

Transformation of inclusive education for generation z: a study of the reality of education based on wasathiyah values in Indonesia

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Abstract. This research discusses the development of inclusive education in Indonesia for Generation Z, focusing on the context of KH. Abdurrahman Wahid's thoughts, who promoted inclusive Islamic education characterized by humanism and pluralistic thinking without discrimination against diversity and plurality. The purpose of this research is to explore the values of wasathiyah manifested in the context of inclusive religious education for Generation Z. This research employs a qualitative method with a phenomenological approach, gathering in-depth data through interviews, observations, or literature studies related to several educational institutions in Indonesia, including public schools, madrasahs, and pesantrens, that have integrated wasathiyah values into the inclusive education process. The implications of this research have a positive impact on the character development of Generation Z, particularly in enhancing inclusivity, strengthening interfaith tolerance, and raising awareness of the importance of maintaining unity amidst differences. However, this research also found significant challenges, such as disparities in the implementation of wasathiyah in various regions, differences in the quality of educational resources, and the influence of extremist ideologies that still attempt to infiltrate the education sector. Therefore, more inclusive education policies based on wasathiyah values are needed to ensure that Generation Z can grow into moderate, open-minded individuals who are ready to face global challenges with a more peaceful and balanced perspective.

Keywords: Generation Z, inclusive education, educational transformation, wasathiyah

INTRODUCTION

The problems faced by the Indonesian nation today are becoming increasingly complex compared to previous eras. Almost every aspect of life faces challenges, including religion, education, politics, law, social issues, culture, economy, and other fields. Thus, the scholars and leaders in Indonesia have a great responsibility in spreading moderate Islamic teachings in this country (Adi Fadli, 2012).

Islamic moderation (wasathiyah) has recently been emphasized as the mainstream current of Islam in Indonesia. This idea of mainstreaming, besides being a solution to address various religious and global civilization problems, is also the right time for the moderate generation to take more aggressive steps. If radical, extremist, and puritan groups speak loudly accompanied by acts of violence, then moderate Muslims must speak even louder accompanied by peaceful actions.

The word wasath originally meant everything good according to its object. Wise people say: "The best of all things is that which is in the middle." In other words, the good lies in the position between two extremes. "Courage" is the mean between recklessness and cowardice; "Generosity" is the mean between extravagance and stinginess; "Chastity" is the mean between indulgence driven by overwhelming desires and impotence (Al-Salabi, 2021).

In terms of Education, Islamic religious education, in this case, is also a fundamental element that is not free from issues. Like the degradation of religious values that gives rise to extremism in religion, which is very concerning, especially the violence among followers of Islam.

Islam is not a religion that promotes violence; rather, it is a faith that benefits everyone on the planet. Islam is seen as a religion of the middle road. In Islam, moderation entails avoiding extreme positions on the left or right. Verse 143 of Surah Al-Baqarah of the Qur'an explains the foundation of this moderate mindset:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

Meaning: Likewise, We have made you (the Muslim community) a middle nation so that you may be witnesses over (the deeds of) mankind. (Al-Baqarah: 143).

It is also reflected in the Prophet's (peace be upon him) hadith, which reads, "The best of affairs is the middle one." (HR. Al-Baihaqi).

Since Islam is the most common religion in Indonesia, it is crucial to preserving interfaith cooperation. It is appropriate that Islam can bring peace and calm everywhere, including Indonesia, as the Qur'an states that it is a religion of mercy for all peoples.

Islamic education ought to be inclusive by nature since Islam itself preaches respect and esteem for individuals of all faiths. Muslims in Medina under the leadership of the Prophet exhibited religious customs that upheld an accepting and courteous stance toward adherents of other faiths. The Medina Constitution is a constitutional document that governs this. Another indication of Muslims' openness in resolving varying interpretations of Islam is the rise of numerous schools of Islamic jurisprudence that emerged after the prophetic age (Purnomo & Solikhah, 2021).

The term inclusive Islam, which can be broadly understood as open Islam—that is, acknowledging the truth in other teachings for the benefit of the community—is one of the results of the intellectuals' views. An attitude of openness, tolerance, and a spirit of cooperation between Muslims and followers of other religions are all synonymous with Islamic inclusivity. KH. Abdurrahman Wahid, popularly known as Gus Dur, is among the notable individuals who pioneered this. Because he was close to all communities, regardless of religion, race, or nationality, he is known as the Father of Pluralism. (Mulyadi, 2019).

Therefore, the main goal of this study is to investigate wasathiyah values in relation to inclusive education for Generation Z in Indonesia from the viewpoint of KH. Abdurrahman Wahid, who possesses wasathiyah values in the educational context.

Numerous academics from a variety of disciplines, including sociopolitics, linguistics, Islamic development, socioreligious studies, and Islamic education, have taken an interest in the study of the idea of Islamic moderation (wasathiyah), also known as Moderate Islam. This phrase is one of several that are frequently used to describe designations for Muslims, including reformist, progressive, and modernist Islam. This moderate terminology is thought to be the most correct among other terminologies, as el Fadl admits. None of these labels can take the place of the term "moderate," even if modernist, progressive, and reformist organizations are frequently used to characterize moderates. Based on the veracity of the Quran and the Prophet's Hadith, Muslims are expected to be moderate. Given that "wasathiyah" is the term used to describe the identity and core characteristics of Islam, this is where the term "moderate" originates in Islamic tradition.

The concept of wasathiyah in several Islamic literatures is interpreted broadly by scholars. According to al-Salabi, the word wasathiyah has many meanings. First, from the root word wasath, in the form of a dzaraf, which means baina (between). Second, from the root word wasatha, which contains many meanings, among them: (1) in the form of a noun that conveys the idea of being between two ends, (2) in the form of an adjective meaning (khiyar) selected, especially the best; (3) wasath meaning al'adl or just; (4) wasath can also mean something that is between good (jayid) and bad. (radi).

Previous research has only examined inclusive Islamic studies, its urgency, participation in religious moderation, and the values of religious moderation. What distinguishes this research from others is its focus on religious moderation and its relationship with inclusive education based on scholars' reviews, reinforced by the views and understanding of Generation Z. This is done because the function of da'wah itself is to strengthen or revive the spiritual essence within Generation Z to live according to Islamic values (Hidayat & Dewi, 2023).

METHOD

The research method is qualitative, conducted with an approach that understands and observes phenomena by gathering in-depth data through interviews, observations, or literature studies, and is closely related to the phenomena developing in Indonesia. (Moleong, 2014). The selection of informants is based on the researchers' belief that the informants are the most knowledgeable about the issues being investigated at that time. This is because the informants have a significant connection to the issues to be investigated, namely regarding religious differences, religious moderation, and inclusive preaching as a means to realize religious moderation in the current Generation Z.

RESULTS AND DISCUSSIONS

From the research obtained, several aspects can be categorized, including: views on wasathiyah, assessment and response to the phenomenon of Generation Z, and Islamic perspectives on inclusive education as follows.

Inclusive Education in Indonesia within the Concept of Wasathiyah

Wasathiyah Islamic education is an educational concept based on moderate and balanced Islamic principles. This concept has strong relevance to Islamic education. With this educational concept, an inclusive, harmonious, and progressive educational environment is created.

Tolerance and diversity

Islam wasathiyah encourages tolerance and values diversity in education. This means understanding and appreciating individual, cultural, and ideological differences within an educational environment. Islamic wasathiyah education teaches students to respect and cooperate with people from different backgrounds.

With the presence of tolerance and respect for differences in beliefs, Indonesia, which has various religions and beliefs, also applies the concept in Islamic education that can teach students to understand the beliefs of other religions. It also fosters mutual respect and cooperation among religious communities.

In the context of correlation and harmony among religious communities, these two forms are inseparable from each other, in the causal relationship between them. Harmony impacts tolerance and vice versa produces harmony.

In human relationships, if the triad of harmony among religious communities, within religious communities, and between religious communities and the government is established and applied in daily life, then tolerance among religious communities will emerge.

Religion is a fundamental element of human life and existence, therefore the freedom to practice religion, not practice religion, and change religions must be respected and guaranteed. W.J.S Poerwadarminto stated that tolerance is an attitude or characteristic of being accommodating, which involves respecting and allowing a stance, opinion, belief, or other views that differ from one's own.

And generally, the tolerance of diversity regarding how tolerance among Indonesian religious communities is that tolerance only applies to sociological issues and not theological ones. Therefore, it is possible for Muslims to cooperate with followers of other religions in worldly matters, but this is also prohibited in relation to religion. That it is the most correct religion, but they also acknowledge that Islam is the only religion that does not reject the possibility of followers of other religions.

Justice and gender equality

The concept of wasathiyah emphasizes justice and equality in all aspects of life, including education. Wasathiyah Islamic education stresses the importance of providing fair and equal opportunities for all individuals to obtain education regardless of their background.

Multicultural education

Pendidikan multikultural perlu dikembangkan agar masyarakat Indonesia better understands the importance of maintaining harmony among humans. In understanding something, it must be done comprehensively so that the greatness of knowledge in multiculturalism can expand beyond merely appreciating differences. More than that, it is important to understand the significance of maintaining harmony, providing ethics in expressing opinions about other groups, upholding the principle of humanity, and so on, which is expected to bring prosperity to this diverse nation (Mashadi, 2009:52).

Indonesia, as a country with diverse ethnicities, cultures, and languages, requires education that understands and appreciates diversity. Islamic moderation and Islamic education promote recognition and acceptance of this diversity, thereby helping to build an inclusive and harmonious society (Amin, 2018).

The balance between tradition and modernity

In the concept of wasathiyah, finding a balance between traditional Islamic values and the demands of modern times, in the context of Islamic education in Indonesia, means integrating moderate Islamic values with learning that is relevant to the times, so that students are not only skilled in religious aspects. But also able to adapt to technological advancements and scientific knowledge. Wasathiyah education also introduces critical understanding of Islamic teachings, so that students can comprehend them contextually and apply those values in their daily lives (Jainuri, 2014).

Character personality development

The development of wasathiyah Islam aims to shape a generation with strong character, integration, and responsibility in Indonesia. This is important in shaping students who have attitudes of mutual respect, empathy, and justice in their integration with fellow Muslims. In character education instilled through wasathiyah Islam to address moral ethics in society.

Views on Inclusive Education for Generation Z

Inclusive da'wah is da'wah that emphasizes understanding, accepting diversity, accepting differences in the sense of tolerance and distinction, and acknowledging the truth in other religions. However, what must be believed and explained to oneself is that the highest truth belongs to its own adherents in practicing their religion. (Atmaja, 2020).

The Muhammadiyah party states that in principle, this inclusive preaching leans more towards differences and does not abandon the principles held by the group. Inclusive preaching becomes a solution-oriented approach that must be implemented, one of which is that when a preacher comes to the field, they must be respected. This is not done similarly in the field, so for the use of inclusive preaching methods, when a preacher wants to be respected, they must respect others, especially other preachers who apply this inclusive preaching method.

Regarding inclusive da'wah, Persis believes that for Generation Z, inclusive da'wah is certainly necessary in preaching, including using various forms of media. We cannot engage in traditional preaching alone to avoid exclusive preaching. With inclusive preaching, open dialogue occurs. Da'wah is certainly about creed, not social

matters. In this inclusive da'wah, it is hoped that a distinction can be made between creed and social matters. For example, as Muslims, we do not need to wish our non-Muslim friends a Merry Christmas, and conversely, we also do not need to receive Eid al-Fitr greetings from our non-Muslim friends.

From the NU community organization, it was revealed that besides the content, what needs to be considered when preaching is the method of preaching used. Inclusive preaching is one of the preaching methods that can be used. Some other appropriate methods of da'wah are tawazun da'wah and islahiyah da'wah. Al-tawazun (balance) is a form of preaching that must stimulate harmony and alignment in delivering the message, avoiding discrimination and exclusivity. (Mustofa & Wuryan, 2020). Islahiyah preaching is a model of preaching applied to reconcile two or more parties who are in conflict, hostile, or at odds, so that both parties can return to peace without harboring feelings of hatred and resentment. Therefore, islahiyah da'wah in the contemporary context is similar to conflict resolution efforts. (Gade & Don, 2015).

Meanwhile, the MUI believes that the method of preaching as a means of religious moderation for Generation Z depends on the preacher and the audience. The point is whether the message can be understood or not. Effective preaching requires a multi-directional approach, encouraging questions and confirmations to minimize misunderstandings. So, preachers must be able to identify what Generation Z desires.

Generation Z has several different views regarding the relationship between religious moderation and inclusive preaching. Groups that support the use of inclusive preaching believe that inclusive preaching, which emphasizes religious tolerance, can be a good method for religious moderation. The diverse beliefs in Indonesia are very susceptible to causing divisions. This inclusive preaching can be seen as a positive step towards creating a more open and tolerant environment towards differences in beliefs. Inclusive preaching can also help reduce inter-religious tensions and promote a deeper understanding of religious diversity. Therefore, inclusive da'wah is necessary to realize religious moderation, especially among the modern and multicultural Generation Z. The use of inclusive preaching is expected to make Generation Z more appreciative of differences, respectful of others, and provide new perspectives on other religions, thereby creating religious moderation and avoiding prolonged conflicts.

The group that is neutral towards the use of inclusive preaching believes that besides being inclusive, Generation Z should also be exclusive Muslims. Inclusive preaching can have either a positive or negative impact depending on the context and the demeanor of the preacher. This is because implementing inclusive da'wah must be accompanied by critical thinking and strong faith. If these requirements are not met, it is feared that it will lead to a wrong and misguided understanding of religion. Groups opposing the use of inclusive preaching argue that preaching accepts differences in the sense of tolerance, does not acknowledge the truth of other religions, but studies and practices Islamic teachings according to the Qur'an and Hadith as well as the guidance of Prophet Muhammad.

The Concept of Inclusive Islamic Education in the Perspective of KH. Abdurrahman Wahid

In the context of Indonesian insight, Islam is just one of the many worldviews present within it. The plurality of religions, traditions, cultures, and worldviews is something that is already well-established in the framework of Indonesian identity. Therefore, every religion, including Islam, should be functionalized in a balanced and reciprocal position. No one dominates and is dominated. In this context, Abdurrahman Wahid chose to implement Islam as a social ethic in the life of the state. Islam does not function as an operative hypothesis, but as an inspirational source for community life. The emphasis on Islam as a social ethic will not only free Islam from the formal ideological obligations that arise if Islam is made the state ideology but also protect the pluralistic reality of the nation itself (Sri Suharti 2016).

Islam and Indonesian identity must go hand in hand. The synergy of Islam and Indonesian identity has created a character of Islam that is moderate, tolerant, and not excessive. The identity of religious nationalism is essentially the crystallization of the historical ideas and traditions of moderate, open, and dialogical Indonesian Islam. This ideological position with a strong theological perspective aligns with the brilliant and grand ideas of Indonesia's founding fathers who formulated Pancasila as the foundation of the state. The choice supported by the Ahlussunah wal Jamaah scholars is very relevant to the pluralistic and multicultural reality of the Indonesian nation. Abdurrahman Wahid believed that in the struggle for religion, promoting one's own religion does not mean diminishing the religions of others (Abdurrahman Wahid 1983).

Indeed, moderate, inclusive, and tolerant Islam does not marginalize religion, but rather elevates it. The result of all this is the realization of a just and prosperous Indonesia, a democratic and multicultural society. Islam serves as the ethical foundation for national and state life. Belief in a moderate, tolerant, and anti-discriminatory Indonesian Islam is what enables Indonesian Muslims to optimally contribute to various processes of state administration and national life in general. With Islam that is peaceful and a mercy to the worlds, it can become a protector and unifier of various religions and beliefs. And here we can see how noble the teachings of Islam are.

KH. Abdurrahman Wahid, or Gusdur, himself divided inclusive Islam into two groups, where the first group believes that Islam should not present itself in an exclusive form, Islam does not display its Islamic color but integrates it into the overall activities of the nation. Meanwhile, the view of the second group desires the realization of Islamic teachings in national and state life through state institutions. Abdurrahman Wahid's thoughts

fall into the first category, which opposes exclusive Islam and seeks to encourage Muslims to develop an eclectic attitude, characterized by a high capacity for positive absorption from the outside world that benefits Muslims. Abdurrahman Wahid sought to contextualize his traditional Islamic thoughts in life. This gave rise to the indigenization of Islam, which is an understanding of the texts in relation to national and state issues. Indigenization is an effort to reconcile culture and religion (Soheh Mukarom, 2017).

In the world of education, Gus Dur combined traditional values and modern Western values, which he called neomodernism, a progressive movement in Islamic thought that not only emerged from Islamic modernism but was also very interested in traditional knowledge. He, who is known as the protector of minorities and the oppressed, also introduced an attitude of openness and tolerance towards existing diversity. Gus Dur is more popularly known as the "Father of Indonesian Pluralism" because he was close to any community, regardless of religion, race, or ethnicity. For him, everyone is the same, which is the Indonesian society united under Bhineka Tunggal Ika (Mulyadi, 2019).

To accept and establish the nature of pluralism in society and create a state of tolerance and harmony in relationships consisting of diverse communities, an open, inclusive, and liberal attitude is needed. In this regard, Gus Dur emphasized an open (inclusive) attitude in understanding the diverse society. With such an attitude, Gus Dur was accepted by all circles, both from the Muslim and non-Muslim communities, from the domestic society as well as the international community.

Gus Dur expressed that "an inclusive nature or openness manifested culturally and in scientific insight will bring Muslims in an Islamic civilization to a very high level." He greatly values the existence of differences. Therefore, Gus Dur earned the title of "Father of Pluralism." Gus Dur always viewed all humans as creations of God who are equal in status, whether in terms of appearance, race, wealth, ethnicity, or any nation; he respected these differences as absolute distinctions. Just as God loves each of His servants, he also desires that all humans possess a spirit of compassion towards all living beings, especially towards those rich in diversity. Gus Dur practiced the meaning of diversity in daily life more than just talking about it. He does this with the hope that it can be directly emulated by the community. Regarding the issue of evidence, he mentioned that humans are fundamentally created with many differences, which Allah intended so that humans would recognize each other and coexist in life (Abdurrahman Wahid 2007).

Gus Dur's theory on inclusive Islamic education places a strong emphasis on tolerance towards diversity in all its forms. This idea stems from Gus Dur's reasoning, which is inclusive in promoting humanism and pluralistic thinking. Islam itself has taught that one should not discriminate against others based on race, ethnicity, religion, or intellectual ability, and it is hoped that Islamic education will be able to foster a sense of love for one another regardless of background and pluralistic thought. Because it allows for a high level of diversity in Islamic education and enables development, it is the best way to avoid such differences, as well as letting the development of time and place determine (Abdurrahman Wahid 2006).

Gusdur desired a certain openness towards the life of a diverse Islamic society. Abdurrahman Wahid's inclusive Islamic thought, according to (P. Dwi Wahyu Aji 2021), is very important and has significant value in contributing to the understanding of Islamic education in relation to issues of civilization and humanity. Abdurrahman Wahid's ideas about inclusive Islam will be able to provide solutions to the problems faced by the Indonesian people today, especially issues of violence caused by differences in understanding religious teachings or differences in religions themselves, poverty, ignorance, and backwardness.

CONCLUSIONS

Inclusive education in accordance with the values of wasathiyah Islam can be realized through a deep understanding of three things as manifestations of Islamic teachings. First, Islam teaches monotheism, which is the liberation from all forms other than Allah SWT. The principle of monotheism teaches the foundation of justice and equality in the social order of life; Second, Islamic teachings are relevant to the wheel of changing times, flexible and adaptable to space and time, easily adjusting to the culture and way of life of society; Third, Islam teaches the principle of tolerance, *fastabiqul khairat*. (competing in goodness, an attitude of tolerance and appreciation for the truth, and being open to differences).

The benefits of understanding Wasathiyah Islamic Education are: 1) Enabling Muslims to combine the spiritual and physical, material and spiritual in all attitudes and activities, so that with a Wasathiyah attitude, Muslims can engage in dialogue and be open with all parties (religion, culture, and civilization); 2) The middle position makes Muslims a model for all parties; 3) The status of Muslims and individuals as Ummah Wasathah demands its followers to uphold justice anytime and anywhere and towards anyone; 4) The teachings and guidance of Islam, which are in a middle position, make all Islamic teachings characterized by moderation, whether in teachings about God, the world, and life, namely in creed, Sharia, and morals taught. Islamic teachings are identical to and support rational thinking; therefore, Islam does not contradict modernity because becoming modern is a necessity. If not, Muslims will continue to lag behind other communities.

The implication of this research is that more inclusive education policies based on wasathiyah values are needed to ensure that Generation Z can grow into moderate, open-minded individuals, ready to face global challenges with a more peaceful and balanced perspective.

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