

Islamic Religious Education Learning Strategies to Build Inclusive Religious Character for University Students

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ARTICLE INFO

Keywords:

Learning Strategy;
Islamic education;
Religious Inclusive Character;

Article history:

Received 2022-03-17

Revised 2022-09-22

Accepted 2022-12-31

ABSTRACT

This phenomenological qualitative research aims to explore the learning strategies used by Islamic Religious Education lecturers in building the character of religious inclusion in the aspects of knowledge, feelings, and aspects of doing. The research informants comprised 15 lecturers who teach religious subjects at the Islamic Religious Education Study Program IAIN Curup. Data was collected using semi-structured interviews. The data collected was analyzed in three steps: data collection, data reduction, data presentation, conclusion drawing and verification. The validity of the data was checked using triangulation of technical sources. The results show that learning strategies to build character in religious intelligence can be carried out not only by providing knowledge and understanding. However, it must be accompanied by the development of attitudes, feelings, skills, and training to cooperate and provide students with real-life experience in a plural society.

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1. INTRODUCTION

Pluralist life is unavoidable and often causes various problems, including minority and majority issues (Miichi & Kayane, 2020; Tomlins, 2020). Minority and majority become one of the factors that can trigger SARA conflicts (Antameng, 2021; Santoso, 2021). Several incidents related to racial conflicts in Indonesia occurred not because of religious or ideological factors but because of various interrelated factors (Sudjito & Muhaimin, 2020). Religion or ideology is only included to seek support or cover up the facts. Several factors that can trigger the emergence of SARA conflicts include economic, social and political disparities between one group or between one religion (Nakaya, 2018). Second, a crisis will not end (Ahmad, 2021). This can lead to distrust and mutual suspicion between groups or between religions in society. Third, there is the influence of religious understanding, exclusivity and sensitivity to a particular group or religion (Hadi Kusuma & Susilo, 2020; Kawangung, 2019; Laksana & Wood, 2019).

Various researches show that the intolerance of the people in the archipelago has increased. The survey results also show that there is a tendency for people to approve of and support violence on religious grounds. A study conducted by The Wahid Institute and the Setara Institute found that in

2011 there were 107 violations of religious freedom violations in Indonesia. Judging from the issue of violations, of the 107 incidents of violations, 67% were related to religious issues, 14% were places of worship, 11% were related to religious activities, and there was an increase in intolerant attitudes from 46% to 54% in 2000 (Supriadi et al., 2020). Several studies show that 60.4% of respondents support acts of intolerance and violence (Zuhri, 2022). Another finding shows that 43.6% of the Indonesian people are vulnerable to radicalism and terrorism (Boy Zulian & Bachtiar, 2020). This means Indonesia is now above the threshold of vulnerability to radicalism and terrorism (Widyaningsih, 2019).

One of the causes of violence that often occurs is violence in the name of religion. Violence in the name of religion occurs in minority or non-Muslim groups and the majority of Muslim groups. Violence against the majority group occurred in 2010 in Yogyakarta. Violence is committed by someone who wants to stop commemorating the Prophet's Birthday because residents feel disturbed. There needs to be an awareness of religious pluralism (Anam, 2019). This awareness will arise if the individual has an inclusive character in religion. This inclusive character is fundamental and must become a new identity that must be displayed by every believer in a pluralist life so that, in the end, extremism will never appear among religious people.

Building character is a mandate of the National Education System Law Number 10 of 2003. In article 3, it is explained that education functions to develop the ability, character, and civilization of a dignified nation. Character according to (F. Amin, 2018), means character, character, or morals. In a pluralistic life, inclusive character development is very important to do. With an inclusive character, one can build a tolerant life, live side by side in differences, interact with each other, cooperate and assist in social activities, accept differences and avoid extremism. Thomas Likona explained that three important components must be developed in building character. (1) knowing the good, (2) feeling good, (3) doing the good (Hikmasari et al., 2021). To realize the three components of the character, it is necessary to make habits of the mind, traditions of the heart, and practices of the action. Building character must be supported by knowledge of good and the desire to do good and do good deeds based on these three components. These three components must be acquired in everyday life. Likewise, building an inclusive character in religion must also be developed through three members: knowing, feeling, and doing components.

The State Islamic Institute of Religion (IAIN) Curup is crucial in building an inclusive character in diversity, especially among students. This is by IAIN Curup's vision, "Becoming a Quality University in Developing Science-Based Moderate Islam at the Southeast Asian Level by 2045". To produce graduates with moderate insight, the main character that must be developed is religious inclusion through the lecture process, student activities, and community service activities.

Preliminary studies show that building an inclusive character in religion has been carried out by IAIN Curup lecturers through the lecture process by applying various learning models. However, so far, it has not been known in more detail what kind of learning model lecturers use in building inclusive religious characters, especially at IAIN Curup? What learning experiences did the lecturers develop about knowing, feeling, and doing in building a religiously inclusive character among students?

Previous researchers have studied studies related to the inclusive character in religion. Some of these studies were carried out by (Yusuf, 2019), focusing his study on the formation of inclusive-pluralist characters through exemplary education. (Afifuddin & Ishak, 2020), researched the role of religious education and the role of teachers in building inclusive character in religion. Meanwhile, (Satianingsih et al., 2020), found that one of the characteristics that must be made in a multicultural society is an inclusive character. Furthermore, (Natsir, 2019), revealed the importance of building an inclusive character in religion to prevent terrorism. Moreover, (Burrell & Rahim, 2018), stated that inclusive building leadership based on religious literacy also needs to be done in the workplace.

Based on previous studies, research related to the inclusive character of religion has different emphases. Judging from the focus of the study, the focus of prior studies discussed the inclusive nature of exemplary, the importance of the role of religious teachers, linking with a multicultural society, and preventing theorists. The research subjects are also different, and there are PAI teachers, concept

research, and the community. The study that the researchers carried out specifically discussed the learning strategy of Islamic education to build inclusive religious character among students, with the subject of the research being the lecturer of Islamic Religious Education IAIN Curup. This study aims to reveal the learning strategies used by lecturers of the Islamic Religious Education Study Program to build religiously inclusive characters among students in knowing, feeling, and doing. This study is important to determine whether the strategy of the lecturers of the Islamic Religious Education Study Program IAIN Curup in building inclusive religious character is in line with the vision of IAIN Curup. On the other hand, this study is also expected to provide solutions to building inclusive character in religion, especially for students through the learning process.

2. METHODS

The type of research used is qualitative with a phenomenological approach (Creswell, 2018; Sugiono, 2019). With this approach, researchers are trying to find the meaning or essence of the phenomena experienced by a person or individuals who are the object of research, especially regarding the strategies used by lecturers of the Islamic Religious Education Study Program in building inclusive religious characters in students at IAIN Curup.

The phenomenological approach in qualitative research is divided into hermeneutic and transcendental phenomenology (Creswell, 2019). In this study, researchers used hermeneutic phenomenology. This approach is used because the researcher will reveal the experience of lecturers in implementing learning strategies to build inclusive character in religion.

Research informants consisted of lecturers of the Islamic Religious Education Study Program, Faculty of Tarbiyah IAIN Curup, who taught religious subjects totalling 15 people. The data collection technique used is the semi-structured interview. The semi-structured interview is one type where the researcher uses an outline interview guide and will still be developed when conducting interviews with research informants (Creswell, 2018). The data collected was then analyzed using the YF La Kahija model, which consists of six steps: recording and understanding the transcript, formulating emergent themes, determining superordinate themes, compiling patterns between cases/experiences, and drawing conclusions (Kahija, 2017). To get accurate data, check the validity of the data by triangulation of sources (Nazir, 2019).

3. FINDINGS AND DISCUSSION

3.1 Learning strategies to develop inclusive religious characters in the aspect of knowing

Based on the research results, it can be seen that the learning strategies used by Islamic Religious Education lecturers at IAIN Curup in building inclusive religious characters are: First, using a contextual learning approach, discussion methods, dialogue, and not using an indoctrination approach (Rahman, personal communication, September 10 2020). Contextual approach, discussion method, dialogue, and non-indoctrination are learning strategies that can develop students' critical-analytic power (Fauzi et al., 2022). This learning approach should indeed be applied in the study of religious thought because the study of religious belief is not merely theological but also involves fundamental and ethical values (Hariyadi & Imronuddin, 2021). A critical-philosophical approach can help religious people to sort out categories of values that are universal-transcendental (*salihun li kulli Zaman wa Makan*) and socio-political categories that are particular-historical trapped by space and time (*ghairu salihin li kulli Zaman wa Makan*). This opinion is in line with Abdullah Saeed's thinking (in Fanani, 2019) which suggests that understanding religious thought can be done by interpreting the text through a contextual interpretation model.

The learning strategy lecturers use to build inclusive religious character among students is in line with the constructivist learning model proposed by Piaget and the social constructivist learning model by Vygotsky. Piaget's constructivist learning model emphasizes that students must be trained to construct knowledge by transforming and reorganizing prior knowledge and information (Efgivia et

al., 2021; Voon et al., 2020). On the other hand, lecturers or teachers can provide full support for students to explore and develop their understanding of this learning model. Students are given ample opportunity to discuss and dialogue about the lecture material. By using a learning model like this, it is possible to broaden the horizons of thought by not relying on understanding from the perspective of the lecturer's thinking alone, but students are also encouraged to develop their attitude thinking as well as through other perspectives (Leung et al., 2020; Lo, 2022). Vygotsky's social constructivist learning model emphasizes that students are in a socio-historical context, from the concept of individual learning shifting to the concept of collaborative learning (Erbil, 2020; Looker, 2021). In this context, students are given the widest opportunity to build their knowledge and understanding personally and socially (with lecturers and peers). The lecturer, only guides, directs, respects, and accepts students' differences in thinking.

This is very different from Vygotsky's Scaffolding theory; in the early stages of learning, the lecturer assists students, then it is reduced gradually, and finally, students are allowed to take over responsibility after being able to do it themselves (Jamali Kivi et al., 2021; Smagorinsky, 2018). Vygotsky's social constructivist learning model and scaffolding have the same goal, namely to make students independent but have a different process. To build an inclusive character in religion, Vygotsky's social constructivist learning model, in addition to making students independent, can also develop critical power, mutual respect, respect for differences, and not self-righteousness.

Constructivist learning models, both Piaget and Vygotsky, emphasize the function of lecturers as facilitators and mentors rather than as regulators and shapers of student learning (Devi, 2019; Kouicem, 2020). This kind of learning allows students to exchange more ideas with lecturers and classmates. Lecturers must discuss and dialogue with students to create a brainstorming session so that students have a more comprehensive understanding and realize that differences in interpretation may happen as experienced in their class (Mazaya, 2019). Applying the constructivist learning model can prevent lecturers from conveying an indoctrinated perspective of thought because the lecturer only acts as a facilitator, providing the most comprehensive opportunity for students to interpret from various perspectives, using many sources or literacy (Abedini & Parvizy, 2019).

Discussion, dialogue and non-indoctrination of students need to be developed because this can train students to criticize values that cause controversial issues and be open to different views. It is a learning approach that must be developed among students, especially in religious subjects. This learning approach, in turn, can develop inclusive thinking and attitudes in religion. On the other hand, an approach like this will allow students to construct their knowledge (Mercer et al., 2019). You can develop critical thinking through dialogue, discussion and not indoctrination but still respect each other's different views (Kafai et al., 2020).

Second, it introduces the heterogeneous thoughts of ulama, invites students to think and analyze every opinion that exists, not just accept it, carry out socio-historical analysis, analysis of *ikhtilaf* among scholars, and methodological analysis (Fakhrudin, personal communication, September 11 2020). This learning strategy implements a learning model with a constructivist approach. The constructivist approach emphasizes the social context of learning. The implementation is that knowledge and understanding must be built and constructed together or mutually (Muhammad, 2020). Engagement with others opens up opportunities for students to evaluate and improve their understanding when confronted with the thoughts of others and in participating in a shared search for understanding (Clark, 2018). Providing experiences in a social context provides an essential mechanism for building inclusive student thinking.

Third, provide a correct understanding of Islam, and show that Islam is a religion of *rahmatan lil'alamin*, invite students back to the core teachings of the Koran and Sunnah (Harmi, personal communication, September 13, 2020) and invite students back to the core teachings, namely the Koran and the Sunnah (Saputra, personal communication, September 14 2020). Understanding and presenting Islam as a religion of *rahmatan lil'alamin*, are two fundamental values of Islamic teachings that must be instilled, remembered and developed in the hearts of Muslims so that extremism will have no place

to develop (Ibrahim, 2018). Togetherness in upholding religious values among all human beings is a necessity (Dodego & Witro, 2020). Inviting students to return to the core teachings, namely the Koran, addressing differences (especially religious differences) so that conflicts do not occur in the name of religion is to find common ground (Manshur & Fauzi, 2021). In the Qur'an, Surah Ali-Imran verse 64 is called a sentence of determination (كلامة اء). All divine religions initially have the same principle, namely not to worship other than Allah and not to associate partners with anything. However, for the current context, it is necessary to find common ground on aspects, especially the social aspect of society. According to El-Ansary et al. (2019), conflicts in the name of religion should occur if inter-religious people have a sense of responsibility to save the people with a joint agreement, "A Common Word between Us and You".

Fourth, using various sources (multi references), books, journals, and studying various expert opinions. Fifth, the sources used are from different authors (multi authors), insiders and outsiders (Sumarto, personal communication, September 15, 2020). Using various sources (multi references), books, journals, and studying various expert opinions (Ifnaldi, personal communication, September 15 2020). Various previous studies explain, using multi-referenced teaching materials aims to prevent students from being trapped in a literalist and textual understanding. The literal understanding of the text will lead to extreme, rigid, and complex understanding (Zuhri, 2022). The meaning of symbols and closed appreciation of religion gives birth to fundamentalist and radical attitudes (Alam, 2020). This closed attitude gives rise to one-sided truth claims and rejecting and blaming different ones (Said, 2020). One-sided truth claims relying on theological claims by blaming others are immature religious attitudes and show no humility (Amar, 2018). Mature and humble beliefs will never be disturbed by other different beliefs. They will even share openly to find common ground in other aspects to create a harmonious and peaceful life in people's lives (Subaidi, 2020). In order not to be closed in understanding a text, Khaleed Abou el-Fadl offers a hermeneutic approach to understanding the text (Hakim, 2020). This approach emphasizes that the determination of the meaning of the text must go through a negotiation process between the text, the author and the reader.

Using learning resources from multiple authors, not only insiders but also outsiders. The aim is for students to see the complexities of religious studies and develop a critical attitude (Idi Warsah, personal communication, 17 September 2020). This is in line with the thinking of Kim Knott, who offers the idea of the need for an insider-outsider approach in conducting religious studies to give birth to intellectual creativity and develop a critical attitude (Amrulloh et al., 2020; Jannah, 2020). This study shows that Islamic studies from outsiders are not always negative but, on the contrary, can touch the creativity of Muslim intellectual thinking about the religion they adhere to as long as the study is carried out objectively and validly. (AR & Purnamasari, 2020) also explained that the critical attitude of Islam was sometimes born thanks to outsider studies. By thinking critically, Muslims know their various problems and propose alternative solutions (Astutik, 2018). Opening up the horizons of thinking can contribute great scientific ideas, triggering intellectual movements in Islamic civilization so that Islam truly becomes rahmatan lil'alam in the context of realizing social piety (Rahmat & Tanshzil, n.d.).

On the other hand, by studying the study of religious thought with multi-reference and multi-authors, students are expected to: (1) find out the impact of their actions, whether they are right or wrong. (2) using his mind to make moral judgments, which actions are right and which are wrong. (3) understand the background of the birth of thought or policy. (4) understand thought or policy and apply it in various situations. (5) make decisions about the actions to be taken and evaluate their behavior. various previous studies explain,

3.2 Learning strategies to build religious inclusive character aspects of feeling

Lecturers apply several learning strategies to develop an inclusive religious character in the aspect of feeling. First, to invite students to understand that differences are natural, to encourage students to address these differences openly, not to close themselves, to respect each other, and constantly remind them that Islam is a religion of rahmatan lil'alam (Deriwanto, personal communication, September

17, 2020). Second, giving understanding to students that only Allah knows the true meaning of the word of God, the commentators are only trying to understand with the knowledge they have. Therefore, no commentator claims that his interpretation is the most correct and that the interpretation of others is wrong (Yusefri, personal communication, September 19, 2020). Third, invite students to read more and study various arguments, then look for the most valid arguments or those that are practised mainly by friends and *tabi'in* (Edyar, personal communication, September 11, 2020). Fourth, providing understanding to students that differences are not meant to divide, but to give people a choice which charity to do (Lukman Asha, personal communication, September 18, 2020). Fifth, give understanding to students that there are many, not one, paths to the truth, so do not be short-sighted in responding to differences, assuming that only the way is right. In contrast, the other way is wrong (Warsah personal communication, September 21, 2020). Sixth, emphasizing to students that tolerance is not mixing religious teachings. In terms of belief, the principle of *lakum dinikum wa liyadin* applies, but in interacting, they still help each other in goodness (Hayati, personal communication, September 22, 2020). Seventh, *da'wah bil hikmah, al- mau'izhah hasanah, al-mujlah al-hasanah* (Rifanto, personal communication, September 23, 2020).

Several things are done by lecturers in building the inclusive character of students' religion in the aspect of feeling. It is essential to do to develop students' feelings so that they can respond positively to differences. Developing students' feelings cannot be done just like that but requires intensive communication, close relationships, providing particular time to talk from heart to heart, and creating a comfortable atmosphere so students can speak freely (Rahmat, 2019). Developing feelings can also train students to understand and know what is right and feel obligated to do it (Supriadi et al., 2020). Developing a constructive feeling of guilt, namely feeling guilty when doing something that is not by one's conscience and trying to fix it, developing empathy, practising self-control, and practising humility (Nurpratiwi, 2021).

The most important part of developing student feelings is raising awareness of how students respond positively to differences and how differences in religion, interpretation, and school of thought do not make them feel the most correct. In contrast, others are wrong, giving rise to arrogant, extreme, and radical attitudes. The findings above show that to raise awareness in students in the learning process. Lecturers need to use words that evoke empathy. Empathy begins with being aware of the feelings of others (Bullough Jr, 2019). One can develop students' feelings by conducting dialogues and discussions that can touch emotions or feelings related to daily life, such as emotional stories of a group being mistreated because of differences. This is in line with research results showing that helping children focus on other people's feelings will increase empathetic responses to them (Fithriyana, 2019).

In the Qur'an, words that cause empathy are called words that leave an imprint on the self (*qaulan baligan*) and gentle words (*qaulan layyinan*). Words that leave an imprint on themselves (*qaulan baligan*) mean conveying messages well, sufficiently, not long-winded, and easy to understand (Rinwanto et al., 2021). Gentle words (*qaulan layyinan*) mean conveying something in a polite way, showing sympathy, not hurting, not cursing or cornering and instilling hope and optimism (Ainissyifa et al., 2022).

3.3 Learning strategies for inclusive characters in religious aspects doing

The learning strategies used by lecturers in building inclusive religious characters in doing are: First, inviting students to collaborate in the economic and social fields across religions, sects, and different community organizations (Febriyani, personal communication, September 23, 2020). Second, treating students fairly, not discriminating against students, and providing equal opportunities to all active students in every campus activity regardless of differences in religious understanding (Ifnaldi, personal communication, September 25, 2020). Third, show examples of the attitude and actions of the Prophet towards other religions. Fourth, get students used to respecting every difference by not assuming that their opinion is the most correct (Abdul Rahman, personal communication, September

22 2020). Fifth, encourage students to broaden their horizons and increase literacy (Deriwanto, personal communication, September 24, 2020).

The most crucial thing in building the inclusive character of students' religion in the aspect of action is how to give students direct experience to practice various attitudes and actions in a heterogeneous environment, especially in the economic and social fields. In addition, lecturers need to provide encouragement and teach skills to do so. This is intended so that students desire to take action and are accustomed to taking positive actions to address differences (Samad, 2020).

Giving an example by treating students fairly and showing examples of the Prophet's attitude towards people of other religions is a motivation or encouragement for students to practice tolerance for differences. Treating students somewhat make students experience the moral atmosphere directly in a social context. This can help individual moral development in the expected direction (Purwanto et al., 2019). Familiarizing students to behave tolerantly towards differences through direct experience and practice in everyday life is effective in developing good character (Maarif, 2019). Inviting students to be involved in various economic and social cooperation with different groups, whether cross-religious, cross-mazhab, cross-cultural or cross-social organizations, is one way to provide opportunities for students to practice tolerant behaviour towards differences, in addition to being able to provide direct experience in collaborating with different groups.

4. CONCLUSION

Building a religiously inclusive character among students includes three aspects: aspects of knowledge or knowing, aspects or feelings, and aspects of action or doing. Learning strategies that can be used in building inclusive religious characters in the knowledge aspect can be done by applying contextual learning approaches, discussion methods, dialogue, and not using an indoctrination approach, developing students' critical power to analyze heterogeneous ulama's thoughts and use multi references. Building an inclusive religious character in the aspect of feeling, it can be done by encouraging and familiarizing students to be motivated to have an inclusive attitude, be able to respond positively to differences, have an open attitude, do not close themselves off, respect each other and realize that Islam is a religion of rahmatan lil'alamin.

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