



Original Article

Strategic Management of Intolerance Mitigation Through Inclusive Islamic Education from the Perspective of the Qur'an

Hasan Basri✉

Islamic Education Management, Pamulang University
dosen03165@unpam.ac.id✉

Abstract:

The study discusses the strategic role of intolerance mitigation management through inclusive Islamic education with the perspective of the Qur'an. This study was conducted through library research, namely by critically reading the books of 'ulûmul Qur'ân on intolerance and inclusive education. The results of the study are that inclusive Islamic education from the perspective of the Qur'an is able to overcome or mitigate intolerant behavior, because intolerant behavior that includes attitudes and actions that do not want to accept differences has a significant negative impact on the world of education and the community environment. As a place where diverse ideas, cultures, and values gather, education becomes the foundation for tolerance and deep understanding, with this inclusive Islamic education can make every individual or group able to accept and appreciate every difference, live side by side peacefully and calmly, so that a peaceful and prosperous society, country and nation are formed. In the view of the Qur'an there are several ways in efforts to mitigate intolerance through inclusive Islamic education, including ten methods, namely; 1) recognizing, 2) analytical and synthetic thinking, 3) group and instructional 4), practice and situational, 5) guidance and counseling, 6) questions and answers and discussions, 7) tarhîb and targhîb, 8) stories and examples, 9) repentance and amtsâl, 10) habituation. From these methods, it is formulated with verses of the Qur'an and interpretations as evidence that inclusive Islamic education is in line with Islamic teachings in regulating the order of human life on this earth, especially in the context of education, until the creation of a peaceful life that respects differences between individuals and groups.

Keywords: *Intolerance, Mitigation, Inclusive Islamic Education*



<https://jurnal.usk.ac.id/riwayat>

Introduction

Intolerance is a global phenomenon that can divide society, trigger conflict, and hinder sustainable development. In Indonesia, as a country with religious, ethnic, and cultural diversity, the issue of intolerance is a serious concern. Various incidents of intolerance, both horizontal and vertical, show the urgency to develop effective mitigation strategies. One promising approach is through education, especially Islamic education, considering that the majority of Indonesia's population is Muslim.

Pairing the word mitigation with intolerance in the title above is part of the discussion in understanding the attitudes, actions and possible consequences of the social relations between the local social community and the immigrant community, especially those whose culture, lifestyle and cuisine are not the same, or even completely contradictory. For example, what requires mitigation of intolerance about cuisine and social culture is the Muslim community which is forbidden to eat pork, while non-Muslims eat pork and it is considered a delicious and tasty food for them.

Intolerance mitigation in simple terms is preventing, overcoming and encouraging non-interference between communities of different faiths, food and culture of life. Indeed, the problem of measuring tolerance and intolerance is not easy when measured statistically, although it can be done but there are many possibilities of deviation and inaccuracy. In this case, the variable "social action" is the most relevant to measure tolerance-intolerance. In addition, variables such as; regulations and rules, demographics, rather than being counterproductive if forced to measure tolerance-intolerance.

Intolerance does need to be watched out for, regardless of the label attached to a religion. All things that smell of intolerance must be eradicated because it will cause a crisis of harmony in Indonesian society. With the rise of this intolerance, there are values of intolerance taught by these groups. Groups exposed to this radicalism are less able to accept differences and consider the understanding or teachings adopted by groups outside of them to be wrong. For example, in terms of worship, of course, in carrying out worship, each religion has different ways. However, these intolerant groups do not recognize differences and these groups are also not open to receiving criticism and suggestions from other parties. In the context of Islam, it is taught that differences should be used as wealth as well as beauty so that we can always respect each other. As Allah SWT has created his people into nations and tribes, it is none other than so that each other can get to know and respect each other. With this, humanity, especially Muslims, should be able to recognize differences and more than that, they are also taught that Islam is not preached by force.

The emergence of intolerance among Muslims is often associated with religious beliefs that are actually unjustifiable, there are many factors that can cause someone to act intolerantly. These factors include politics, environment, economy, even education can influence someone to become radical. However, people can act intolerantly because of narrow religious fanaticism, feelings of oppression, colonization, psychosocial insecurity, and injustice at the local and global levels. Islam truly came to spread safety for the whole world and Islam did not come to spread hostility, let alone teach murder. However, the many intolerant actions carried out by a group of Muslims have destroyed the image of Islam as a religion that teaches the path to salvation.

Inclusive Islamic education and knowledge is something great because with

education, humans can open their horizons to see the reality that occurs in society.(Fernandes, 2018). Including diversity or heterogeneity (pluralism). The hope of this education is that there will no longer be a monopoly of truth (truth claim) over a certain group.([Munajah et al., 2021](#)). Intolerance is a response to a situation that is happening, the response appears in the form of evaluation, disobedience, or even conflict. Therefore, a process is needed to build a better person who always thinks positively, instills a sense of love for peace and accepts a situation by thinking broadly and wisely in responding to a problem. One that can be offered in responding to intolerance is through inclusive Islamic education in responding to such a situation. Inclusive Islamic education is intelligence in responding to the problem of meaning, namely the basis for placing attitudes and actions in the context of a greater and more useful meaning, the basis for assessing whether a person's attitude or actions are more meaningful when compared to others.

The interpretation of inclusive Islamic education is actually quite diverse according to the author's point of view in describing the substantial meaning of inclusive Islamic education itself. The diversity of indirect interpretations has become a reflection of the openness of education to all groups, both because of differences in life backgrounds and abnormal physical differences.([Faruq & Noviani, 2016](#)). Many people consider inclusive Islamic education as another version of special education, but if we look closely, the concept underlying inclusive Islamic education is very different from the concept underlying special education. The concept of inclusive Islamic education has many similarities with the concept underlying education for all and the concept of school improvement.

With inclusive Islamic education, it will be easy to share beauty, goodness, truth, and affection in everyday relationships, whether in families, organizations and in the community in general. Inclusive Islamic education can also make people who have it flexible, which is an attitude that must be present in a person where this attitude is an attitude of remaining calm in responding to any event, no matter how critical, and without losing control.([Y. Yunus & Salim, 2019](#)). For that, a process is needed to build inclusive Islamic education in responding to the ideologies that are spreading in society, especially the problem of intolerance, this inclusive Islamic education process can be done by providing guidance, direction, education appropriately in an effort to shape personality, intellectual, emotional and spiritual development. In providing guidance, it is done by teaching the Qur'an, training the implementation of prayer, training fasting, training the implementation of the hajj and utilizing the method of preaching of the Prophet Muhammad SAW, namely the method of exemplary approach, maximizing the use of time, fair attitude, praying for goodness, activating the potential to think and develop mental([Rialda Safitri Agustina et al., 2023a, 2023b](#)). The Qur'an, as the primary source of Islamic teachings, contains many verses that explicitly and implicitly call for tolerance, justice, respect for differences, and prohibition of coercion in religion. Understanding and implementing these Qur'anic values in the curriculum and practice of Islamic education is key to building a tolerant and harmonious society.

Method

This research was conducted through library research, namely by critically reading the books of 'ulûmul Qur'ân on intolerance and inclusive education. In addition, this study uses descriptive and comprehensive analysis methods. This means that the

description or analysis of research in a broad and comprehensive manner is also a study that attempts to tell the problems being investigated by describing the conditions of the subject or object of research based on the facts that appear or as they are. The data in this study were obtained through library research. The data were then collected from the verses of the Qur'an and written materials that have been published in the form of books, journals, magazines, or other sources including from the internet related to the research theme. Information through websites from various parts of the world that are relevant to the theme of mitigating intolerance through inclusive education.

Discussion

1. The Concept of Intolerance and Its Mitigation

Intolerance is defined as the inability or unwillingness to accept views, behaviors, or differences that are not in line with personal beliefs or views. It can take various forms, ranging from discrimination, hate speech, to acts of violence. The roots of intolerance often stem from misunderstanding, negative stereotypes, prejudice, and narrow religious interpretations. [\(Nurmalasari & Mamonto, 2020\)](#).

Mitigating intolerance is a series of systematic efforts to reduce the negative impacts of intolerance or prevent it from developing. Mitigation strategies can include education, interfaith dialogue, law enforcement, community empowerment, and promotion of values of tolerance through various channels. In this context, education plays a fundamental role as an agent of social change. [\(Luky Maulana Firmansyah -, 2013\)](#). Inclusive Islamic education is an educational approach that emphasizes teaching universal, humanistic, and tolerant Islamic values, and respects diversity as divine nature. This involves: 1) Integrating the values of tolerance, justice, equality, and compassion derived from the Qur'an and Sunnah into all subjects. 2) Encouraging open discussion, critical thinking, empathy, and constructive dialogue among students. 3) Teachers as role models (*uswah hasanah*) who demonstrate tolerant, fair, and respectful attitudes towards differences. 4) Creating a learning environment that is safe, comfortable, and accepting of all individuals regardless of religious, ethnic, or social background. [\(S. Yunus, 2020\)](#).

The main goal of inclusive Islamic education is to form Muslim individuals who have a moderate understanding of religion, have noble morals, respect plurality, are able to interact positively with others, and contribute to world peace.

2. The Qur'anic Perspective on Inclusivity and Tolerance

The Qur'an explicitly rejects coercion in religion and advocates freedom of belief. Some key verses that form the basis of inclusive Islamic education include: [\(Arif Budiono, 2001; M Yasir, 2014\)](#):

- a) Surah Al-Baqarah verse 256: "There is no compulsion in religion. Indeed, the right path is clear from the wrong path. Whoever disbelieves in Tagut and believes in Allah, then indeed, he has held on (firmly) to a very strong rope that will not break. Allah is All-Hearing, All-Knowing." This verse explicitly emphasizes the principle of religious freedom.
- b) Surah Al-Hujurat verse 13: "O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant." This verse teaches about diversity as a

divine will and the aim is to get to know each other (ta'aruf), not be hostile to each other.

- c) Surah Al-Kafirun verse 6: "For you is your religion, and for me is my religion." This verse emphasizes the principle of peaceful coexistence between religious communities.
- d) Verses about Justice: Many verses of the Qur'an call for justice, even towards those of different beliefs (for example, Surah An-Nisa verse 135).

These Qur'anic principles serve as the theological foundation for the development of inclusive Islamic education. By understanding and internalizing these values, students will have the spiritual and intellectual provisions to reject all forms of intolerance.

3. Implementation of Inclusive Islamic Education in Mitigating Intolerance

Implementation of inclusive Islamic education as a strategy to mitigate intolerance can be done through several aspects. ([Arif, 2012](#)):

- a) Develop an Islamic education curriculum that explicitly teaches the values of tolerance, religious moderation, and respect for diversity. Materials that tend to be exclusive or radical should be removed or revised.
- b) Providing ongoing training to Islamic religious education teachers so that they are able to teach material inclusively, develop participatory learning methods, and become role models of tolerance.
- c) Compiling textbooks, modules, and teaching materials that are rich in inspiring stories about tolerance in Islamic history, as well as practical examples of how to interact with others in a pluralistic society.
- d) Organizing extracurricular activities that encourage positive interactions between students from various backgrounds, such as interfaith discussion forums, joint social projects, or visits to places of worship of other religions (while still paying attention to ethics and norms).
- e) Involving parents and community leaders in supporting inclusive Islamic education, through seminars, workshops, or communication forums.

The importance of inclusive Islamic education in sharpening the soul and therefore if we start from the source of the main teachings of Islam, we will find approximately 53 sub-discussions in the Al-Quran that discuss moral education which is oriented towards sharpening the soul, tazkiyatun nafs as an implementation of the application as well as an indicator of the results of inclusive Islamic education.

These indicators are the result of the application of inclusive Islam that has been attempted through the education process with various principles in human life, such as honesty, truth, devotion to Allah and relationships with fellow human beings and the surrounding natural environment so as to prevent, overcome or mitigate intolerant behavior. Among the examples of these morals, and including the expected indicators of Muslim morals are loving the poor and being close to them, not looking at people above them, but only looking at people below them, always maintaining ties of kinship, helping people who have done stupid things to them, telling the truth even though it is bitter, and forgiving people who have wronged them.

Then al-Asqâr as quoted by Jalaluddin and Usmain Said stated that there are nine characteristics of peace of mind, as indicators of Muslims from inclusive education,

as follows: a. Always take a path of life based on divine education by carrying out worship in a broad sense. b. Always be guided by Allah's guidance to obtain bashirah and furqân (the ability to distinguish between good and bad). c. Feel the strength to call and do right, and always convey the truth to others. d. Have the determination to adhere to one's religion. e. Have a strong and firm ability in facing falsehood. f. Remain steadfast in the truth in all conditions. g. Have openness and peace of mind and inner satisfaction, so that one is patient in accepting trials. h. Know the purpose of life and make the afterlife a better final goal. i. Return to the truth by repenting from all mistakes that have been made before.

The principle of preserving the soul in Islam, a Muslim must pay attention to his behavior in worship (al-'ibâdah), traditional behavior (al-âddah), destructive behavior (al-muhlikah), and saving behavior (al-munjiyât).⁸⁵ Behavior in worship, for example performing prayers perfectly both in terms of pillars and requirements, doing dhikr and reading wirid after prayers, also by completing the sunnah rawatib prayers. Traditional behavior, for example in the etiquette of eating preceded by reading prayers, eating with the right hand, ethics of socializing and being friendly, ethics of traveling, and others. Destructive behavior, for example avoiding the dangers of lust, the dangers of wealth and stinginess, arrogance and showing off, being proud, boasting, cheating, and others. Saving behavior, for example always being self-aware and introspective, contemplating remembering death, and others. It can be understood that all good behavior and deeds are as a reflection of the peace of the soul which is an indicator of achieving the perfect goal of inclusive Islamic education. Even though someone has become a believer, but does not adorn his soul with Islamic morality, then his morals are not yet perfect, he has not become a perfect insân figure in the sense that he does not have a perfect character. Thus, the basic characteristics of a perfect insân as an indicator of achieving the goal of inclusive Islamic education can be felt from his calm soul and is reflected in his behavior in the form of a perfect insân.

The results of inclusive Islamic education are believed to bring blessings to life. Good morals will certainly bring good life. (Arif, 2012). This is found in many verses, for example in QS al-Nur/24: 61 and QS al-Mu'min/40: 64 in the clause of the verse *اللَّهُ فَتَبَارَكَ* (fatabâarakallâh) here relates to the blessings of life obtained because previously attempted through education, which of course is meant here is inclusive education. The term blessing whose basic word is *berkah*, or in Arabic is *al-barakah* (البكة) (with various derivations in the Qur'an namely *bâraknâ*, *mubâarakah*, *mubâarkan*, *mubâarakun*, *tabâraka*, *barakât*, *barika* and *barakâtuhu* is mentioned 32 times.

The term *barakah*, with its various derivations, means spiritual energy that originates from the Most Holy Substance and flows within humans. Thus, the blessing of life, namely the happiness of living well, has a very urgent meaning for inclusive education. Al-'Ulyâni stated that Allah SWT, whose name is Rabb, as its output is *tarbiyah*, the educational process as a guarantee that blessings belong to and from Allah are aimed at those who are actively involved in *tarbiyah* activities and He is Allah as the One who blesses. Whoever He bestows blessings on is a blessed person, that is why it is said that His Book is blessed, His Messenger is blessed, His House is blessed, and so are all places and times that are especially glorified and blessed. So the night of glory (Lailatul Qadar) is a blessed night and the Al Aqsa Mosque is a blessed place. And there are four or five times Allah mentions in the Qur'an that the land of Syria (Sham) is a blessed land.

Likewise, someone who always carries out matters of achieving inclusive education results with noble morals and good character in his life, will be blessed by Allah. The blessing also contains the essence of pleasure, happiness, addition, growth, goodness, benefits and can be obtained from it. In QS. Al-A'râf / 7: 32. The verse above explains that worldly pleasures can be obtained by anyone who does good. The pleasure referred to here is blessing in the world, moreover in the verse it is also mentioned that it will lead to the afterlife in which a paradise full of pleasure is called the garden of heaven. This is obtained through the blessing of faith while living in the world. Meanwhile, the term blessing which is understood as the activity of the Most Blessing and Most Sublime Being as a form of his work is *barâkah*, sometimes it functions as a verb that is *muta'addi* (transitive) or which has an object by itself. At other times it becomes *muta'addi* (transitive) with other devices that are *jar* devices, while the form of *maful* is *mubârakatun* which means blessed, because it itself makes its condition so that it is directly based on Allah, such as the sentences *Rahmat* and *Izzat* are based, while the form of its action is *Tabâarakah* because it is only the monopoly of Him who is Most Noble and Most Great. Allah is the Most Holy and Most Blessing Being, while His servants and Messengers are only blessed. Furthermore, the word *fatabârika* in the letter QS Al-Mu'min/40: 64 above indicates the peak of very high perfection, namely the perfection of blessings. His greatness and power. That is the meaning of the words of the salaf people "*tabârika ta'ādama*" namely all blessings come from His side. It can also be interpreted that His kindness is abundantly bestowed on His creatures.

The term *tabârika* literally means Most Holy, equivalent to *subhâna* also means Most Holy. The word *subhâna* is often even ordered to be said when seeing something that amazes people, extraordinary or miraculous. Therefore, when listening to the word of Allah being read, it should be known that it is a purification of Allah SWT that the work that He does will not be possible to be done except by Allah alone. Al-Sya'rawi said *subhâna* is the name and all the names of Allah. *Subhâna* indicates a continuous determination, as if Allah is Most Holy before He created the creatures that purify Him.

According to al-Laits in the book *al-Lisân*, he said that the interpretation of the word of Allah in the sentence *Tabârakallâh* (الله تبارك), or Glory be to Allah, is as an effort to glorify and glorify something, meaning he puts optimism in it, of course that is the meaning when reading *subhânallâh*, *tabârakallâh*. In the view of Mutawwali al-Sya'rawi there are two types of blessings. First, worldly material blessings, namely worldly blessings that can be enjoyed by Muslims in general who do good. Second, the blessing of the soul (*al-nafs*) which has a spiritual religious dimension, namely blessings only enjoyed by believers in particular, pious people, and Sufis who practice *tarekat*.

In relation to that, in the midst of society there is often a metaphor that blessings can be known when serving food. In relation to that, in the midst of society there is often a metaphor that blessings can be known when serving food (blessed food) by giving food to only three people but in reality it is enough to be eaten by ten people then at that time it can be said to be none other than because of blessings. Likewise, such blessings can apply to something else. So it can be understood that blessings are everything that turns out to be more than the estimate of reason.

Morals mean a nature and character that is possessed internally (*malakah*) in the human soul. *Malakah* is a characteristic that penetrates and resides in the human spirit and soul so that various actions carried out by humans, the effects and actions are carried out automatically and without having to think according to this characteristic. In

a universal division, morals are divided into two, namely "fadhilat" (various virtues) and "radzilat" (various vices). As for tawakkal, which is one of the moral and moral virtues, it means a servant's reliance on Allah SWT and submission of all matters to Him. True trust in God does not become an intermediary barrier to existing causes. Because Allah SWT Himself said to intercede for causes but still rely on Him. Thus, tawakkal is one of the objects (mishdaq) and is one of the moral virtues.

If a person's tawakkal is perfect, then his morals will also be perfect. With perfect morals, a person will be able to overcome the influence of a bad environment, for example the Messenger of Allah was a person who was famous for his honesty so that he received the title al-amin, and his morals were also good. An example of great morals is deciding to place the Black Stone, whose decision satisfied all the tribes who previously had a dispute over who placed it.

According to Islamic teachings, trust is the final foundation or foundation in an effort or struggle, then surrendering oneself to Allah after carrying out one's efforts. That is why even though tawakkal is defined as surrendering oneself and one's efforts completely to Allah SWT, this does not mean that the person who puts it on must abandon all efforts and endeavors. According to Amin Syukur, it is wrong for people to think of trust as surrendering everything to Allah SWT without accompanying it with maximum effort. Efforts and endeavors must be carried out face to face, while the final decision is left to Allah SWT. People who are trustworthy will not complain and be anxious. He will always be in peace, tranquility and joy. If he receives favors and gifts from Allah SWT, he will be grateful, and if not or if he experiences a disaster, he will be patient. He surrendered all decisions, even himself, to Allah SWT. Surrender is carried out with the main belief that underlies tawakkal, namely complete belief in the power and greatness of Allah SWT. That is why tawakkal is a real proof of monotheism. Therefore, according to the scholars of kalam and fiqh, the wisdom and virtue of tawakkal include making a person full of self-confidence, having courage in facing every problem, having peace and tranquility of soul, being close to Allah SWT and becoming His lover, being cared for, helped, and protected by Allah SWT, being given sufficient sustenance, and always being devoted and obedient to Allah SWT. As previously stated, a person who tawakkal will be able to patiently accept all kinds of differences of opinion, differences of groups, trials and calamities. For a person who tawakkal, he is willing to accept the bitter reality, so that differences of opinion, differences of religion and others do not make him an intolerant person, because the nature of tawakkal makes a person have a sense of compassion, mutual respect and so on.

Conclusion

Management of intolerance mitigation through inclusive Islamic education from the perspective of the Qur'an is a very relevant and urgent strategy. By making the Qur'an the main guideline, Islamic education is able to instill the values of tolerance, justice, and respect for diversity in the younger generation. Comprehensive implementation, from curriculum revision to teacher training and strengthening the learning environment, will produce moderate, broad-minded Muslim individuals who are able to contribute to the creation of a harmonious and peaceful society. Despite the challenges, the opportunities that exist, especially the support of the values of the Qur'an itself, provide optimism for the success of this effort. Inclusive Islamic education from the perspective of the Qur'an is able to overcome or mitigate intolerant behavior,

because intolerant behavior that includes attitudes and actions that do not want to accept differences has a significant negative impact on the world of education and the community environment. As a place where diverse ideas, cultures, and values gather, education becomes the foundation for tolerance and deep understanding, with this inclusive Islamic education can make every individual or group able to accept and appreciate every difference, live side by side peacefully and calmly, so that a peaceful and prosperous society, country and nation are formed. The emergence of intolerance is often associated with religious beliefs that are actually unjustifiable, there are many factors that can cause someone to act intolerantly. These factors include family, environment, economy, even education itself can influence someone to become intolerant. In the view of the Qur'an there are several ways to mitigate intolerance through inclusive Islamic education, including ten methods, namely; 1) recognizing, 2) analytical and synthetic thinking, 3) group and instructional 4), practice and situational, 5) guidance and counseling, 6) questions and answers and discussions, 7) tarhīb and targhīb, 8) stories and examples, 9) repentance and amtsāl, 10) habituation. From these methods it is formulated with verses of the Qur'an and interpretations as evidence that inclusive Islamic education is in line with Islamic teachings in regulating the order of human life on this earth, especially in the context of education, until the creation of a peaceful life that respects differences between individuals and groups.

References

- Arif Budiono. (2001). Religious Moderation in the Perspective of the Qur'an (Study of the Interpretation of Al-Baqarah: 143). *JADID: Journal of Quranic Studies and Islamic Communication*, 01(1), 5–24.
- Arif, M. (2012). INCLUSIVE-MULTICULTURAL ISLAMIC EDUCATION. *Journal of Islamic Education*, I.
- Azis, A., & Kusnafizal, T. (2024). Information and Communication Technology in the Learning Process. *JTP-Jurnal Teknologi Pendidikan*, 26(1), 158-170.
- Fauzan, R., Harsono, K., Meisandy, R. P., Barokah, M., & Muhaimin, M. I. (2024). Optimising Human Resource Management as an Effort to Improve Employee Performance through Digital Attendance. *Riwayat: Educational Journal of History and Humanities*, 7(1), 16-25.
- Faruq, U. Al, & Noviani, D. (2016). Religious Moderation Education as a Countermeasure to Radicalism in Educational Institutions. *Journal of Islamic Education*, 14(01), 78–90.
- Fernandes, R. (2018). SCHOOL ADAPTATION TOWARDS INCLUSIVE EDUCATION POLICY. *Socius Journal: Journal of Sociology Research and Education*, 4(2), 119. <https://doi.org/10.24036/scs.v4i2.16>
- Imran, M. F. (2024). Criminological Examination of Physical and Psychological Violence Committed Against Children in the School Environment. *Riwayat: Educational Journal of History and Humanities*, 7(1), 41-47.
- Luky Maulana Firmansyah -. (2013). Discourse of Intolerance in the 2017 Jakarta Gubernatorial Election in the Indonesian Media (A Critical Discourse Study on Kompas.com, Republika.co.id, and Tempo.co). *Journal of Chemical Information and Modeling*, 53(9), 1689–1699.
- M Yasir. (2014). The Meaning of Tolerance in the Qur'an. *USHULUDDIN JOURNAL*, XXII(2), 170–180.
<http://103.193.19.206/index.php/ushuludin/article/view/734>
- Munajah, R., Marini, A., & Sumantri, MS (2021). Implementation of Inclusive Education Policy in Elementary Schools. *Basicedu Journal*, 5(3), 1183–1190.

- <https://doi.org/10.31004/basicedu.v5i3.886>
- Nurmalasari, A., & Mamonto, MAWW (2020). Exploration of the Values of Sipakatau Sipakainge Sipakalebbi in Preventing Intolerant Attitudes. *Alauddin Law Development Journal (ALDEV)*, 2(3), 284–292.
- Rialda Safitri Agustina, Maulidyna Aliyyu Fajarani, Heri Septian Pratama, Rhyco Alfian Ramadhon, & Aghis Arwa Bekt. (2023a). Mental Revolution: Strengthening Character Education in Building Good Morality and Ethics in Generation Z. *Mandub: Journal of Politics, Social, Law and Humanities*, 2(1), 01–11. <https://doi.org/10.59059/mandub.v2i1.825>
- Rialda Safitri Agustina, Maulidyna Aliyyu Fajarani, Heri Septian Pratama, Rhyco Alfian Ramadhon, & Aghis Arwa Bekt. (2023b). Mental Revolution: Strengthening Character Education in Building Good Morality and Ethics in Generation Z. *Mandub: Journal of Politics, Social, Law and Humanities*, 2(1), 01–11. <https://doi.org/10.59059/mandub.v2i1.825>
- Yunus, S. (2020). BUGIS CULTURAL EDUCATION MODEL IN IMPLEMENTING PLURALISM VALUES. *RESEARCH JOURNAL*, 14(2), 217–248.
- Yunus, Y., & Salim, A. (2019). The Existence of Islamic Moderation in the Islamic Religious Education Curriculum in High Schools. *Al-Tadzkiyyah: Journal of Islamic Education*, 9(2), 181. <https://doi.org/10.24042/atjpi.v9i2.3622>.