

Actualisation of Inclusive Values Through Religious Education in High Schools

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ABSTRACT: *This study aims to analyse the actualisation of inclusive values in religious learning and examine how the values of tasamuh, ta'awun, and justice are applied at SMA Karuna Dipa Palu, which has a diversity of ethnicities, cultures, and religions. The main objective is to assess how these values strengthen inclusive religious education and identify opportunities and challenges in their implementation. This study uses a qualitative field study method with a case study approach, collecting data through interviews, observations, and documentation analysis to understand the application of inclusivism values in religious education at Karuna Dipa High School, with data analysis carried out using the Miles and Huberman techniques which include data condensation, data presentation, and concluding. The formal-textual approach in religious learning actualises the values of inclusivity through the opening, core, and closing stages. In the opening stage, teachers from various religions prepare the class and motivate students. In the core stage, the values of openness, tolerance, mutual assistance, and justice are taught through each religion's teachings. In the closing stage, teachers and students summarise necessary materials and give assignments, thus creating solid social solidarity in the school. Karuna Dipa High School faces challenges in developing inclusivism values, such as limited technological resources, visualisation facilities for materials, and limited learning time. In addition, the lack of sustainable religious programs also hinders students' comprehensive understanding of inclusivism. This research implies that inclusivism values in religious education can strengthen social solidarity and inclusivity in diverse schools but requires increased resources, facilities, and sustainable programs for optimal results.*

Penelitian ini bertujuan untuk menganalisis aktualisasi nilai-nilai inklusif dalam pembelajaran agama dan mengkaji bagaimana nilai-nilai *tasamuh*, *ta'awun*, dan keadilan diterapkan di SMA Karuna Dipa Palu yang memiliki keberagaman suku, budaya, dan agama. Tujuan utamanya adalah mengkaji bagaimana nilai-nilai tersebut memperkuat pendidikan agama yang inklusif dan mengidentifikasi peluang serta tantangan dalam penerapannya.

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Penelitian ini menggunakan metode studi lapangan kualitatif dengan pendekatan studi kasus, pengumpulan data melalui wawancara, observasi, dan analisis dokumentasi untuk memahami penerapan nilai-nilai inklusivisme dalam pendidikan agama di SMA Karuna Dipa, dengan analisis data dilakukan dengan menggunakan teknik Miles dan Huberman yang meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Pendekatan formal-tekstual dalam pembelajaran agama mengaktualisasikan nilai-nilai inklusivitas melalui tahap pembukaan, inti, dan penutup. Pada tahap pembukaan, guru dari berbagai agama mempersiapkan kelas dan memotivasi siswa. Pada tahap inti, nilai-nilai keterbukaan, toleransi, saling membantu, dan keadilan diajarkan melalui ajaran masing-masing agama. Pada tahap penutup, guru dan siswa merangkum materi yang diperlukan dan memberikan tugas, sehingga tercipta solidaritas sosial yang kuat di sekolah. SMA Karuna Dipa menghadapi tantangan dalam mengembangkan nilai-nilai inklusivisme, seperti keterbatasan sumber daya teknologi, fasilitas visualisasi materi, dan keterbatasan waktu belajar. Selain itu, kurangnya program keagamaan yang berkelanjutan juga menghambat pemahaman siswa yang komprehensif tentang inklusivisme. Penelitian ini menyiratkan bahwa nilai-nilai inklusivisme dalam pendidikan agama dapat memperkuat solidaritas sosial dan inklusivitas di sekolah yang beragam tetapi membutuhkan peningkatan sumber daya, fasilitas, dan program yang berkelanjutan untuk hasil yang optimal.

Keywords: *Actualisation, Inclusive Values, Religious Learning, High Schools.*

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I. INTRODUCTION

The role of religious education in Indonesia is very effective in building students' character. Through religious education, students can be formed into inclusive, tolerant, and friendly individuals by the values of religious teachings while avoiding extreme radical or liberal views. Religious education supports inclusivity and tolerance among students (Anwar, 2016; Hajisoteriou et al., 2024). By understanding religious teachings and their values, students learn to appreciate and respect the diversity of religious beliefs (Sadiyah et al., 2024). Therefore, the role of religious education is not only limited to developing religious understanding but also includes forming character and attitudes that reflect the true essence of religious teachings (Purba et al., 2024).

The role of religious education is vital, considering the high level of intolerance and exclusivity in Indonesia in recent years. Indications of intolerance and exclusivity can be seen from the emergence of radicalism, fake news, and violence (Rantelangan et al., 2023; Topidi, 2021; Wahidin et al., 2023). Even at the secondary school level, intolerance and exclusivity appear in the form of bullying that differentiates based on religion, ethnicity, and others (Zulfatmi, 2023). Huda also reinforced this by showing that cases of intolerance in schools occur in various forms, such as prohibitions on interacting or expressing opinions with non-Muslim friends. In addition, the phenomenon of forcing students to follow certain religious traditions in schools, as well

as conflicts between students of different religions and ethnicities in several regions in Indonesia, shows that religious education has not fully succeeded in building acceptance of diversity and mutual respect between individuals, let alone creating solidarity and support between communities (Huda, 2024).

In response to this problem, inclusivism in religious education is necessary to internalise religious values. Inclusivism in religious education emphasises an attitude of acceptance, respect, and inclusion towards everyone, regardless of their differences in religious or cultural background (Desnitskaya, 2022; Husni & Bisri, 2024). This approach aims to create an inclusive and supportive learning environment for all students, including those with different religious beliefs or who do not have a particular religion. Inclusive religious education is rooted in the context of the diversity of society and religious learning itself, which is viewed from various perspectives so that religious learning does not become narrow and exclusive (Rahmat & Yahya, 2022; Roxana Yolanda Castillo-Acobo et al., 2022). This approach influences students' understanding of the importance of being moderate, acting wisely, and not extreme so they can interact and build relationships with different people.

One of the schools that implements inclusivism in religious education learning is SMA Karuna Dipa Palu. This school has teachers and students from various ethnicities, cultures, and religions. Karuna Dipa Foundation, founded by ethnic Chinese with most Buddhists, oversees SMA Karuna Dipa Palu. Based on the author's observations, SMA Karuna Dipa Palu reflects complex diversity and differences, with the founders being ethnic Chinese and Buddhists as a minority group. At the same time, the students are mostly Christian, and most of the teachers are Muslim. Reviewing the inclusive values applied in religious learning is enjoyable in this context. In Islam, inclusivism refers to the value of *tasamuh*, explained in Surah Al-Baqarah verse 2 and Surah Al-Kafirun verse 6, the value of *ta'awun* explained in Surah Al-Maidah verse 2, and the value of justice mentioned in Surah An-Nisa verse 135 and Surah An-Nahl verse 90. These verses play an essential role in shaping inclusive understanding and mutual respect in religious life, especially in the context of religious education (Wardi et al., 2023). This study uses concepts in the Qur'an related to inclusive values to strengthen the implementation of inclusive religious education learning at SMA Karuna Dipa Palu.

Previously, several studies have discussed the practice of inclusivism in religious education learning. First, research by Siswantara et al. (2023) concluded that inclusive values are based on reflection of incarnation and exemplars in the practice of Christian religious education, with a focus on inclusive values in Christian religious education (Siswantara et al., 2023). Second, research by Hayadin et al. (2019) concluded the level of inclusivity of religious education teachers, focusing on religious education teachers' understanding of inclusivism (Hayadin et al., 2019). Third, Mokotso (2022) found that inclusive religious education should be based on interculturality and pluralism, focusing on inclusive religious education in Lesotho through an analysis of colonial discourse (Mokotso, 2022). In contrast to the three studies, the author's research focuses on applying inclusive values according to Qur'anic concepts related to *tasamuh*, *ta'awun*, and justice. This study aims to describe and analyse the application, opportunities, and challenges in inclusive religious education learning at SMA Karuna Dipa from a Qur'anic perspective.

II. METHOD

The researcher used a qualitative field study method with a case study approach focused on applying inclusivist values in religious education at SMA Karuna Dipa. The researcher collected data through interviews, observations, and documentation analysis. Interviews were conducted with the principal and Islamic, Buddhist, Christian, and Hindu religious education teachers to understand how inclusive values are applied in spiritual learning. The researcher also observed the application of inclusive values in daily activities to assess the extent to which the concept was used. In addition, documentation analysis was conducted by reviewing supporting documents such as the school's vision and mission, learning plans, and evaluations.

The researcher tested the validity of the data using data triangulation and method triangulation techniques (Sugiyono, 2018). Data analysis was carried out using Miles and Huberman's qualitative data analysis techniques, which include data condensation, namely summarising and summarising the collected data to make it easier to process. The researcher reported the results of observations during religious education learning in class and interviews with the principal and religious teachers at SMA Karuna Dipa Palu regarding implementing inclusive values in religious education. The researcher continues by presenting the processed data visually or narratively to make it easy for the reader to understand. The data is arranged based on the theme discussed. In the final stage, the researcher analyses the data that has been presented to draw conclusions based on the findings obtained (Miles et al., 2014).

III. RESULT AND DISCUSSION

The Actualisation of Inclusivism Value in Religious Education Learning at Karuna Dipa High School

Karuna Dipa High School teaches religious education through a formal-textual approach to realise inclusive values. This approach emphasises using text as the primary source in delivering lesson materials. Religious education teachers formally deliver religious education materials containing inclusive values in class, involving interaction between educators and students. Inclusive religious education learning is carried out through three stages of activities: opening, core, and closing. The following is the implementation and explanation of each stage of learning.

The opening stage is an essential part of the learning process that aims to create a conducive atmosphere, arouse students' interest, and prepare them for learning. In the opening activity, Islamic, Christian/Catholic, Hindu, and Buddhist religious educators conduct orientation through physical preparation of the classroom and psychological preparation of students to participate in learning, conduct initial exploration, and convey the learning objectives to be achieved according to the material to be discussed. Based on the author's observations, at this stage, Islamic, Christian, Buddhist, and Hindu religious education teachers at Karuna Dipa High School begin learning with prayer, followed by advice and motivation to students. This activity is carried out to form students' attitudes that are more open to others with different backgrounds and emphasise respecting each other's beliefs.

The next stage is the core stage, where the primary material is delivered to students. General material taught at this stage includes the values of openness, tolerance, cooperation, and justice. Inclusive values (openness) teach accepting diversity in

religion, ethnicity, culture, and language (Abdullah et al., 2023; Rhazzali, 2021; Siri et al., 2022). Based on the results of interviews with Islamic religious educators, students are taught inclusive values (openness) through the teachings of the Prophet Muhammad to accept differences, help, and tolerate adherents of other religions. Interviews with Christian and Catholic educators revealed that in Christian and Catholic religious education, inclusive values are based on the commandments of Jesus Christ to do good, love one another, and accept all differences. The same thing is also applied in Buddhist learning, where interviews with Buddhist educators showed that students were taught the teachings of the Dharma Buddha about caring for others regardless of religion or ethnicity and supporting each other to build trust and solidarity. Interviews with Hindu educators revealed that teaching about accepting ethnic and religious differences in interactions was based on the teachings of Tri Hita Karana, which is always emphasised in Hindu religious learning.

Table 1. Implementation of Inclusivism Value in Religious Education Learning

Stages of Learning Implementation	Materials	Implementation of Inclusive Value
Opening Stages	1. Do'a 2. Advice and Motivation	1. Creating a conducive atmosphere: Physical classroom preparation and students' psychological preparation. 2. Arousing student interest: Conducting initial exploration. 3. Teachers prepare students to learn by delivering learning objectives according to the material. 4. Starting learning: Praying together. 5. Providing advice and motivation: Forming an open attitude and mutual respect for differences in beliefs.
Core Stages	1. Inclusive material 2. Tolerance material 3. The material helping 4. Justice material	1. Material Delivered: Teachers teach inclusive values such as openness, tolerance, cooperation, and fairness. 2. Openness: Teaching acceptance of religious, ethnic, cultural, and linguistic diversity. 3. Tolerance: Instilling an attitude of mutual respect and appreciation for differences in religion, tribe, and ethnicity, both through religious teachings and communication practices. 4. Mutual Cooperation: Encouraging mutual assistance to lighten the burden of others according to religious teachings. 5. Justice: Applying the principle of fair, equal, and non-discriminatory treatment, both in assessment and division of tasks.
Closing Stages	Group assignment	Teachers divide group assignments without differentiating between students' backgrounds (tolerance).

Table 2. Actualisation of Inclusive Values in Each Religion in Core Learning Activities

Actualisation Values	Islam	Christian/Catholic	Catholic	Buddhist	Hindu
Tolerance (<i>Tasamuh</i>)	Respecting differences according to the teachings of the Qur'an and Hadith	Respect and love others based on Matthew 22:39	Respect and love others based on Matthew 22:39	Maintaining the balance of human relations with the environment and others for happiness	Teachings about maintaining a balanced relationship between humans, God and nature according to Tri Hita Karana.
Helping (<i>Ta'awun</i>)	Helping in good deeds according to the commands of the Koran	According to Galatians 6:2 and Proverbs 3:27, help one another and do not withhold good.	According to Galatians 6:2 and Proverbs 3:27, help one another and do not withhold good.	Giving the slightest assistance to those in need according to the teachings of the Buddha's Dhamma	According to the teachings of Tri Hita Karana, helping others in difficulty
Justice	Teaching justice according to the verses of the Koran	Justice in God's love as shown in Christ on the cross	Justice in God's love as demonstrated in Christ on the cross	-	Justice is related to the law of karma and the teachings of Tri Hita Karana.
Humanitarian	Accepting differences and helping according to the teachings of the Prophet Muhammad	Loving and accepting differences based on the teachings of Jesus Christ	Loving and accepting differences based on the teachings of Jesus Christ	Caring for others without regard to differences in religion, ethnicity, or race based on Buddhist Dharma	Accepting differences in ethnicity and religion according to the teachings of Tri Hita Karana

Religious educators stated that implementing inclusivist values from religious teachings is realised through polite communication with all Karuna Dipa High School students and educators. In addition, the implementation of inclusive values is manifested in the form of respect for religious holidays held at school. The openness and harmony between educators and students at SMA Karuna Dipa shows associative social solidarity.

Another material presented at the core stage is the value of tolerance. Tolerance involves mutual respect and appreciation of differences in religion, tribe, and ethnicity (Prayitno et al., 2022; Yazdani, 2020). Based on the results of interviews with Islamic religious education teachers, students are taught to respect each other regardless of their background by the instructions of the Qur'an and Hadith. The concept of tolerance or

tasamuh in Islamic religious learning emphasises an understanding of religion that is Rahmat lil 'alamin. A similar thing was conveyed by a Christian religious teacher who stated that in Christian and Catholic religious education, the value of tolerance is taught to students by referring to Matthew 22:39, which is related to tolerance and mutual respect as part of Jesus' command to love one another despite different religions, ethnicities, and cultures, such as loving oneself. In addition, Hindu religious teachers also emphasised the importance of tolerance in core learning by referring to the Tri Hita Karana philosophy, which means maintaining a balanced relationship between humans, God, and the universe. Continuous practice of the Tri Hita Karana teachings brings its practitioners to a dimension of happiness.

The results of interviews with religious educators at Karuna Dipa High School show that one way to implement tolerance values in the school environment is through direct and indirect communication, which does not offend or belittle aspects related to the faith or beliefs of each religion. In addition, researchers also noted that tolerance is practised by respecting the time and process of worship of educators and students from other faiths. Researchers also observed tolerance manifested by recognising other student groups in interpreting religion, ethnicity, and religious symbols and understanding each religion's worship. At SMA Karuna Dipa Palu, the value of tolerance is focused on developing student character.

Another inclusive value conveyed at the core stage is the value of helping. The attitude of mutual assistance reflects assisting others in need to lighten the burden between students (Suciati et al., 2023). At Karuna Dipa High School, material about *ta'awun* or mutual assistance is taught in religious studies. Based on interviews with Islamic religious teachers, students are trained to help each other in goodness and avoid sin and hostility according to the teachings of the Qur'an. In Christian religious education, some verses that are often conveyed are Galatians 6:2 (Help each other in bearing your burdens! In this way, you will fulfil the law of Christ) and Proverbs 3:27 (Do not withhold good from those who deserve it, if you can do so). In Buddhist religious education, educators often teach that the attitude of helping is the basis of doing good, as the Buddha's teachings in the Samyutta Nikaya encourage giving even a little to those in need. In Hindu religious education, educators teach that everyone must possess the attitude of helping, as reflected in the Tri Hita Karana teachings, which include human relationships with the creator, nature, and others. The practice of the value of helping is carried out by trying to help friends who are experiencing difficulties such as sadness.

In addition, the value of justice is also part of the learning material delivered at the core stage. The value of justice is a principle that emphasises fair, equal, and non-discriminatory treatment of all individuals (Sudirman, 2022). Justice is related to efforts to create systems, policies, and practices that ensure everyone has equal access to resources, including in the school environment (Parveen & Riffat-un-Nisa, 2019). An interview with an Islamic religious teacher stated that the value of justice is taught through verses of the Qur'an that discuss justice, which shows that Allah SWT is the source of justice and commands justice to His messengers and all His servants. Understanding the nature of God's justice aims to strengthen faith and draw us closer to Him. In Christian teachings, the value of justice is conveyed through the event of Christ on the cross, which illustrates the meeting between God's love and justice. Likewise, in Hindu teachings, the attitude of justice is associated with the law of karma (Karmapala) and is also included in the teachings of Tri Hita Karana.

The teaching of justice values in religious studies at Karuna Dipa High School is implemented through adjustments to the results of educator assessments if there are any discrepancies. In addition, the division of group assignments is carried out regardless of religious and ethnic differences. The value of justice is also instilled in students by preventing arrogance, appreciating the work and achievements of friends, respecting religious and ethnic differences, and providing assistance as much as possible if a friend or educator is experiencing difficulties. In addition, all students are free to express themselves to achieve optimal achievement at school.

The final stage of the learning process is the closing stage. At this stage, the opportunity is used to summarise the learning, strengthen students' understanding, and close the lesson satisfactorily. At this stage, each religious education teacher at SMA Karuna Dipa and students summarise the material's important points with inclusive values as conclusions that students must master as minimum competencies. Furthermore, the teacher provides follow-up material through assignments (homework and exploration of material in groups) to improve students' mastery of the material studied in class. At this stage, the value of tolerance is instilled through group assignments without distinguishing student backgrounds.

Opportunities and Challenges in Developing Inclusivism in Religious Education Learning at Karuna Dipa High School

The development of inclusivism values at Karuna Dipa High School brings several significant opportunities, which can improve the quality of education and shape students into individuals who are more caring and responsive to diversity. The opportunities for the development of inclusivism in religious education learning at Karuna Dipa High School are supported by the provision of places of worship to perform and celebrate religious ritual activities. In his interview, the principal of SMA Karuna Dipa revealed that the commitment of SMA Karuna Dipa to realising inclusivism starts from the fulfilment of places of worship as the basis of religious practice. The provision of worship facilities is reflected in mosques for Muslim students. Meanwhile, for Buddhist students, there are Vihara facilities in the school environment. However, for other religions (Hindu, Christian and Catholic), there is no particular place because they worship directly at their place of worship on certain days. However, there is a hall that all religions in SMA Karuna Dipa can use to conduct activities such as commemorating religious holidays.

SMA Karuna Dipa faces obstacles in developing inclusivist values in religious education learning. These obstacles include limited resources for utilising modern technology, creating exciting learning materials, and providing varied learning experiences, so the inclusivism material taught by educators is less attractive to students. Based on the author's observations, religious education learning at SMA Karuna Dipa tends to be monotonous and less attractive due to the lack of technology to visualise the material. Statements from religious subject educators in interviews also revealed that one of the inhibiting factors was the presentation of material limited by the lack of facilities such as projectors. This has an impact on the low interest of students in the learning process. Thus, limited resources can hinder the creation of an effective, inclusive environment (Madhesh, 2024).

Another challenge SMA Karuna Dipa faces in building inclusive values in religious education learning is the limited learning time. Based on the results of interviews with religious studies educators, one of the challenges faced in actualising inclusive values

in religious learning at SMA Karuna Dipa is the limited time required to present the material. This limitation impacts students' comprehensive understanding of the material presented. Furthermore, religious studies educators revealed that this time limitation is also not supported by special religious programs that can help students' knowledge related to the inclusiveness of religious education, which is carried out continuously on weekends, such as the Saturday religious program.

Discussion

Integrating inclusion values in students helps diminish prejudice and stereotypes, strengthening social bonds among individuals from varied backgrounds and fostering interdependence. Understanding and appreciating diverse experiences enhance students' emotional and social empathy, encouraging mutual support (Indriyani Ma'rifah & Sibawaihi, 2023; Xue et al., 2024).

The opening stage of learning at Karuna Dipa High School aims to create a conducive atmosphere and arouse students' interest. Here, educators from various religions—Islam, Christian/Catholic, Hindu, and Buddhist—use activities such as prayer, advice, and motivation to prepare students. This approach is essential for developing an open attitude and respecting student differences (Corcoran & Kaneva, 2023).

- a. Openness: This value teaches acceptance of religious, ethnic, cultural, and linguistic diversity. Teaching about openness at SMA Karuna Dipa involves teachings from each religion. For example, in Islam, the teachings of the Prophet Muhammad about accepting differences; in Christianity and Catholicism, the command of Jesus Christ to love one another; in Buddhism, the Dharma teachings about caring without distinguishing backgrounds; and in Hinduism, the Tri Hita Karana teachings about accepting differences (Abdullah et al., 2023; Rhazzali, 2021; Siri et al., 2022).
- b. Tolerance: This value involves the principle of mutual respect for differences. In Islam, the value of tolerance is taught through the teachings of Rahmat lil 'alamin, while in Christianity and Catholicism, this principle refers to Jesus' command to love one another. Hindu and Buddhist education also emphasises the importance of tolerance in the context of the Tri Hita Karana teachings and Buddhist teachings on mutual support (Al Amin et al., 2020; Mustofa & Syarifah, 2021; Prayitno et al., 2022; Yazdani, 2020).
- c. Mutual Assistance: This value reflects an attitude of helping those in need. The concept of ta'awun in Islam and similar principles in Christianity, Buddhism, and Hinduism illustrate the importance of helping each other (Suciati et al., 2023). Verses of the Qur'an and teachings of other religions advise doing good and helping others as part of religious practice (Fauzan et al., 2021; Halomoan et al., 2023; Handayani et al., 2021; Shihab, 2002).
- d. Justice emphasises fair and equal treatment. In Islam, the principle of justice is taught through verses of the Koran, such as Surah an-Nisa verse 135 and Surah an-Nahl verse 90. This concept is also applied in learning by providing fair assessments and avoiding discrimination (Levinson et al., 2022; Parveen & Riffat-un-Nisa, 2019; Rosadi et al., 2021; Sudirman, 2022).

The closing stage aims to summarise the material, strengthen student understanding, and close the lesson satisfactorily. Here, students are given follow-up tasks and group assignments to improve their knowledge of inclusive values. Tolerance values are instilled the same way across all student backgrounds, regardless of religion or ethnicity.

IV. CONCLUSION

The actualisation of inclusive values in religious education learning at SMA Karuna Dipa shows the school's significant commitment to supporting diversity and tolerance among students with different religious backgrounds. With a formal-textual approach involving the opening, core, and closing stages, SMA Karuna Dipa has successfully integrated the values of openness, tolerance, mutual assistance, and justice into the learning process. The opening stage creates a conducive atmosphere, the core stage is acceptance and respect for differences, and the closing stage strengthens students' understanding through group assignments and tasks that spread inclusive values. Despite challenges such as limited resources and time, SMA Karuna Dipa still shows the potential to develop inclusivism through providing worship facilities and appreciation for religious celebrations.

The implications of these findings suggest that other schools can utilise a similar approach in integrating inclusive values into their curriculum to improve students' understanding and acceptance of diversity. In addition, improving facilities and addressing existing challenges can help promote a more harmonious environment and support students' overall character development. Further research is recommended to explore the impact of inclusive values in a broader educational context and the best strategies to overcome the challenges faced.

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