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## **Fostering Religious Inclusivism Attitudes in School Through Learning The Quran and Ḥadīth**

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### **Abstract**

Education is a vitally essential social activity with the primary goal of enriching the social situation. Therefore, education that emphasizes building an inclusive and open attitude, particularly in religious matters, is crucial, particularly in the lives of a diverse society. This study aims to demonstrate how teaching selected passages from the Quran and the Ḥadīth in classrooms might help foster an inclusive mentality. This study used a qualitative approach with analytical descriptive research methods. A total of thirteen people participated in this study; eleven students from the Aliyah level and two educators from the MAN 1 Yogyakarta. The data was acquired through a combination of observation and semi-structured interviews. The study results indicated that the formation of inclusive religious attitudes through Quranic teaching and Ḥadīth could be accomplished using an integrative learning methodology based on historical approach, values analysis and case studies geared toward an inclusive model. Thus, students will automatically develop an inclusive and open attitude toward a variety of multicultural thoughts, including in matters of religion. As a result, it will allow them to build social groups of people living in harmony and may provide a way to solve various conflicts and hostility.

**Keywords:** Inclusive, Al-Quran, Ḥadīth, Religion

### **Introduction**

Indonesia is considered one of the largest multicultural countries in the world. This fact can be seen in its broad geographical location, islands, and socio-cultural conditions. Besides, Indonesia is an incredibly religiously diverse nation. Across our multicultural country, we practice many different faiths, with the 2021 Census revealing that 86,93% or approximately 238.09 million people of the Indonesian population (273.87 million) are affiliated with a religion of Islam.

Besides, 7.47% (20.45 million) are Christian, 3.08% (8.43 million) are Catholic, 1.71% (4.67 million) are Hindu, 0.74% (2.03 million) are Buddhist, 0.03% (73.63 thousand) are Confucian and others 0.05% (126.51 thousand) (Kusnandar, 2022).

A diverse variety of religions can have positive and negative effects on society. Nonetheless, if that diversity, in this case, religion, can be managed effectively, it will result in religious concord across communities. Nonetheless, if the contrary occurs, that diversity can lead to various negative impacts such as conflicts, hatred, and national divisions owing to ineffective diversity management (Hyangsewu and Lestari, 2022). Exclusivism in religion can be one of the main reasons triggering those negative impacts on society. Recent years have seen an increase in the number of narratives that tend to address disparities in religious views and discourses in a manner that is quite exclusive, particularly on social media (Hyangsewu and Lestari, 2022).

Those narratives are typically accompanied by intolerance toward the religious behavior of others, both within the same religion and between different religions. This intolerance can range from infidel-infidel narratives to acts of terrorism committed against beliefs that are different from one's own. Thereby, it is reasonable to argue that the exclusivism in religion could be considered a disease that corrupts the bodies of believers. Exclusivism in religion may result in at least two things. Firstly, it may be an efficient tool to assert group identity. Secondly, it may result in a weapon that is used to blame and attack those who are not a part of their group. Religious peace will not be if this occurs, especially if political factors are involved (Dan Sri Suharti, 2016).

Besides, a plural society is undoubtedly conflict-prone, particularly if the attitude of religious exclusivity is preferred over the attitude of inclusiveness. Today, the Muslim community in Indonesia is likewise afflicted by the effects of this exclusive attitude because the emergence of Islamic consciousness is often not accompanied by a critical consciousness of religion (Abu Bakar, 2016). Obviously, this should not be overlooked because the proliferation of an exclusive approach toward religion will result in significant consequences. Perhaps that situation would lead to instability and threaten religious concord, as we have seen in Middle Eastern nations such as Iraq, Libya, Etc (Ronaldo, 2022).

That is why in order to keep peace, unity, and harmony between the many religious communities in Indonesia, it is vital to cultivate an inclusive mindset, especially regarding religion-related problems. Furthermore, encouraging inclusivism in religious matters toward society could create a cohesive society where people of all faiths would engage harmoniously (Arimbawa and Maheswari, 2021). That is in line with what has been said in the third principle of Pancasila, “the unity of Indonesia,” indicating that the people of Indonesia are required to work together and unify under a common purpose. Inclusivism in religion can be put into practice through the education approach.

## Literature Review

There have been several previous studies examined regarding inclusivism in religious matters. For instance, research by Minten Ayu Larassati under the title “*Pendekatan Inklusif*

*Dalam Pendidikan Agama Islam*”, concluded that an inclusive approach in Islamic education plays an essential part in avoiding claims of truth and salvation, which may be accomplished via a descriptive and normative approach (Larassati, 2020). The research entitled “*Penanaman Sikap Inklusif Keberagamaan Hindu,*” written by Ni Made Sri Windati and I Ketut Sudarsana, summarized that achieving religious concord is vital to building an inclusive religious perspective. The planting can be accomplished by transforming religious knowledge and the ideals of religious teachings in social life (Sri Windati and Sudarsana, 2020).

Then, research conducted by Yance Z. Rumahuru, entitled “*Mengembangkan Pendidikan Agama Inklusif Sebagai Solusi Pengelolaan Keragaman di Indonesia*”. According to the findings of this research, inclusive religious education has the potential to serve as both an effective model and a solution for fostering acceptance attitudes toward other groups that are not a part of the group itself and for managing the complex diversity that exists in Indonesia (Rumahuru, 2019). Another study entitled “*Pendidikan Agama Inklusif Sebagai Fondasi Moderasi Beragama: Strategi Merawat Keberagaman di Indonesia,*” written by Rumahuru. This research discovered that the paradigm of inclusive religious education could alter the perspective and mindset of exclusive religion because it encourages mutual trust and respect for the equality of people in order to avoid conflict and disunity (Rumahuru and Talupun, 2021).

Then, a research carried out by Suhendri, entitled “*The Challenges of Inclusive Education in Indonesia*”, this study aimed to investigate the challenges of inclusive education in Indonesia. This study concluded that there is still lack of support system from the government to provide an equal opportunity for children with special needs (Suhendri, 2020). Another study entitled “*Legal Culture Perspective in Implementation of Inclusive Education in Indonesia*”, written by Faridah Jalil, concluded that The government of Indonesia is committed to safeguarding human rights, particularly the right of children with disabilities to get an education. It is necessary to investigate the right to inclusive education not only in terms of social implementation, but also in terms of the legal system, in order to give effect to this right (Notoprayitno and Jalil, 2019).

Thus, this study differs compared to the previous studies since this study will look at how learning the Quran and Ḥadīth could further assist schools in strengthening religious attitudes that are open to everyone. Also, this research is part of a thesis that has not been published in any journals with developed line of discussion has emerged in this study.

### **Research Method**

The full qualitative method was used in this research, and supporting documents data relevant to this research topic. Two research instruments, library research and the interview method were employed. The interview was done in Madrasah Aliyah Negeri 1 Yogyakarta, located in Simanjuntak No.60, Yogyakarta, Special Region of Yogyakarta. Interviews with a semi-structured format and participant observation were used to acquire the data for this study. The research aims to examine how teaching the Quran and Ḥadīth could promote inclusive religious attitudes.

In order to give more exposure to the participants in responding to the questions posed, the interviews were conducted in Bahasa Indonesia, and the descriptive analysis was then performed on all of the data gathered from the findings. The interview was conducted from 10 January to 26 January, 2021 and took place at MAN 1 Yogyakarta with a total of thirteen respondents (eleven students and two teachers); below are the details;

**Table 1: Summary of the Names of the Interviewees**

No.	Name	Male/Female	Status
1	Dzulhaq Nurhadi	Male	Teacher
2	Hilman Abdullah	Male	Teacher
3	Wildan Dzaky Ramadhan	Male	Student
4	Naila Ilma Kauna	Female	Student
5	Musyaffa Akbar	Male	Student
6	Faiz Gymnastiar	Male	Student
7	Abdullah	Male	Student
8	Azra Syifaul Wafa	Female	Student
9	Muhammad Hafidz Al Ghozy	Male	Student
10	Illona Azzahra	Female	Student
11	Nadhira Hayyin	Female	Student
12	Hana Kamila	Female	Student
13	Dzahwan Myvi	Male	Student

**Source:** Summarized by the author

## Result and Discussion

This research has found that fostering inclusivism in religion towards students through learning al-Quran and Ḥadīth could be achieved using integrative learning methods based on three strategies; historical approach, values analysis and case studies.

### Religious Inclusivity Through a Historical Approach

Bila sejarah dijadikan sebagai sesuatu pendekatan untuk mempelajari fahaman keagamaan, maka sudut pandangnya akan dapat membidik aneka-ragam peristiwa masa lampau. Sebab Pendekatan historis merupakan penelaahan serta sumber-sumber lain yang berisi informasi mengenai masa lampau dan dilaksanakan secara sistematis (Afroni, 2019). Maka dapat dikatakan bahwa pendekatan historis dalam kajian agama adalah usaha sadar dan sistematis untuk mengetahui dan memahami serta membahas secara mendalam tentang seluk-beluk atau hal-hal yang berhubungan dengan agama, baik berhubungan dengan ajaran, sejarah maupun praktik-praktik pelaksanaannya secara nyata dalam kehidupan sehari-hari, sepanjang sejarahnya. Melalui pendekatan sejarah iniseorang diajak untuk memasuki keadaan yang sebenarnya berkenaan dengan penerapan suatu peristiwa (Haryanto, 2017).

Hence, it is vitally necessary for students, particularly in MAN 1 in Yogyakarta, to possess a strong understanding of the historical context of the Quranic verses (*asbab al-nuzul*) and the Ḥadīth (*asbab al-wurud*). This is due to the fact that a number of the Quranic verses and Ḥadīths appear to be subjects of debate, such as discussions involving war, *jihad*, and other related topics. Understanding these sensitive verses would be problematic if interpreted from a single perspective

without historical context for the Quran and Ḥadīth (Ahmad, 2018). Therefore, Hilman Abdullah and Dzulhaq Nurhadi, a teacher of the al-Quran and Ḥadīth, argued that understanding Quranic texts and Ḥadīth in school must incorporate the proper interpretation to comprehend Quranic passages and Ḥadīths that seem sensitive and debatable.

For this reason, understanding of *asbāb al-nuzūl* and *asbāb al-wurūd* could play an important key to teach the students a better understanding of some specific Quranic verses and Ḥadīth. The term *asbāb al-nuzūl* (اسباب النزول) and *asbāb al-wurūd* (اسباب الورد) are derived from Arabic, composed of the words *asbāb*, *nuzūl*, and *wurūd*. *Asbāb* is the plural of the Arabic word *sabab*, meaning reasons, causes, occasion, or *illat*, whereas *nuzūl* is the verbal noun of the verb root *nzī* (ن ز ل), meaning to descend, to send down, and to reveal. Thus, *asbāb al-nuzūl* can be defined as events that took place during the time of the Prophet Muhammad (PBUH) or the form of the questions that were asked of him, then Allah sent down a revelation to his Prophet (PBUH), containing an explanation for those events (Bakhtiar, 2018). *Asbāb al-wurūd* is defined as a knowledge which discussed the reasons of the Ḥadīth narration, or in other words all matters that precipitated the Prophet PBUH narrating Ḥadīth, such as in response to a question or inquiry, telling a story, and occurrences (Ramle and Huda, 2022).

Knowing of *asbāb al-nuzūl* and *asbāb al-wurūd* would be the best approach to explaining the substance of the Quran and Ḥadīth (Putri, 2020), as it reveals the hidden message of the Quranic verses or ḥadīth that simply cannot be understood without understanding the cause of *nuzūl* and *wurūd* (Ahmad, 2018). As the result, understanding the historical context of the Quran and Ḥadīth might enhance students' comprehension of a passage or ḥadīth, as stated by some students, an instance, Wildan Dzaky Ramadhan and Naila Ilma Kauna “for me, to be able to understand a verse or ḥadīth is quite difficult if it is only taught textually, but for example, while being taught with history, why is that verse or ḥadīth descended, it will be easier to understand, right and class lessons become more interesting, and it is not boring.”

From that statement, we observed that the historical approach can assist students' understanding in seeking information about texts that appear to be sensitive based on historical facts given by a teacher. As a consequence of this, students can bring themselves to historical subjectivity that is acknowledged and validated, resulting in students could have an inclusivism attitude in regard to religious issues. Hence, understanding religious topics that historical events can validate has ramifications for the capacity of students to perform analysis, which in turn has a positive effect on the attitude of students. Inevitably, this approach will play a key role in assisting students to develop more inclusive religious attitudes. The use of inclusive values that are designed to foster multicultural values in the school culture, particularly at MAN 1 Yogyakarta, is vital since students could become individuals who embrace diversity if they are habituated to behaving openly.

Education, therefore, is not just about transferring knowledge but also attitudes, manners, respect, and personalities. In order to obtain an education that is capable of applying multicultural

principles in religious diversity, it is necessary to apply a learning method that encourages multicultural awareness when examining the meaning of a particular verse, either from the Quran and Ḥadīth. Understanding the right meaning of the Quranic verses and Ḥadīth would assist a student in dealing with a variety of cultures and perspectives from outside the school. Also provides students with a manner for doing acts of kindness as well as what steps they need to take to prevent conflicts, ensuring that in the end, they may lead to the establishment of a school culture that promotes an inclusive personality among students about cultural and religious diversity (Afifuddin, 2019). Thus, students will have the opportunity to become competent individuals with decent attitudes and decent minds that honor the rights of others.

### **Religious Inclusivity Through Values Analysis**

According to Hilman and Dzulhaq (2021) opinion, a teacher must demonstrate an unwavering commitment to the brotherhood ideal to his student. Thus, students might develop values and attitudes that promote brotherhood in their surroundings. A teacher might encourage students to study specific texts from the Koran and ḥadīth that embody inclusive principles if the students were learning the Quran and ḥadīth as part of the curriculum. Students can practice a variety of approaches to analyze inclusive values as described below:

#### 1) Ethical theological values

Two elements may be found in the scriptures of the Quran and the ḥadīth that make up the primary aspects of Islam. To begin, there is a theological aspect that demands a teacher's interpretation of the specific texts derived from the Quran and ḥadīth. This interpretation is then discursively transmitted to the students. Thus, students with a limited understanding of theology do not find religious values ambiguous and misleading. The second aspect to consider is ethics; when it comes to establishing a proper balance among a broad range of human interactions, ethics plays a crucial role in ensuring that the forming values and norms consistently prioritize harmony and solidarity, eliminating division and religious conflicts the greatest extent possible.

In explaining some specific texts, e.g., "jihad/war" derived from the Quran or ḥadīth, Dzulhaq Nurhadi and Hilman Abdullah used a hermeneutic approach to clarify the text and make it less ambiguous. Hermeneutics is the basis of all scriptural interpretations and, in the context of Islam, often includes vital tools, such as tafsir to aid in analyses of the Quran and ḥadīth. Educating the student on the specific values found in the Quran and Ḥadīth in a manner that is both reasonable and does not exclude an ethical approach, as well as one that is suited to the student's level of comprehension, is essential. By doing that, it will be simpler for students to comprehend the underlying purpose of their education as a direct result of establishing the value of ethical theology. Besides, studying the Quran and Ḥadīth at MAN 1 Yogyakarta not only indoctrinate a student to become what the teacher wants and turn them into a group of persons with the same understanding. Instead, it shapes the students' personalities to become more tolerant and insightful as they mature.

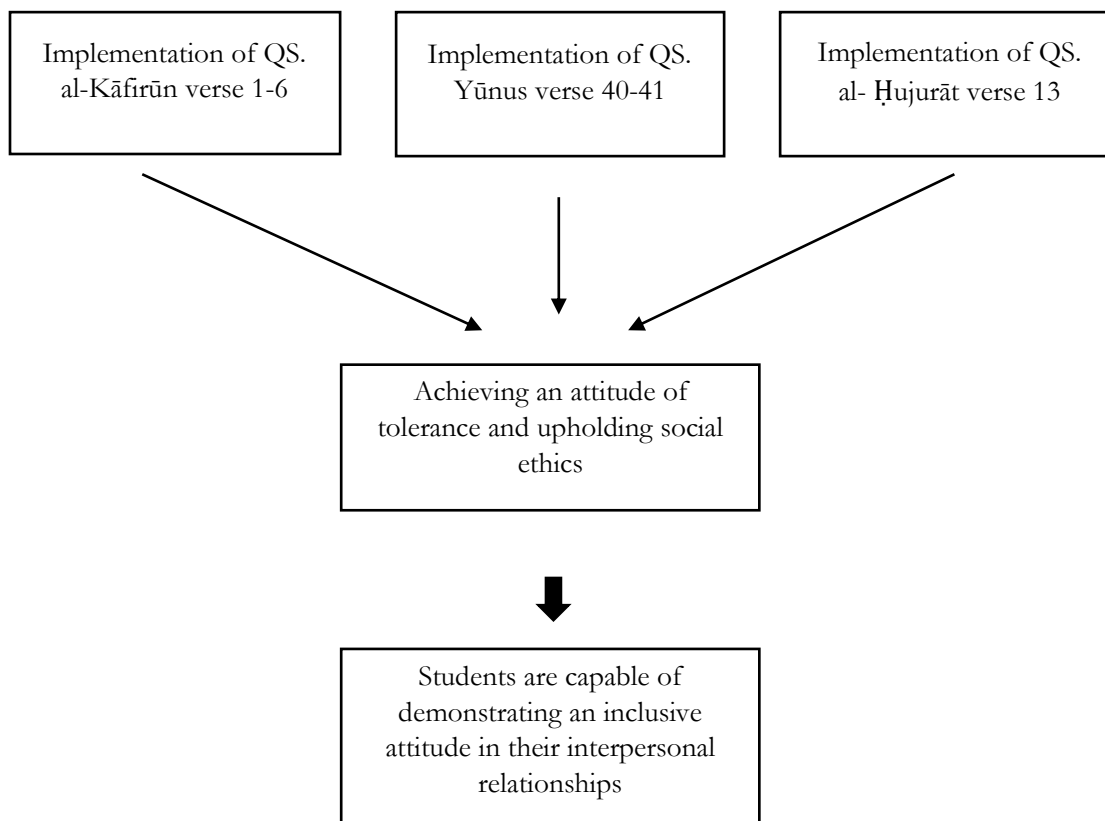
#### 2) Instrumental values

Students given some certain texts derived from the Quran and ḥadīth in order to analyze inclusion values. By doing this, it brings students the ability to interpret free expression in a way that allows them to embrace other beliefs operationally, despite the fact that these beliefs are in opposition to the beliefs that students hold. Some examples of inclusive values can be demonstrated in QS. al-Kāfirūn, Yūnus, and al-Ḥujurāt.

“Say, ‘O faithless ones! I do not worship what you worship, nor do you worship what I worship; nor will I worship what you have worshiped nor will you worship what I worship, To you your religion, and to me my religion.’” (QS. al- Kāfirūn: 1-6)

“Some of them believe in it, and some of them do not believe in it, and your Lord best knows the agents of corruption. If they deny you, say, ‘My deeds belong to me and your deeds belong to you: you are absolved of what I do and I am absolved of what you do.’” (QS. Yūnus: 40-41)

“O mankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you. Indeed Allah is all-knowing, all-aware.” (QS. al- Ḥujurāt: 13)



The three verses above contain inclusive values to have an attitude of acceptance of coexistence towards people of other religions in everyday life. Living side by side with other people has become common in society because an individual cannot be separated from interacting with others. Self-acceptance is one of the main things so that each individual can accept the differences around him. One of the most common differences in society is religion and belief. If a person does not have self-acceptance with the religion or beliefs of those around him, it will cause various conflicts.

Therefore, Nadhira Hayyin (2021) argues that inculcating an attitude of self-acceptance towards differences is very important to teach students from an early age, neither in the family nor the school environment. For a teacher, learning the Koran and Ḥadīth must be delivered continuously to his students, aiming to familiarize students with plural values formed by an inclusive attitude. Some statements derived from texts both in the Quran and from ḥadīth can become difficult to interpret that need to be solved concretely to ease the students' understanding. Consequently, learning the Quran and ḥadīth can form an inclusive culture in the school environment.

### **Religious Inclusivity Through Case Studies**

The case study method is applied to increase students' inclusive attitudes toward emerging religious issues in the community. A *case study* is a strategy that uses inclusive and all-encompassing practices to learn about, comprehend, explore, and research the activities and occurrences associated with an object (Prihatsanti, Suryanto and Hendriani, 2018). This case study has the following characteristics: (1) a focus on one or more cases studied in real-world contexts; (2) an explanation of the causal relationship; (3) theory developed during the research design phase; (4) reliance on multiple sources of evidence; and (5) generalization of the theory (Nur'aini, 2020).

Through the use of a method known as case study learning, students will be instructed to focus closely on events that occur in real life in order to utilize them as a basis for gaining a complete understanding of various texts in the Quran and Ḥadīth. According to the findings that Hilman Abdullah and Dzulhaq Nurhadi provided (2021), employing the case study technique helps teachers and students develop a learning information exchange based on factual and actual cases related to Islamic law during the learning process in a classroom. This method eventually would assist the students in behaving with groups of diverse beliefs. In addition, teaching students the Quran and ḥadīth through the use of case studies could be accomplished using either of the following two learning patterns:

#### 1) Theme, topic and case selection in the classroom

Many instances take place in the community that can be utilized as learning tools in order to cultivate an inclusive mentality within the context of the educational setting, particularly at MAN 1 Yogyakarta. Some of these involve wars in the name of a particular ethnicity or religion, acts of terrorism, cases of conflict among various groups, and perhaps even concern with



discrimination, which is currently the issue of public discourse. The analysis process of a case involving themes of radicalism, intolerance, and violent acts which it occurs in society is a moment that demands critical thinking on the part of the investigator. Therefore, the selection of genuine and factual situations can be an attraction for students who, at their age, are in the stage of forming critical reasoning that has to be fostered, so it is projected that it will produce student enthusiasm for usage as the discussion material. When the appropriate cases are presented, followed by a discussion of those selections at the beginning of the lesson, it creates a beneficial encouragement that fosters productive learning dynamics among the students (Hilman Abdullah and Abdullah, personal communication, January 24, 2021).

## 2) Data collecting and analysis

In the second stage of case-study-based learning, students must gather data sources supporting the case's validity. In most cases, a teacher will permit their students during class discussion to explore relevant data neither from library nor internet sources and then assess the variables that contribute to the emergence of conflicts such as radicalism, violence, and intolerance in society. By doing so, students could attempt to draw an accurate solution to tackle those issues (Hilman Abdullah, personal communication, January 24, 2021). The critical thinking that emerges in students would become a pivotal role in exploring the analytical boundaries of ḥadīth in the context of the Quran.

Contextual learning has benefits for logic and reasoning, which enable students to connect actual societal problems that are influenced by exclusive understanding with a response that would be inclusively adopted (Azra Syifa'ul Wafa, personal communication, 26 January 2021). According to Arimbawa and Maheswari (2021), the case study is one of several truth-seeking methodologies, yet, the resulting provisional truth cannot be excluded from drawbacks. Despite its drawbacks, case studies are viewed as an effective research method for discovering hidden aspects of social and cultural phenomena, which may then be revealed to the public and become common information.

## **Conclusion**

Educating students on how to implement inclusive attitudes in regard to religious issues is something that should take place in the teaching process. Doing so could habituate students to live in peace and harmony alongside one another, although they hold diverse religious beliefs. Therefore, learning al-Quran and ḥadīth could assist the student in implementing the principles of unity in diversity. However, it is necessary to have a learning system that fosters multicultural awareness when studying the texts of the Quran and ḥadīth, helping students to understand the Quran and ḥadīth in text and context properly. Based on the findings, MAN 1 Yogyakarta fosters inclusive attitudes towards the students through learning al-Quran and Ḥadīth using integrative learning methods based on three strategies; historical approach, values analysis and case studies.

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