Accepting that the Republic of Indonesia is part of a religion and state.
2	Religious Attitude	Closed and does not accept differences, and considers them a threat	Be open to different people, and do not consider differences a danger.
		Demanding change through violence	No longer using violence as a source of change.
		Closing the space for dialogue and carrying out acts of terror	Open space for dialogue and avoid acts of terror
		Having a negative view of tradition and culture	Cultural differences are something positive and <i>sunnatullah</i> .
3	Religious Behavior	Damaging public facilities	Caring for the earth and the world
		Providing fear with acts of terror	Create a sense of security by respecting and protecting.
		Refuse to respect the flag and all national activities	Have the motivation to respect the symbols of the nation and state.
		Do not accept the democratic system.	Accept democracy because it is in harmony with the Al-Qur'an.
		Motivated to establish <i>Khilafah</i> and uphold Islamic <i>Sharia</i>	Actively involved in defending the NKRI and state sovereignty

Inclusive Islamic education with a multicultural perspective was designed as a movement for renewal and innovation in Islamic education in a more open and committed manner to instill awareness of the importance of living together in the diversity and differences that exist, with a spirit of equality and fairness, mutual trust, mutual

understanding and respect for the similarities, differences, and uniqueness that exist, so that there is a relationship and interdependence in a situation of listening to and accepting differences in human, religious, and cultural perspectives from one another with an open mind, to find the best way to overcome conflicts between religions, ethnicities, races, cultures, classes, groups, ideology, and so on, to create peace through means of forgiveness and nonviolence.⁷¹ This concept is vital as part of efforts and strategic steps to raise awareness of the notion of hatred that arises and is inherent in every citizen who has been exposed to radical views (and becomes a terrorist or extremist) and has a tendency to injure himself and others based on understanding inappropriate religion. The description of the concept above can be illustrated with the following scheme.



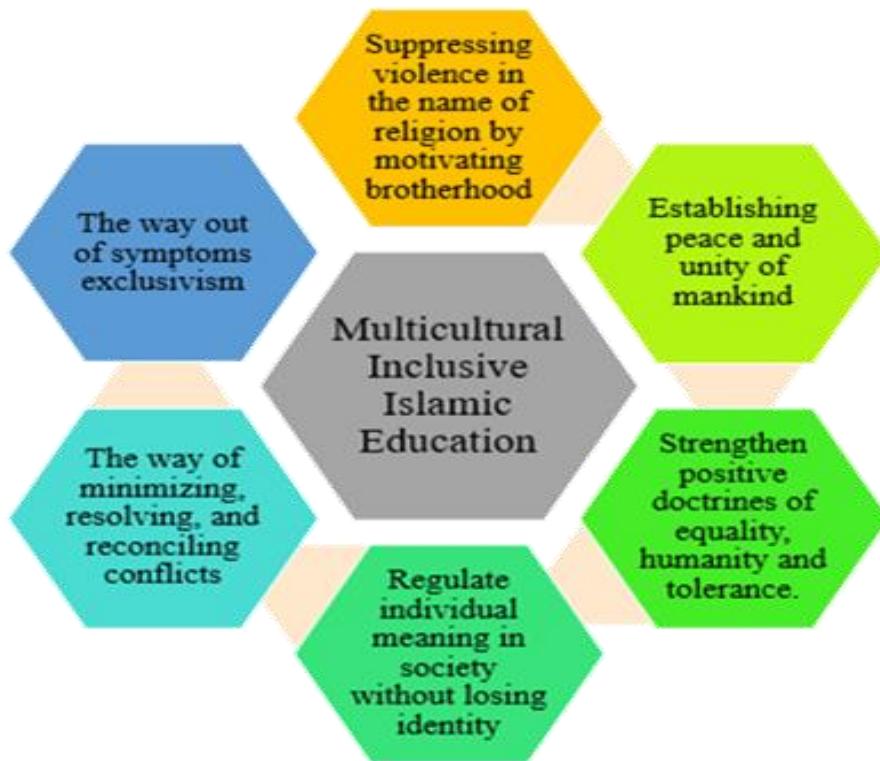
Picture 1. Design Progress of Ex-terrorist Prisoner's Changes

In conflict situations, multicultural-inclusive Islamic education is present to inject spiritual strength to integrate social cohesion and provide fresh air for peace and unity. Inclusive-multicultural Islamic education emphasizes that violence in the name of religion means straddling religious values about brotherhood (*ukhwah al-basyariah*) and the universal harmony of mankind. Thus, it can be understood when religious teachings become a means of blaming each other for differences in imperatives between communities because of the subjective frame (the truth of class and group perspectives). As a result, the interests of religion and religious communities overlap.⁷² Therefore, multicultural-inclusive Islamic education is a way out of the symptoms of exclusivism, which has functioned as a way of minimizing, resolving, and reconciling conflicts that will occur because religion is a belief system that serves to organize the meaning of individuals in society (such as ethnicity, race, gender, region,

⁷¹Dwi Anggraeni, Andy Hadiyanto, and Ahmad Hakam, "Multicultural Islamic Religious Education Based on Local Wisdom: The Analysis of "SILAS" Values in Sundanese Culture", *iJIES; Indonesian Journal of Islamic Education Studies* 06, no. 01, (June 2023): 93-108, <https://doi.org/10.33367/ijies.v6i1.3649>.

⁷²Mujahirin Thohir, *Orang Islam Jawa Pesisiran*, (Semarang: Fasindo Press, 2006), 144-145.

and ethnicity) which can influence responses to conflicts that occur and their resolution methods.⁷³ The description of the concept above can be illustrated with the following scheme.



Picture 2. Implementation of the Religious Doctrine of Management in Plurality Conflict

Violence in the name of religion and interreligious conflict can be suppressed when it can present inclusive Islamic education that has a multicultural perspective, which has characteristics: 1) learning to live by understanding the differences that exist; 2) growing mutual trust and avoiding suspicious attitudes; 3) understand each other and take care of each other so as not to hurt each other; 4) respect each other as creatures created by God; 5) think openly towards the realities of life faced; 6) appreciation and interdependence in different communities based on humanity which needs each other; 7) avoiding conflict and being inspired to live in harmony, peace and helping each other. With these characteristics, tolerance, empathy, and sympathy will emerge, which rely not only on knowing, doing, and being but also on living and working with others. The reality of differences does not mean it is impossible to bridge them. However, there is the possibility of opening a dialogical

⁷³Muhammad Abu Nimer, *Nonviolence and Peace Building In Islam, Theory and Practice*, (Jakarta: Pustaka Alvabet.2010), 6-7.

communication channel, which is oriented not to equate things that are different but to talk to each other and understand each other.⁷⁴

The legitimacy of multicultural education in Islam can be seen from the Al-Qur'an's concept of humanity, nationality, diversity, and universality of Islam, providing the fact that Islam strengthens tolerance and provides aspirations for multiculturalism, which emphasizes that Islam is an open religion. Develop an inclusive attitude. As described in Q.S. Al-Baqarah 2: 148, Q.S. Al-Imran 3: 105, Q.S. Al-Mā'idah 5: 48, Q.S. Al-A'rāf 7: 160, Q.S. Al-Hujurāt 49: 11-13. From this, it can be seen that there is a connection between Islam and the foundations of the Indonesian state, between the content of *Bhinneka Tunggal Ika* and Islamic values.⁷⁵

Meanwhile, the philosophical basis explains that in creating a harmonious life, there must be universal moral standards and justice, which become a general reference and must be adhered to by all people with different cultures so that arbitrariness does not occur in the name of culture. So, in dealing with different cultures, that must be adhered to are universal values in the form of justice, humanity, equality, and others to be able to give birth to humans who have character (character building) formed from a set of values that cause humans to become more human, who are not only skilled and clever but also good in their noble character.⁷⁶ That means a multicultural society must be conducive to recognizing human rights.⁷⁷ In the context of multiculturalism, this means that everyone has the right to enter into a particular culture and participate in shaping and shaping that culture.

The description above provides information that multicultural-inclusive Islamic education is urgent for the life of diversity in Indonesia: 1) as an alternative means of solving socio-cultural conflicts, 2) fostering students so that they are not uprooted from the cultural roots they had before, when dealing with socio-cultural reality in the era of globalization, 3) as the basis for developing a national curriculum that uses cultural diversity, thus forming the expected insights, concepts, skills, values, attitudes, and morals 4) building an inclusive diversity paradigm, 5) fostering the values of pluralism and diversity tolerance, 6) building

⁷⁴Zubaedi, *Islam; Benturan dan Antar Peradaban*, (Yogyakarta: Arruzz Media 2007), 47.

⁷⁵Word search results using the Al-Qur'an language dictionary, such as; Khadijah Al-Nabrawi, *Mausūah Huqūq al-Insān fil-Islām*, (Kairo: Dāruṣ-Salām, 2006), and Ar-Raghib Al-Ashfahani, *al-Mufradat fi Ghoribil- Qur'an*, (Jakarta: Pustaka Kazanah Fawaid, 2017).

⁷⁶Sulalah, *Pendidikan Multikultural; Didakta Nilai-Nilai Universalitas Kebangsaan*, (Malang: UIN Maliki Press, 2011), 74-75.

⁷⁷Andre Ata Ujan, *Multikulturalisme: Belajar Hidup Bersama dalam Perbedaan*, (Jakarta; PT. Indeks, 2009), 54.

mutual understanding of different beliefs.⁷⁸ Based on the cases of terrorism and radicalism that have occurred, the existence of multicultural-inclusive Islamic education is very significant because it will train and build the character of students so that they are used to being democratic, humanist, and pluralist in their environment, which will form a more cultured society and nation with much diversity.

The complexity of the phenomenon of diversity in Indonesia, which has given rise to religious radicalism and terrorist upheavals, as well as inter-ethnic cultural tensions, requires a repositioning and revision of the Islamic education system by combining the integrality of religious links between sacred-transcendent and profane social or cultural phenomena.⁷⁹ Islamic education must be able to display expressions of Islam by the Al-Qur'an, both in thoughts, actions, and fellowship or *ummah*. This expression provides natural goodness for life, especially for humans. Qur'anic Islam is a religion that can liberate humans from ignorance, poverty, and backwardness. The mission of the Prophet in his message is to be a blessing and not a curse for all mankind.

Conclusion

Multicultural-inclusive Islamic education emerged as a response to crimes formed from wrong doctrines in understanding religious teachings recorded in terrorist activities. This error is explained in depth to get to know Islamic teachings that are more humane and shun violence, which makes ex-convicts understand that the dynamics of plurality is *Sunnatullah*, which does not need to be denied or destroyed so that it does not become foreign to the nation, state, society, and culture of their country, because religion teaches peace, not violence. That is a component of life that binds one another, and humans must play an active role in maintaining it and collaborating. That is where multicultural-inclusive Islamic education plays a role in finding common ground by looking for similarities rather than differences, as a form of ritual piety directly proportional to social piety, starting from religious ideology, religious attitudes, and behavior. Therefore, exclusivity will shift to inclusiveness, and religious purity will be well maintained. From here, it is necessary to formulate the correct pattern based on relevant data in developing it, and this will be a further focus in future research.

⁷⁸Choirul Mahfud, *Pendidikan Multikultural*, Yogyakarta: Pustaka Pelajar, 2006), 207-226. and M. Ainul Yaqin, *Pendidikan Multikultural; Cross-Cultural Understanding untuk Demokrasi dan Keadilan*, (Yogyakarta: Pilar Media, 2006), 58-63.

⁷⁹Ahmad Barizi, *Pendidikan Integratif; Akar Tradisi dan Integrasi Keilmuan Pendidikan Islam*, (Malang: UIN Maliki Press, 2011), 153-154.

References

Abdullah, M. Amin. *Pendidikan Agama Era Multikultural-Multireligius*. Yogyakarta: Kanisius, 2010.

Adamczyk, Amy, and Gary LaFree. "Religion and Support for Political Violence among Christians and Muslims in Africa." *Sociological Perspectives* 62, no. 6 (2019): 948–79. <https://www.jstor.org/stable/26967965>.

Al-Ashfahani, Ar-Raghib. *al-Mufradat fi Ghoribil- Qur'an*. Jakarta: Pustaka Kazanah Fawaid, 2017

Al-Nabrawi, Khadijah. *Mausūah Huqūq al-Insān fīl-Islām*. Kairo: Dārussalām, 2006.

Al-Qasimi. *Mahasin at-Ta'wīl*. Beirut: Dar al-Kutub al-Ilmiyyah, 1418.

Al-Qurthubi. *al-Jami' li Ahkām al-Quran*. Kairo: Dār al-Kutub al-Mishriyyah, 1964.

Anggraeni, Dwi, Andy Hadiyanto, and Ahmad Hakam. "Multicultural Islamic Religious Education Based on Local Wisdom: The Analysis of "SILAS" Values in Sundanese Culture". *IJIES; Indonesian Journal of Islamic Education Studies* 06, no. 01, (June 2023): 93-108. <https://doi.org/10.33367/ijies.v6i1.3649>.

Ariefana, Pebriansyah. "5 Ciri Orang yang Terpapar Radikalisme versi BNPT." [suara.com](https://www.suara.com/news/2018/09/27/071500/5-ciri-orang-terpapar-radikalisme-versi-bnpt), September 27, 2018. <https://www.suara.com/news/2018/09/27/071500/5-ciri-orang-terpapar-radikalisme-versi-bnpt>.

Baowollo, Robert B, Si Vis Pacem. Para Dialogum: Ziarah Bersama Agama-Agama Abrahamik Mencari Akar kebersamaan. In *Menggugat Tanggung Jawab Agama-Agama Abrahamik bagi Perdamaian Dunia*. Yogyakarta: Kanisius 2010.

Barizi, Ahmad. *Pendidikan Integratif; Akar Tradisi dan Integrasi Keilmuan Pendidikan Islam*. Malang: UIN Maliki Press, 2011.

Budijanto, Oki Wahyu., and Tony Yuri Rahmanto. "Prevention of Radicalism Through Optimization Human Rights Education in Education". *Jurnal HAM* 12, no. 1 (April 06, 2021). <https://dx.doi.org/10.30641/ham.2021.12.57-74>.

Bambang. Results of interviews with Napiter prison trustees. Interview by M. Aji Nugroho, August 01, 2022.

Debora, Sanur L. "War on Terror in Indonesia to Protect National Security", *Politicia* 07, No. 01, (May 1, 2016).

El Iqbali, Muhammad Mushfi and Hilya Banati Hajriyah. "Modernisasi Pendidikan Agama Islam di Era Revolusi Industri 4.0". *Momentum: Jurnal Sosial dan Keagamaan* 09, No. 01 (May 2020): 42-62. <https://doi.org/10.29062/mmt.v9i1.64>.

Emzir. *Metodologi Penelitian Kualitatif: Analisis Data*. Jakarta: PT Raja Grafindo Persada. 2010.

Fadhil, Moh., and Muhammad Rosyad Sudrajad. "Ahmadiyya Congregation in The Shadow of Religious Politics; Tensions Between Law and Freedom of Religion". *Analisa Journal of Social Science and Religion* 08, No. 01, (July 31, 2023). <https://doi.org/10.18784/analisa.v8i1.1829>.

Fadjarudin, Muchlis. "BNPT: Total Tahanan dan Napi Terorisme Sebanyak 1.031 Orang," January 25, 2022. <https://www.suarasurabaya.net/kelanakota/2022/bnpt-total-tahanan-dan-napi-terorisme-sebanyak-1-031-orang/>.

Gaspersz, Steve, and Nancy Novitra Souisa. "Teologi Agama-Agama di Indonesia, Menelisik Pengembangan dan Tantangannya". *Harmoni; Journal Multicultural and Multireligious* 18, no. 2 (December 31, 2019): 7-27. <https://doi.org/10.32488/harmoni.v18i2.365>.

Habibi, Moh. Mizan. "Corak Pendidikan Islam Inklusif". *El-Tarbawi: Jurnal Pendidikan Islam* 10, No.1 (Juni, 2017): 35-48. <https://doi.org/10.20885/tarbawi.vol9.iss1.art3>.

Halili, Halili. "Wacana Dan Gerakan Keagamaan Di Kalangan Mahasiswa," Mei 2019. <https://setara-institute.org/wacana-dan-gerakan-keagamaan-di-kalangan-mahasiswa-2/>.

Jalwis, and Nicolas Habibi. "Konstruk Pendidikan Multikultural; Studi Urgensi Integrasi Nilai-nilai Multikultural dalam Kurikulum Pendidikan". *Jurnal Tarbawi: Jurnal Ilmu Pendidikan* 15, No. 02 (Desember 2019): 233-247. <https://doi.org/10.32939/tarbawi.v15i02.453>

Kemendikbud. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka 1998.

Khoiriyah. *Memahami Metodologi Studi Islam; Suatu Konsep Tentang Pemahaman Ajaran Islam, Studi Islam dan Isu-Isu Kontemporer dalam Studi Islam*. Yogyakarta: Sukses Offset, 2013.

Kimball, Charles. *When Religion Becomes Evil*. Jakarta: Mizan Publik, 2013.

Kurniawan, M. Agus. "Multicultural Inclusive Islamic Education Ideal Format". *Ri'ayah: Jurnal Sosial dan Keagamaan* 07, no. 02, (December 04, 2022): 253-262. <https://doi.org/10.32332/riayah.v7i2.5315>.

Latifa, Rena, Komaruddin Hidayat, and Akhmad Sodiq. "Commentary on Place Spirituality: An Islamic perspective. *Archive for the Psychology of Religion* 41, N0. 1 (2019): 38-42. <https://doi.org/10.1177/0084672418825314>.

Lofton, K. "Why Religion Is Hard for Historians and How It Can Be Easier". *Modern American History* 03, no. 01, (November 05, 2020): 69–86. <https://doi.org/10.1017/mah.2019.26>.

Mahfud, Choirul. *Pendidikan Multikultural*. Yogyakarta: Pustaka Pelajar, 2006.

Manzur, Ibn. *Lisân al-'Arab*. Jil. V, Kairo: Dâr al-Mâ'rîf, t.th.

Milles, Matthew B., and A. Michael Huberman. *Qualitative Data Analysis: A Sourcebook of New Methods*. Beverly Hills: Sage Publication, 1986.

Misrowi, Zuhairini. *Al-Qur'an Kitab Toleransi*. Jakarta: Pustaka Oasis, 2010

Mukaromah, Lailatul. "The Concept of Tolerance in The Qur'an as A Basis for Strengthening Islamic Education". *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 07, No. 1, (January-June 2022): 45-54. <https://doi.org/10.22515/attarbawi.v7i1.4648>.

Mutholingah, Siti. "Strengthening of Religious Tolerance through Islamic Education Learning Based on Nonviolence Culture in Public University". *IJIES; Indonesian Journal of Islamic Education Studies* 04, No. 02 (December 20, 2021): 232-244. <https://doi.org/10.33367/ijies.v4i2.2025>

Munajad. Interview with UNODC deradicalization facilitator. Interview by author, March 15, 2022.

Moleong, Lexy J. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosda Karya, 2014.

Nugroho, Muhammad Aji. "Al-Qur'an and Multicultural Education: From Text to Social Action". *Didaktika Religia; Journal of Islamic Education* 09, no. 02 (December 24, 2021): 379-398. <https://doi.org/10.30762/didaktika.v9i2.3287>.

Nugroho, Muhammad Aji, and Khoiriyatun Ni'mah. 2018. "Konsep Pendidikan Islam Berwawasan Kerukunan Pada Masyarakat Multikultural". *Millah: Journal of Religious Studies* 17, (2): 337-78. <https://doi.org/10.20885/millah.vol17.iss2.art8>.

Nugroho, Muhammad Aji. "Urgensi Dan Signifikansi Pendidikan Islam Multikultural Terhadap Kompleksitas Keberagamaan di Indonesia". *Attarbiyah: Journal of Islamic Culture and Education* 01, (2): 179-210. <https://doi.org/10.18326/attarbiyah.v1i2.179-210>.

Nugroho, Muhammad Aji. *Pendidikan Islam Berwawasan Multikultural; Studi Terhadap Buku Ajar Pendidikan Agama Islam SMA dan SMK di Kota Salatiga*. Salatiga: LP2M IAIN Salatiga, 2020.

Nimer, Muhammad Abu. *Nonviolence and Peace Building in Islam, Theory and Practice*. Jakarta: Pustaka Alvabet, 2010.

Nursikin, Mukh, and Muhammad Aji Nugroho. "Internalization of Qur'anic Values in The Islamic Multicultural Education System". *Didaktika Religia; Journal of Islamic Education* 09, no. 01 (June 13, 2021). <https://doi.org/10.30762/didaktika.v9i1.3276>.

Nuryanto, Alip. "Deradikalisasi Pendidikan Islam Berbasis Pesantren". *Ri'ayah; Jurnal Sosial dan Keagamaan* 07, No.01. (June 31, 2022). <https://doi.org/10.32332/riayah.v7i01.5137>.

Reid, Gavin. *Dyslexia, and Inclusion; Classroom Approaches for Assessment, Teaching and Learning*. London: David Fulton Publisher, 2005.

Research Team of The Habibie Center. *Counter-Terrorism; The Role and Involvement of TNI in Countering Terrorism*. Jakarta: The Habibie Center, 2018.

Rohmah, Siti, Merdi Mamonto, Abdul Wahid, Najamuddin Solong, and Sabil Mokodenseho. "Truth Claims and Multicultural Values in Learning Religious Education". *Al-Hayat: Journal of Islamic Education* 07, no. 02, (July 12, 2023): 343-354. <https://doi.org/10.35723/ajie.v7i2.376>.

Rozika, Weldi. "Propaganda dan Penyebaran Ideologi Terorisme Melalui Media Internet; Studi Kasus Pelaku Cyber Terorisme oleh Bahrun Naim". *Jurnal Ilmu Kepolisian* 11, no. 02, (October 15, 2017): 122-134. <https://doi.org/10.35879/jik.v11i2.89>.

Shihab, Alwi. *Islam Inklusif Menuju Sikap Terbuka Dalam Beragama*. Bandung: Mizan Media Utama, 2001.

Silvita, IS. *Kamus Populer*. Surabaya: Jaya Agung 1989.

Suharsimi, Arikunto. *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: PT. Rineka Cipta, 2006.

Sukmadinata, Nana Syaodih. *Metode Penelitian Pendidikan*. Bandung: Remaja Rosdakarya, 2010.

Sulalah. *Pendidikan Multikultural; Didakta Nilai-Nilai Universalitas Kebangsaan*. Malang: UIN Maliki Press, 2011.

Sumarwoto, Sumarwoto, Mahmutarrom Mahmutarrom, and Ifrani Ifrani. "Deradicalisation to Combat Terrorism: Indonesia and Thailand Cases." *Sriwijaya Law Review* 4, no. 2 (July 31, 2020): 249–60. <https://doi.org/10.28946/slrev.Vol4.Iss2.232>.pp%p.

Syarif, Muh. Results of interviews with religious counselors. Interview by author, May 25, 2023.

Thohir, Mudjahirin. *Orang Islam Jawa Pesisiran*. Semarang: Fasindo Press, 2006.

Ujan, Andre Ata. *Multikulturalisme: Belajar Hidup Bersama dalam Perbedaan*. Jakarta; PT. Indeks, 2009.

Wahid, Abdul. *Kejahatan Terorisme Perspektif Agama, HAM, & Hukum*. Bandung: Refika Aditama, 2004.

Wilkinson, Paul. *Terrorism versus Democracy; The Liberal State Response*. Routledge: Oxon, 2001.

Yuliyanto. *Evaluasi Deteksi Dini Terhadap Gangguan Keamanan dan Ketertiban di Lembaga Pemasyarakatan dan Rumah Tahanan Negara*. Jakarta: Balitbangkumham Press, 2022

Yusuf, Choirul Fuad. *Eksperimen Pendidikan Agama Berwawasan Kerukunan*. Jakarta: Pena Citasatria, 2008.

Zakariyya, Ahmad ibn Faris Ibn. *Mu'jam Maqayis al-Lugah*. Beirut: Dar al-Fikr, 1979.

Zubaedi. *Islam; Benturan dan Antar Peradaban*. Yogyakarta: Arruzz Media 2007.

Zuriah, Nurul. *Metodologi Penelitian Sosial dan Pendidikan*. Jakarta: Bumi Aksara, 2006.



© 2023 by the authors. Submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).