

INCLUSIVE ISLAMIC EDUCATION MODEL BASED ON COMMUNITY ORGANIZATIONS: A STUDY ON THE DIAN INTERFIDEI COMMUNITY IN YOGYAKARTA

Mohamad Madum

Institut Agama Islam An-Nawawi Purworejo

mohamadmadum8@gmail.com

ABSTRACT

Inclusive education is an approach that supports the recognition of diversity, especially in the context of religiosity. The inclusive Islamic education model is relevant in responding to the challenges of diversity in Indonesia, especially in a pluralistic society. This study examines the inclusive Islamic education model based on community organizations by studying the DIAN Interfidei Community in Yogyakarta. This research method uses qualitative data collection techniques: in-depth interviews, participatory observation, and document analysis. The study results indicate that the Dian Interfidei Community developed an inclusive education model through programs prioritizing interfaith dialogue, tolerance, and respect for differences. Islamic education based on community organizations such as that carried out by DIAN Interfidei can be a strategic alternative in promoting the values of inclusivity and tolerance in Indonesia. The implementation at the implementation stage has been by the logical framework, namely encouraging dialogue between religion and politics, encouraging interfaith relations to develop in Indonesia (collaboration with interfaith communities, educational institutions and government institutions), Financing the establishment of interfaith schools (SLI), and Building interfaith awareness through social activities.

Keywords: inclusive Islamic education, community organizations, tolerance, diversity, Dian Interfidei.

INTRODUCTION

In Indonesia, a country rich in linguistic, cultural, religious, and ethnic diversity, discussions about the dynamics of pluralism have found their place. Diversity in society is still seen as good and bad. Although some see diversity as a difference, diversity is also seen as a cultural asset. Amid this diversity, religious life in Indonesian culture today causes problems (Paelani Setia and Mohammad Taufiq Rahman, 2022). Recently, there has been a surge in interest in Indonesian religion from within and outside the country. This cannot be separated from the rampant socio-religious disputes in the community. Starting from incidents of hate speech on social media, blasphemy, and demolition of houses of worship to discrediting one congregation with another. Religious attitudes in Indonesia have become increasingly fierce along with the rise of this incident (Ulfatul Husna and Muhammad Thohir, 2020). As a result, based on their respective beliefs, harmony and a sense of unity in one nation become shaky and fragmented. Given that this has an impact on the integrity of the nation and the future of nationalism, this reality cannot be ignored (Imam Subchi et al., 2022).

Ironically, lately, Indonesia has been preoccupied with "domestic" affairs amid increasingly fierce global competition. The debated topics are a distraction and blind spot to the big problems that Indonesia will face in the future. This was revealed from a poll conducted by the Institute for Islamic and Peace Studies (LaKIP) UIN Syarif Hidayatullah, Jakarta. Based on a survey conducted in 2010/2011 on junior and senior high school students in Greater Jakarta, as well as PAI teachers, it was found that 62.4 per cent of religious teachers—including from NU and Muhammadiyah—refused to mention the names of non-Muslim figures (Abdullah Idi and Deni Priansyah, 2023).

As many as 68.6% of religious educators oppose non-Muslims to lead their schools as administrators. As many as 68.6% of religious educators oppose non-Muslims to lead their schools as administrators. Most religious extension workers—73.1%—rejected the existence of non-Muslim houses of worship in their neighbourhoods. In contrast, religious educators forbade their students from celebrating what they considered to be "Western traditions" (85.6%). Similarly, 87% of educators suggest that their students do not study other religions, and 48% of them favour classifying men and women differently. While 61.1 per cent of respondents opposed the emergence of new Islamic sects, 75.4 per cent of respondents asked their students to encourage their non-Muslim professors to convert to Islam. 67.4% of those surveyed said they felt more Muslim than Indonesians (Daimah, 2022). If examined, the social disputes with a religious background above ultimately start from the disconnection of communication between religious interpretations and Indonesia's diverse, pluralistic, and multicultural social realities. Hardline organizations, in particular, suffer from this because they find it difficult to compromise and are unable to tolerate differences in the interpretation of other religions. They are convinced that the religion they follow is the true religion. The fact that Islam is the majority religion in Indonesia reinforces this view.

Despite the disadvantages that impact religion functions as the glue of society, interreligious conflicts do not help any religion. Concerns about the counterproductive or dysfunction of these beliefs prompted several religious leaders to form the DIAN-Interfidei (Inter-Religious Dialogue in Indonesia) institution. Founded in 1992, DIAN Interfidei is essentially a reaction to the global trend that has been present since the 1960s regarding the need for interfaith communication. Theologians see this conversation as the latest approach to finding new or different paths that will break a theological paradigm that has long remained unchanged and leads to religious strife (Th. Sumartana, 2001). This organization was founded with the knowledge that all religions are essentially service-oriented to society to improve the standard of living of humanity and advance the welfare of all people. Because religion has a significant influence on Indonesia's future, it must collaborate to share the same vision and foster an environment that welcomes Indonesia's future amid global democratization (Asta Maskaliūnaitė, 2015).

In today's environment, religious education that emphasizes dialogue is needed. This religious education paradigm seeks to encourage harmony in interaction between religious people. The emergence of various conflicts with religious nuances causes fierce disputes between religions. Multiple indications of national divisions can be seen. In addition to taking many lives, this disaster also damaged hundreds of places of worship, including churches and mosques. This situation is ironically related to the dynamics of religious peace. The study of inclusive religious education must begin with recognizing that religion has three dimensions: doctrine, attitude (understanding), and applying these teachings. However, it does not mean teaching all religious doctrines; it makes room for the existence of others of different religions. Learning religion is obtained from books and requires social encounters to communicate with adherents of other faiths. Given Indonesia's diverse social background, this deserves attention. In addition, it is appropriate for religious people to rely more on knowledge and similarities than differences when discussing the truth with believers of different religions in inclusive religious education. Spiritual leaders must provide knowledge and be examples of inclusivity and tolerance. Leaving this context, the author will examine the community-based inclusive religious education model using the DIAN Interfidei Institute as a case study.

METHODS

Research techniques are procedures or approaches based on assumptions, concerns, fundamental problems, and philosophical and theological points of view. The approach used in this study is qualitative. Research that aims to describe and analyze individual social actions, events, events, attitudes, beliefs, perceptions, and ideas both individually and in groups is known as qualitative research (Nana Saodih Sukmadinata, 2011). This research focuses on the model of inclusive religious education based on social organizations, which, in this case, cannot be separated from the pattern of human social interaction. Therefore, in the study, the sociology method of education was taken.

Those who were used as informants in this study included: (a) DIAN Interfidei Community Administrators; (b) Members of the DIAN Interfidei Yogyakarta Community who are Muslim, Catholic, Buddhist, Hindu & Christian (Protestant); and (c) Active Participants of the DIAN Interfidei Yogyakarta Community. The research subject is used as a primary data source on the subject matter or research object to be researched or analyzed. The following data collection methods were applied to obtain relevant information for this study: Observation, Interview, Documentation, and triangulation analysis. Meanwhile, the data analysis method, according to Miles and Huberman's concept, is Data Collection, Data Reduction, Data Display, and Data Verification (Lexy J. Moleong, 2007).

RESULT AND DISCUSSION

Construction of Community-Based Inclusive Islamic Education in Dian-Interfidei Communities

Indonesia is one of the most pluralistic countries in its society. The majority of the population embraces Islam, but religio-politically and ideologically, Indonesia is not a religious country, with rhetorical language it must be affirmed, that Indonesia is not a religious country, but also not a secular country". In this country, religions are given space to move freely, grow and develop as long as they do not violate the institutions and boundaries of tolerance between religious communities. Each of these diverse religious communities has its own life orientation. This country recognizes the plurality of society, which is expected by the constitution of this country, that is, with that diversity believers of religions can compete in doing and filling development in Indonesia.

Inclusiveness is an openness of attitude in responding to plurality and heterogeneity (diversity) as mentioned above. Diversity of different ethnicities, ethnicities, religions, thoughts, paradigms, schools of belief, economics and politics must be addressed with openness, namely with openness of attitudes and perspectives to appreciate and select heterogeneity with a constructive attitude. With this attitude, civil society can be formed (Mahmud Arif, 2012). Being religious in an inclusive manner does not mean doubting their beliefs but accepting the existence of other religious people/beliefs who must respect their rights in society.

Being inclusive is an attitude of tolerating others, especially those who base their religious views on the attitude of submission and obedience only to their God. This inclusive attitude wants to embrace other religions in a subtle way (Karwadi and Daimah, 2020). All religions have the right of

their religious followers to practice their religion freely; others do not need to be forced to change their religion. As in the teachings of Islam explained in surah Al-Kafirun/109 verse 6, which reads as follows.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۗ

It means: ".... To you is your religion, and to me it is my religion." (Qs. Al- Kafirun/109 : 6)

According to Rev. Prof. Tabita Kartika Christiani, PhD as vice chair of the 1st Board of Trustees, the meaning of an inclusive attitude between religious people means that even though each religion has its teachings and practices, there is room for mutual respect and collaboration in building peace and common prosperity. Prof. Tabita often emphasizes the importance of being open to the differences and beliefs of others, as well as avoiding exclusivity that tends to separate or discriminate (Tabita Kartika Christiani, 2024).

In line with Prof. Tabita, Nofa Safitri also defines inclusive Islamic education as an education that introduces religion from a societal perspective with the primary goal of living together, namely understanding the essence of religion not only as a ritual but also from a social perspective. Inclusive Islamic education is intended to spread religious missions to the people closest to them without feeling better than other religions. Islamic education should naturally be inclusive because Islam teaches respect for believers and other religions. During the leadership of the Prophet in Medina, Muslims displayed religious practices that upheld an open attitude of respect for followers of different religions. This is constitutionally regulated through the Charter of Medina. Various schools of jurisprudence that were born after the prophetic period also prove that Muslims have an inclusive attitude in responding to differences in understanding Islam.

The life of the dialogue space marks the openness and dynamism of inclusive Islamic education. Through dialogue, students are invited to understand the reality of plurality, explore its humanist values, and then develop an open attitude toward understanding the existing plurality (Andik Wahyun Muqoyyidin, 2013). Inclusive education is expected to be able to foster a comprehensive view of society towards others, realizing that it cannot be separated from the reality of ethnic plurality, rationalism, religion, culture and diverse needs. Dialogue in inclusive education emphasizes a common point that places differences not as a threat but as a blessing.

The existence of DIAN Interfidei in carrying out a space for interfaith dialogue based on social justice and tolerance launched by the Director of DIAN Interfidei, Rev. Elga J. Sarapung, has been running for more than 30 years. In the Saresehan Religious Umat activity, Elga emphasized the importance of openness in religion-based education, including Islam. Education instils the values of faith and encourages interfaith dialogue to build mutual understanding, solidarity, and respect for differences. In the context of society, inclusive Islamic education can be a space to understand the values of other religions without losing Islamic identity.

Every religious tradition, including Islam, has universal values such as justice, compassion, and peace (Mohamad Madum, 2021). Community-based education can emphasize these values to create social harmony, especially in multicultural and multireligious communities. Elga often stresses the importance of interfaith collaboration in solving social problems such as poverty, injustice, or environmental damage. Inclusive Islamic education can build bridges for interreligious cooperation

while respecting the principles of Islamic teachings (Elga Sarapung, 2024).

Nurcholish Madjid's view of the relationship between Islam and pluralism is based on the spirit of humanity and the universality of Islam. What is meant by the spirit of humankind here contains the understanding that Islam is a religion of humanity (fitnah), or in other words, the ideals of Islam are in line with the ideals of society in general. The apostleship or mission of the Prophet Muhammad is to bring about grace for the whole universe. So, it is not just to benefit the Islamic community. The theological meaning of Islamic universality can be traced from the words of Islam itself, which means "the attitude of submission to God." In this sense, all true religions must be al-Islam because they teach submission to God. This kind of Islamic interpretation will lead to the concept of the unity of prophecy, the unity of humanity. These two concepts are a continuation of the unity of God (monotheism). All these conceptions of unity make Islam cosmopolitan and a blessing to the whole world (Rahmat-an li'l-alam) and not just to Muslims. This position requires Islam to be a deterrent (al-with) and a witness (martyr) among fellow human beings (Nurcholish Madjid, 2007).

The opponent of inclusiveness is exclusive. Exclusive means alone, separate from others and standing alone. In general, exclusivity is an attitude of glorifying the superiority of trust based on one-sided claims. The claim has wholly understood and practised religion purely and consequentially. These beliefs then become the legitimacy of the behaviour of imposing concepts on people or groups who have different views. This causes exclusivism to trigger misunderstandings, divisions, conflicts, intolerance, and even bloodshed. Education is considered exclusive when it only teaches one point of view and places it as an excuse to look down on the other party. In exclusive Education, the space for dialogue is almost lost. Learning becomes indoctrination; there is no room for dialogue to understand the differences. The emphasis of learning is only on attaining the ability of religious rituals about right and wrong, which are very superficial. The monological learning process ultimately confuses the thinking and superficiality of spiritual teachings. Religion is only partially understood, and in the end, religious ethical values are distorted. Islamic moral values, universal, inclusive and hanif, seem to be reduced to exclusive, particularistic, legalistic-formalistic and ahistorical. Religion in Inclusive Education loses its function as a blessing for the whole of nature.

Inclusive Education seeks to show Islam as a religion full of grace and moderation. Islam was present in Arab society and abolished the triumphalism that had previously taken root through explicit provisions in the muamalah law that required protection for non-Muslims living in the territory of the muslim. The ignorant Arab society has a habit of destroying the losing party in war; this was removed after Islam came along. The losing party of the war is not destroyed but is protected if it declares peace. Muslim troops were even forbidden from the beginning to damage the holy places of other religions, even in wars (Purnomo and Putri Irma Solikhah, 2021).

From some of the presentations above, the author can describe that community-based inclusive Islamic education launched by the DIAN Interfidei community aims to build harmony and dialogue between religious communities by placing Islamic values as a force that promotes togetherness and mutual understanding. DIAN Interfidei, as an institution that focuses on interfaith dialogue, views Islamic education as going beyond the boundaries of exclusivism and dogmatism, oft which is a source of conflict. This inclusive education emphasizes the importance of understanding the social context of society and recognizing diversity as part of God's creation. With a community-

based approach, this education engages different levels of society, including religious leaders, educators, and local communities, to create dialogue and shared learning spaces. In DIAN Interfidei's view, inclusivity in Islamic education is limited to accepting religious diversity and includes respect for cultural, linguistic, and religious differences in a pluralistic society.

In addition, community-based inclusive Islamic education is also understood as an effort to empower the community to respond to the challenges of modern life, such as radicalism and intolerance, which often use religion as a justification. DIAN Interfidei emphasizes that inclusive education must be contextual, embracing the universal values of Islam, such as justice, compassion, and brotherhood, while upholding the principles of democracy and human rights. This approach is realized through training programs, interfaith discussions, and the development of a peace-oriented curriculum. In addition, DIAN Interfidei encourages the active involvement of the younger generation in promoting dialogue and building solidarity across identities. In this way, Islamic education is a means of forming religious individuals and citizens of society who can coexist peacefully in diversity. This view makes Islamic education an instrument of social transformation that is spiritually relevant and strategic to build an inclusive and harmonious society.

Implementation of Community-Based Inclusive Islamic Education Dian Interfidei in Community Life

The tendency of intolerance and narrow fundamentalism in religion and beliefs from time to time encourages DIAN Interfidei to continue to be creative and build collaborative activities in caring for the life of diversity and religion in Indonesia. DIAN Interfidei, at 30, is inseparable from the people behind him who work with all their heart and joy. According to Budhy Munawar-Rachman in the discussion of the Webinar 'Welcoming the 30th Anniversary of Interfidei', the history of the establishment of Interfidei, especially in the problem of intolerance, is more complex in today's social conditions than 30 years ago.

DIAN Interfidei was established in a challenging situation of interfaith relations and became the only interreligious organization that emerged at that time to build an interfaith collaboration that encouraged various religions' relevance to Indonesia's conditions. DIAN Interfidei has started collaborations on interfaith issues at the local level in Yogyakarta, the national level in Indonesia, and the regional level in Asia. An issue that is not familiar to the ears of the Indonesian people. Interestingly, DIAN Interfidei expressly distinguishes the problems raised, namely inter-faith issues, from inter-religion. With a cross-faith perspective, we can understand the spiritual richness and spirituality of faith lived by people of different religions in Indonesia (Budhy Munawar Rachman, 2024).

Community-based inclusive Islamic education is an approach that emphasizes Islamic learning that is inclusive, open, and respects diversity by actively involving the community. DIAN Interfidei, an institution known for its efforts to build interfaith dialogue in Indonesia, has played an essential role in implementing this education. When discussing implementation, at least three stages are discussed: planning, implementation and evaluation. The three stages are closely related to each other. Wening Fikriyati conveys that all series of DIAN Interfidei activities are implementers of inclusive religious education. Winning also emphasized that the series of activities is a process to foster an inclusive attitude for all members of the DIAN Interfidei community.

In the planning stage, DIAN Interfidei creates a logical framework for the community's vision and mission. In the log frame, it is written that the Srikandi Cross Iman community has four main missions, namely (1) Strengthening the bonds of brotherhood between DIAN Interfidei members, (2) Building and increasing the capacity of members and communities for interfaith dialogue and cooperation, (3) Developing and strengthening interfaith members and networks, and (4) Responding to community issues, especially women and children's issues, through alternative activities, Critical Education and Adult Education (Wening Fikriyanti, 2024).

In the implementation stage, DIAN Interfidei focuses on 5 (five) activities that are priorities in the logical frame work..

1. Encouraging dialogue between Religion and Politics

In contrast to the character of da'wah, in the dialogue between religious people, there is a spirit in which a person believes in the truth and salvation offered by his religion but at the same time respects the existence and freedom of other religions (Aksin Wijaya, 2016). The interfaith dialogue in the DIAN Interfidei activity aims to improve the prejudices among interreligious people, providing inclusive multicultural insights and religious understanding to each community member. In addition, it also seeks to overcome the possibility of conflicts to create harmony in the lives of religious people. According to Ahmad Suaedy, DIAN Interfidei became an inter-faith institution that raised dialogue between religion and politics; the politics meant here were national and justice politics. In dialogue, a person of different religions only wants to know the doctrines and practices taught by other religions, so there are no claims of truth or false claims of other religions (Ahmad Suaedy, 2023).

The complex dynamics between religion and politics have become an essential topic in the context of democracy in Indonesia. Since the colonial period until now, religion has been a major factor in politics in Indonesia. Religion plays a significant role in forming the Indonesian state and constitution, reflecting the values of democracy and freedom of religion. This dynamic continues into the modern era; the politics of religious identity are often in the spotlight in political campaigns and policy-making, and the relationship between religion and politics is often a trigger for conflict and social tension, especially in sensitive issues such as religious freedom, the construction of the church; and the determination of laws based on spiritual values. Political intervention in religious affairs is a significant challenge faced in Indonesia's relationship between religion and politics. This phenomenon often triggers conflicts and social tensions that can threaten democratic stability. Discrimination against religious minorities is also still a serious problem that needs to be taken seriously (Deni Irawan, 2019).

Starting from that, DIAN Interfidei took the initiative to encourage dialogue and tolerance between religions and politics. DIAN Interfidei has carried out these activities in various ways, including interfaith meetings, discussion forums, and joint activities between religious communities. Dialogue between religion and politics packaged in discussion activities is essential to balance religion and politics in Indonesia. Interreligious dialogue is also believed to strengthen mutual understanding, reduce group tensions, and build effective communication bridges.

2. DIAN Interfidei encourages interfaith relations to develop in Indonesia

Humanitarian issues continue to be a concern for many circles, including interfaith relationships, which have been problematic in the community. DIAN Interfidei's mission is to form

a peaceful society in which people can synergize with each other. Various humanitarian movements for world peace will continue to run amid the dynamics of society and government to realize a tolerant and synergistic multicultural Indonesia. In the view of Zuly Qodir, a young cadre of Muhammadiyah, shared his experience while being part of DIAN Interfidei about travelling around conflict areas in Indonesia, such as West Kalimantan, Palangkaraya, Ende, and Papua. The interfaith meetings of that time were very exclusive. According to Zuly Qodir, not many people dare to hold such a meeting. At that time, the meeting between religious leaders only became a series of monologues between the government and the community (Zuly Qodir, 2021).

As a follow-up to interfaith dialogue, when each religious community already knows and appreciates each other's differences in beliefs and spiritual beliefs, it is necessary to follow up in a more concrete direction, namely cooperation between religious communities for things that have in common called "Kalimantan sawa." Such collaboration will create harmony and harmony in spiritual life, even though the religious communities whose dialogue partners come from other religions live in harmony and peace with others. The cooperation that DIAN Interfidei has established is not only cross-city but also cross-country, such as Global Ministries in the United States, Religion for Peace (RFP) in New York, Interfaith Creative Youth (MUKTI) in Yogyakarta City, Mosintuwu Institute in Poso City, Central Sulawesi, Indonesia, Advocacy and Education Institute for People's Children (LAPAR) Makassar City, and many more interfaith communities that have collaborated with DIAN Interfidei (DIAN Interfidei, 2024).

As for things that encourage the improvement of interfaith community relations, DIAN Interfidei has established cooperation with other communities, which can be classified as follows.

a. Interfaith Communities

DIAN Interfidei collaborates with interfaith communities to build harmonious relationships between religions through dialogue and collaboration. This cooperation aims to facilitate meetings between individuals or groups with different religious backgrounds to understand, respect, and cooperate on social issues. The activities held included interfaith dialogue, interfaith seminars, and training that emphasized the importance of tolerance and acceptance of diversity. In addition, DIAN Interfidei often liaises with interfaith communities to respond to social challenges such as religious conflicts, radicalism, and discrimination. This program acts as a medium to build a sense of solidarity and strengthen unity amid a diverse society. This cooperation creates a solid network between different religious communities that can be the foundation for future collective action.

b. Educational Institutions

Several factors must be considered to understand and apply religious moderation in Islamic religious education. First, managing Indonesia's multicultural society must be systematically, programmatically, integrated, and continuously. This aims to create an inclusive learning atmosphere and support the development of students in perceiving, evaluating, and moderately practising religion. In this case, using the curriculum at the education unit level, especially the national curriculum in Islamic religious education subjects is one of the strategies for understanding and implementing religious moderation. Second, the selection and use of media in the learning process are important in understanding religious moderation in Islamic religious education. Third, scientific methods also need to be considered in Islamic

religious education. Scientific methods can help in developing a rational and objective understanding of religion so that it can understand religious teachings more deeply and critically (Abdul Wahid, 2024).

In education, DIAN Interfidei plays an active role in establishing partnerships with schools, universities, and training institutions to spread the values of tolerance and diversity. This collaboration includes organizing workshops, seminars, and discussions involving students, students, and educators. The goal is to introduce the value of inclusivity and increase understanding of pluralism in the educational environment (DIAN Interfidei, 2019).

DIAN Interfidei also assists educational institutions in designing a curriculum that integrates multicultural and interfaith perspectives. This aims to create a young generation with broad insights and sensitivity to differences and can contribute to a harmonious society. These programs have a direct impact on the way individuals think and act in academic and social settings.

c. Government Institutions

DIAN Interfidei actively builds strategic cooperation to create policies supporting tolerance and diversity in government institutions. This cooperation often manifests through advocacy, national campaigns, and training programs to strengthen government officials' understanding of interfaith issues. DIAN Interfidei acts as a partner that provides a practical and community-based perspective to the government. One was during the Book Launch and Discussion on Religious Moderation of the Ministry of Religion of the Republic of Indonesia in 2020. The director of DIAN Interfidei was also a speaker at the activity.

This cooperation also involves implementing collaborative programs that target the community, such as socializing the importance of tolerance or handling religion-based conflicts. Through this collaboration, DIAN Interfidei and government agencies strive to create inclusive policies and a peaceful and just social environment by Indonesia's principles of diversity. These programs aim to educate the public and build a dialogue space that allows various parties to understand each other and respect differences. With this approach, cooperation is expected to strengthen social harmony and prevent potential conflicts at the grassroots level.

The more intensive the interaction between religious people based on a positive way of thinking, the more the faith of the people in the religion they adhere to. Elga argues that the experience of interfaith interaction is essential to continue to be built as DIAN Interfidei has undertaken with other institutions, such as interfaith communities, educational institutions and government agencies.

The spirit and commitment to building interfaith interaction are supported by the integrity of the people who want to realize a life together and an increasingly strong appreciation for differences. Elga acknowledged that there are many challenges to strengthen the spirit of gratitude and respect for differences between religions, as carried out by the Institute for Interfaith Dialogue in Indonesia (Institut DIAN/Interfidei) with interfaith leaders in the past.

3. DIAN Interfidei Initiates the Establishment of Interfaith Schools

All religious stakeholders instil an inclusive attitude in associating and collaborating with the community. Likewise, for Islamic teachers, it is essential to emphasize the message to students so that they have the best social interaction with everyone; getting to know each other is

highly recommended by the religion (Azizah Hanum, 2023). In line with the school system, the DIAN/Interfidei Institute has actively promoted interfaith dialogue and diversity. One of the important initiatives is the Interfaith School (SLI), a collaborative program with the Faculty of Theology of Duta Wacana Christian University, the Faculty of Theology of Sanata Dharma University, and the Faculty of Ushuluddin and Islamic Thought of UIN Sunan Kalijaga. This program aims to build understanding and tolerance between religions through an inclusive and participatory educational approach. Through SLI, DIAN/Interfidei seeks to create a space for the younger generation to learn and interact across faiths to reduce social tensions and build harmony in a pluralistic society.

In Masruchah's view, one of DIAN Interfidei's friends who participated in the Interfaith School (SLI) explained how DIAN Interfidei collaborates not only for religious dialogue but also to respond to contemporary issues, one of which is to encourage dialogue on women's issues and reproductive rights. He explained that the spirit of religion and religion transforms humanity from social inequality to justice, from tyranny to benefit. In this context, the role of religions in DIAN Interfidei at that time raised the issue of how religion discussed women's reproductive health.

The Interfaith School (SLI) initiated by DIAN/Interfidei is present as a learning space that encourages the younger generation to understand and appreciate each other's differences. The program is designed with a simple but meaningful approach, such as casual discussions on interfaith issues, sharing life experiences, and visiting houses of worship of various religions. Through this interaction, participants are invited to see diversity not as a threat but as wealth that enriches living together. DIAN/Interfidei hopes that through SLI, a new generation will grow that can establish dialogue, build harmonious relationships, and strengthen solidarity amid the diversity of Indonesian society.

4. DIAN Interfidei Continues to Be Optimistic in Building Mutual Awareness through Social Activities

The DIAN/Interfidei Institute is optimistic about building mutual awareness through various social activities. One of them is the holding of the first webinar series to welcome the 30th anniversary on 27 May 2021, with the theme "Religion and Religion for Peace" and the subtheme "Religion in a Healthy Way, Mutual Respect, Love, and Solidarity for a Peaceful Shared Life among Humans, the Universe and the Creator." In addition, Interfidei actively conducts training and workshops for various target groups, including community-based religious leaders, religious teachers, and young people. These programs encourage interfaith dialogue and cooperation in overcoming socio-humanitarian problems. Through these various initiatives, Interfidei seeks to strengthen understanding, tolerance, and interfaith harmony in society, as well as encourage young people's active participation in social media campaigns.

Elga Sarapung, the director of the DIAN/Interfidei Institute, expressed his optimism about the future of the Interfaith Movement in Indonesia. According to him, during these 30 years, there have been times when Interfidei felt pessimistic. There are significant changes in social life, namely changes in the lifestyle of young people, students, and activists. Facebook and all social media models are emerging today, and changes in social interaction are happening. Changes in the context affect the patterns and lifestyles of young people, students and activists today. Institutions such as DIAN Interfidei were founded by young people, activists, and students.

According to Elga, DIAN Interfidei struggles and does work where messages can enter, be animated, and be carried out by young people. Fifteen years ago, Interfidei was committed not only to building a bridge of peace between religions and intra-religions that have differences in streams, sects, or denominations but also to bridge the dialogue about theological differences and the essence of religions' missions so that a face of religion that is truly rahmatan lil alamin, peaceful, and justice exists.

DIAN Interfidei's collaborative work with the younger generation is mainly carried out through training programs in the regions and the Interfaith School (SLI) program, which has been implemented for 12 (twelve) years. DIAN Interfidei consistently encourages youth to carry out "prejudice moderation" or "prejudice bokar," which helps youth and even religious leaders to be open and build a sustainable dialogue. DIAN Interfidei's involvement in social activities has been carried out well and has received a good response. DIAN Interfidei also upholds human values without looking at differences, such as in the case of Mary Jane Veloso, a drug death row inmate, DIAN Interfidei and other communities, both national and international, also provided emotional support to Mary Jane on humanitarian grounds. In addition, DIAN Interfidei is involved in social activities such as Natural Disaster Social Activities, Houses of Worship Empowerment Activities, and community empowerment.

Through these efforts, DIAN Interfidei not only acts as a driving force but also as a bridge that connects interfaith communities in the face of complex social challenges. The active participation of various elements of society, especially the younger generation, is the primary focus in integrating the values of diversity with actual actions on the ground.

CONCLUSION

Inclusive Islamic education based on community organizations, as implemented by the DIAN Interfidei Yogyakarta community, is a strategic approach to creating harmony between religious communities amid the plurality of the Indonesian nation. This model combines religious teachings with social reality, making religion a medium for dialogue and peace, not a tool of separation that often triggers conflict. DIAN Interfidei, as a pioneering organization of interfaith dialogue in Indonesia, has shown that religious education is not only dogmatic but must also reflect universal human values. By prioritizing the principle of inclusivity, this educational model encourages openness to the diversity of religions, thoughts, and cultures without abandoning the fundamental beliefs of each individual.

The implementation of inclusive Islamic education in this community can be seen through various activities, such as seminars, discussions, and interfaith training. Through these activities, community members learn to recognize and appreciate the existence of other religions without imposing their beliefs. This education is based on moderate Islamic teachings, as reflected in the Charter of Medina. The interfaith dialogue initiated by DIAN Interfidei opens up a healthy and productive communication space where differences are seen as wealth, not threats. This approach also reinforces the values of tolerance, justice, and respect for human rights.

Furthermore, this study underscores that inclusive religious education plays a vital role in preventing radicalism and exclusivism, often sources of conflict. DIAN Interfidei has become a real example of how interfaith education can form a more harmonious, peaceful, and civilized society.

Using strategies that focus on open dialogue, interfaith training, and strengthening interfaith networks, the community provides relevant educational models to be applied in various multicultural contexts in Indonesia. In conclusion, this model has successfully integrated religious values with social reality to answer the challenge of plurality in Indonesia.

BIBLIOGRAPHY

- Arif, Mahmud. "Pendidikan Agama Islam Inklusif-Multikultural." *Jurnal Pendidikan Islam* 1, no. 1 (2012).
- Christiani, Tabita Kartika. "Hasil Wawancara Pdt. Prof. Tabita Kartika Christiani, Ph.D Selaku Wakil Ketua 1 Badan Pengurus DIAN Interfidei." Yogyakarta, 2024.
- Daimah. "Interreligious Education: Development of Religious Moderation in The Education Sector." *Majalah Ilmu Pengetahuan Dan Pemikiran Keagamaan TAJDID* 25, no. 2 (2022).
- Departemen Agama RI. *Al-Quran Terjemahan*. Bandung: CV Darus Sunnah, 2015.
- Fikriyanti, Wening. "Hasil Wawancara Dengan Wening Fikriyanti." Yogyakarta, 2024.
- Husna, Ulfatul, and Muhammad Thohir. "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools." *Nadwa: Jurnal Pendidikan Islam* 14, no. 1 (2020): 199–222. <https://doi.org/10.21580/nw.2020.14.1.5766>.
- Idi, Abdullah, and Deni Priansyah. "The Role of Religious Moderation in Indonesian Multicultural Society: A Sociological Perspective." *Asian Journal of Engineering, Social and Health* 2, no. 4 (2023): 246–58. <https://doi.org/10.46799/ajesh.v2i4.55>.
- Institut Dialog Antar Iman di Indonesia. "Profil Institut Dialog Antar Iman Di Indonesia (Institut DIAN)," 2020.
- Interfidei, DIAN. "Jalinan Jaringan Interfidei," 2024.
- . "Kerjasama Lintas Iman Di Sulawesi," 2019.
- . "Mengjenguk Mary Jane Veloso," 2024.
- . "Muatan Toleransi Dalam Pendidikan Agama Di Sekolah: Pengalaman Enam SMA Di Yogyakarta." Yogyakarta, 2019.
- . "Peluncuran Buku Moderasi Beragama Kementerian Agama RI," 2020.
- Irawan, Deni. "Menciptakan Harmoni Dengan Dialog Antar Umat Agama." *Religi* XV, no. 2 (2019): 123–40.
- Karwadi, and Daimah. "The Women and the Development of Inclusive Religious Education in the Srikandi Lintas Iman Community of Yogyakarta." *Jurnal Pendidikan Islam* 8, no. 1 (2020): 153–70. <https://doi.org/10.14421/jpi.2019.81.153-170>.
- Madjid, Nurcholish. *Islam Universal*. Yogyakarta: Pustaka Pelajar, 2007.
- Madum, Mohamad. "Metode Sorogan Dalam Meningkatkan Kemampuan Menghafal Bacaan Sholat Pada Anak Usia Dini" 3, no. 2 (2021).
- Maskaliūnaitė, Asta. "Exploring the Theories of Radicalization." *International Studies. Interdisciplinary Political and Cultural Journal* 17, no. 1 (2015): 9–26. <https://doi.org/10.1515/ipcj-2015-0002>.
- Masruchah. "Wawancara Dengan Anggota DIAN Interfidei." Yogyakarta, 2024.
- Moleong, Lexy J. *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2007.

- Muqoyyidin, Andik Wahyun. "Membangun Kesadaran Inklusif Multikultural Untuk Deradikalisasi Pendidikan Islam." *Jurnal Pendidikan Islam* 2, no. 1 (2013): 134.
- OK, Azizah Hanum, Mohammad Al-Farabi, and Feri Firmansyah. "Internalization of Multicultural Islamic Education Values In High School Students." *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 3 (2023): 221–28. <https://doi.org/10.31538/munaddhomah.v3i3.265>.
- Purnomo, Purnomo, and Putri Irma Solikhah. "Konsep Dasar Pendidikan Islam Inklusif: Studi Tentang Inklusivitas Islam Sebagai Pijakan Pengembangan Pendidikan Islam Inklusif." *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 2 (2021): 114–27. <https://doi.org/10.18860/jpai.v7i2.13286>.
- Qodir, Zuly. "Laporan Kegiatan Webinar Menyambut 30 Tahun Interfidei." Yogyakarta, 2021.
- Rachman, Budhy Munawar. "Hasil Wawancara Dengan Budhy Munawar-Rachman." Yogyakarta, 2024.
- Sarapung, Elga. "Wawancara Dengan Direktur Interfidei." Yogyakarta, 2024.
- Setia, Paelani, and Mohammad Taufiq Rahman. "Socializing Religious Moderation and Peace in the Indonesian Landscape." *Jurnal Iman Dan Spiritualitas* 2, no. 3 (2022): 333–40. <https://doi.org/10.15575/jis.v2i3.17916>.
- Suaedy, Ahmad. "Laporan Kegiatan Workshop Menyongsong 30 Tahun DIAN Interfidei." Yogyakarta, 2023.
- Subchi, Imam, Zulkifli Zulkifli, Rena Latifa, and Sholikatus Sa'diyah. "Religious Moderation in Indonesian Muslims." *Religions* 13, no. 5 (2022): 1–11. <https://doi.org/10.3390/rel13050451>.
- Sukmadinata, Nana Saodih. *Metode Penelitian Pendidikan*. Bandung: Remaja Rosdakarya, 2011.
- Sumartana, Th. "Sejarah Singkat, Visi Dan Misi Institut DIAN Interfidei." *Newsletter Interfidei. Edisi Khusus 10 Tahun Institut DIAN Interfidei*. 2001.
- Wahid, Abdul. "Moderasi Beragama Dalam Perspektif Pendidikan Agama Islam: Implementasi Dalam Pendidikan Multikultural Di Indonesia." *Scholars* 2, no. 1 (2024): 29–36. <https://doi.org/10.31959/js.v2i1.2367>.
- Wijaya, Aksin. *Visi Pluralis-Humanis Islam Faisal Ismail*. Dialektika, 2016.