

Developing Student-Inclusive Characters Through Al-Quran and Ḥadīth

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ABSTRACT

Education is a fundamentally important social activity, and its major objective is to improve the social environment. Therefore, education that focuses on establishing an inclusive and open attitude, particularly in matters of religion, is essential, particularly in the lives of people who live in a society with a varied range of beliefs and practices. Hence, the primary objective of this research is to analyze how developing student-inclusive characters through learning Quran and ḥadīth. The research employed a full qualitative method and data documentation through the semi-structured interview method by using Bahasa Indonesia, which was then analyzed descriptively. The interview took place at MAN 1 Yogyakarta and it involved various participants. Based on the findings of the research, it is possible to develop student-inclusive characters through the study of Quranic verses and ḥadīth texts by employing three practices; the historical approach, values examination, and case analysis. Thus, students will confidently be able to form groups of individuals who live in harmony, and it may provide a means of resolving various problems and hatred.

Keywords: Inclusive, Characters, Student, Al-Quran, Ḥadīth

ABSTRAK

Pendidikan adalah kegiatan sosial yang sangat penting, dan tujuan utamanya adalah untuk memperbaiki lingkungan sosial menjadi jauh lebih baik. Oleh karena itu, pendidikan yang menitikberatkan pada pembentukan sikap inklusif dan terbuka, khususnya dalam masalah agama, menjadi sangat penting, terutama dalam kehidupan masyarakat yang hidup dalam masyarakat dengan keragaman keyakinan dan budaya. Tujuan penelitian ini adalah untuk mengkaji bagaimana pembelajaran al-Quran dan hadis dapat membantu menumbuhkan karakter inklusif para siswa. Penelitian ini menggunakan metode kualitatif baik berbasis library research maupun wawancara dan kemudian di analisis secara deskriptif. Sebanyak tiga belas partisipan dari MAN 1 Yogyakarta ikut berpartisipasi dalam penelitian ini dimana sebelas siswa dari tingkat Aliyah dan dua guru ajar agama. Berdasarkan temuan penelitian ini, dimungkinkan untuk mengembangkan karakter inklusif siswa melalui pembelajaran al-Quran dan hadits dengan menggunakan berbagai teknik pembelajaran integratif baik berlandaskan pada pendekatan sejarah, analisis nilai, ataupun studi kasus tertentu. Dengan demikian, siswa akan segera dapat mengembangkan sikap menerima dan toleran terhadap berbagai perspektif multikultural, termasuk dalam persoalan agama sehingga para peserta didik mampu membentuk kelompok-kelompok individu yang hidup secara rukun, dan dapat menjadi jalan keluar yang bisa mengurai berbagai konflik dan permusuhan.

Kata kunci: Inklusif, Karakter, Siswa, Al-Quran, Hadis

INTRODUCTION

Indonesia is widely recognized as one of the world's most religiously and culturally diverse countries. It is also one of the most multicultural countries in the world. It is observable because of its extensive geographical location, islands, and the socio-cultural conditions that exist there, with various faith consisting of Islam as the religion of the majority, Christianity, Catholicism, Hinduism, and others. The diversity of religions could have both positive and negative effects on society (Kusnandar, 2022).

In spite of this, there will be greater religious harmony across communities if the diversity in question, which in this case refers to religion, can be managed efficiently. On the other hand, if diversity is not managed effectively, it can result in many unfavorable outcomes, such as armed conflict, the promotion of bigotry, and the subordination of national identities. The practice of exclusivism within religious communities has the potential to be one of the primary drivers behind the emergence of those unfavorable effects on society. In recent years, Lestari (2022) saw a rise in narratives that address religious differences in an exclusive perspective, particularly in Indonesia. This pattern has been particularly noticeable on social media platforms.

These narratives almost often come hand in hand with an attitude of intolerance toward other people's religious practices, whether they belong to the same faith or to a completely different one. There are many manifestations of intolerance, such as infidel-infidel narratives and acts of violence against opposing opinions. Therefore, it is not unfair to compare the exclusivism seen in religion to a disease that causes the believers' bodies to decay away. Exclusivism in religious practice could even lead to at least two different things; (1) it has the ability to serve as an effective tool for developing group identity, and (2) it may be used to blame and attack non-group members. If this happens, religious concord will be lost, specifically if politics are involved (Dan Sri Suharti, 2016).

A plural society is conflict-prone, significantly if religious exclusivity trumps inclusivity. Since a critical consciousness does not usually accompany Islamic consciousness towards religion, the Muslim population in Indonesia suffers from this restrictive attitude today. It is obvious that this is not something that should be ignored, especially considering the enormous repercussions that would arise from the growth of an exclusive approach toward religion. Such a circumstance could bring about instability and threaten religious harmony, similar to what we have witnessed in countries in the Middle East, such as Iraq, Libya, and others (Ronaldo, 2022).

Because of the country's diverse religious population, it is crucial for Indonesians to develop to behave and think inclusively, especially when it comes to matters of faith if they hope to preserve peace, unity, and harmony in the country. Additionally, promoting inclusivism in religious concerns toward society has the potential to establish a cohesive society in which individuals of different faiths can engage in amicable interaction (Arimbawa & Maheswari, 2021) as stated in the third principle of Pancasila, which is referred to as "the unity of Indonesia." This principle indicates that the people of Indonesia are expected to collaborate and come together in order to accomplish a shared goal. The educational strategy is one method that can be used to put inclusive religious practices into action.

Several studies have already examined the inclusivity related to religious matters. For example, first, research conducted by Larassati (2020) under the title "*Pendekatan Inklusif Dalam Pendidikan Agama Islam.*" Second, a paper entitled "*Penanaman Sikap Inklusif Keberagamaan Hindu,*" was written by Sri Sri Windati and Sudarsana (2020). Third, a study conducted by Rumahuru, (2019), entitled "*Mengembangkan Pendidikan Agama Inklusif Sebagai Solusi Pengelolaan Keragaman di Indonesia,*" and fourth, a paper carried out by Talupun (2021), entitled "*Pendidikan Agama Inklusif Sebagai Fondasi Moderasi Beragama: Strategi Merawat Keberagaman di Indonesia.*"

All prior studies concluded that preserving peace, unity, and harmony among Indonesian communities should be founded on inclusive religious education, not the contrary. Inclusive religious education can serve as an effective model and solution for developing acceptance attitudes toward other groups. Thus, this study differs from others since it analyzes how learning the Quran and ḥadīth can help schools build student-inclusive characters.

RESEARCH METHOD

The full qualitative method was used in this research, and supporting documents and data relevant to this research topic were then analyzed descriptively. Two research instruments, the library research and the interview method were used, with interviews conducted using Bahasa (Indonesia). The interview took place at MAN 1 Yogyakarta in January 2021 and it involved eleven participants from Aliyah level consisting of six male students (Wildan Dzaky Ramadhan, Musyaffa Akbar, Faiz Gymnastiar, Abdullah, Muhammad Hafidz Al Ghozy, and Dzahwan Myvi), and five female students (Naila Ilma Kauna, Azra Syifaul Wafa, Illona Azzahra, Illona Azzahra, Nadhira Hayyin, and Hana Kamila), and two teachers (Dzulhaq Nurhadi and Hilman Abdullah).

RESULT AND DISCUSSION

Understanding Religious Inclusivity Based on a Historical Approach

Afroni (2019) said that if history is utilized as a method for investigating religious comprehension, then the perspective will be able to target many types of previous events because the historical method is a study and other sources containing information about the past are carefully examined. Therefore, it is possible to say that the approach taken in the study of religion is a conscientious and methodical effort to know and understand in depth the complexities or matters related to religion, both related to the teachings of the religion as well as its history and the practical implementation of the religion in everyday life, for as long as its history has existed. By using this method, an individual is given the opportunity to participate in a scenario that is associated with the implementation of an event (Haryanto, 2017).

Therefore, MAN 1 students in Yogyakarta must understand the historical context of the Quranic verses (*asbab al-nuzul*) and the ḥadīth (*asbab al-wurud*). This due to a specific of quranic passages and ḥadīth seem to be problematic, such as discourse involving war, jihad, and other Islam-related concerns. These sensitive verses would be impossible to understand without knowing the Quran's and ḥadīth history (*asbab al-nuzul* and *asbab al-wurud*) (Ahmad, 2018). Therefore, Hilman Abdullah and Dzulhaq Nurhadi recommended that learning Quranic texts and ḥadīth in school must include the right interpretation to fully comprehend sensitive and debatable verses. Due of this, understanding *asbāb al-nuzūl* and *asbāb al-wurūd* could assist learners in better comprehending particular verses in the Quran and adth.

The terms *asbāb al-nuzūl* and *asbāb al-wurūd* are originated from Arabic. *Asbāb* is the plural of *sabab*, which means reasons, causes, occasion, or illat whereas *nuzūl* is the verbal noun of *nzl*, which means to descend, send down, or reveal. Bakhtiar (2018) that *asbāb al-nuzūl* can be regarded as situations or queries that occurred during the Prophet Muhammad's (PBUH) lifetime, after which Allah revealed an explanation to him (Bakhtiar, 2018). Ramle (2022) defines *asbāb al-wurūd* as the causes of ḥadīth narration, or all circumstances that inspired the Prophet PBUH to narrate ḥadīth, such as answering a question, narrating a story, and happenings (Ramle & Huda, 2022).

Putri (2020) said that understanding *asbāb al-nuzūl* and *asbāb al-wurūd* is an effective method for interpreting the Quran and ḥadīth since it reveals the secret message of Quranic verses or adath that cannot be understood without understanding *nuzūl* and *wurūd* (Ahmad, 2018). According to the opinions of a few students, such as Wildan Dzaky Ramadhan and Naila Ilma Kauna, it is possible that students' understanding of a passage or ḥadīth may be enhanced if they had a deeper understanding of the historical context in which the Quran and ḥadīth were revealed. Wildan said; *"for me, to be able to understand a verse or ḥadīth is quite difficult if it is only taught textually. However, for instance, while it is being taught with history, why is that verse or ḥadīth descended, it will be easier to understand, and class lessons will become more interesting, and it will not be boring."*

As a consequence of this statement, we realized that the historical approach could help learners understand sensitive materials based on historical facts delivered by an educator. Thus, students can identify and justify their own historical subjectivity, allowing them to adopt an inclusive stance toward religious matters. Besides, understanding religious subjects that historical developments can support has implications for students' analytical skills, which in turn positively impacts students' attitudes. This approach will likely help students are becoming more religiously tolerant. Hence, implementing inclusive principles to develop multicultural values in the school culture, primarily at MAN 1 Yogyakarta, is vital because open-minded students may welcome variety in society.

To get an education that can apply multicultural concepts to religious diversity, use a learning strategy that enhances multicultural awareness when examining a passage from the Quran or ḥadīth. Having a proper understanding of Quranic verses and ḥadīth allows students to engage with diverse cultures and faith that promotes an inclusive attitudes (Afifuddin, 2019). Because of this, education is not solely concerned with delivering information but with attitudes, manners, respect, and personalities. When exploring the substance of a specific verse, either from the Quran or ḥadīth, it is vital to employ a learning method that develops multicultural awareness to gain an education capable of implementing multicultural principles in religious diversity.

A student with a clear understanding of the proper interpretation of the Quran and the ḥadīth verses will be more equipped to deal with the many different cultures and points of view on the broader world. It teaches kids how to engage in acts of kindness and how to prevent conflicts and how to build a school atmosphere that supports ethnic and religious diversity (Afifuddin, 2019).

Understanding Inclusivity of Religious Based on Values Analysis

In Hilman and Dzulhaq's (2021) opinion, a teacher commits to his or her student to exhibit an uncompromising dedication to the brotherhood concept. It could encourage students to develop brotherly values and attitudes. Studying the Quran and hadith as a part of the school curriculum could help the teacher encourage students to examine Quran and ḥadīth verses that promote inclusivity. Several techniques can be used for analyzing inclusive value either from Quran or hadith, such as below:

Ethical theological values

The main principles of Islam can be categorized into two categories, and both of these parts can indeed be found in the Islamic texts of the Quran and the ḥadīth. First, there is a religious component that necessitates a teacher to explain how to understand the Quran and ḥadīth texts that are being used. Then, this interpretation is communicated to the students in a conversational way, resulting in students who have a superficial comprehension of theology not considering religious principles unclear and deceptive. The second thing to consider is ethics; when it comes to maintaining proper harmony among an extensive

wide range of human interactions, ethics plays a key role. By prioritizing harmony and unity over conflict and division, it makes sure that the establishing values and norms do their best to prevent both.

Dzulhaq Nurhadi and Hilman Abdullah adopted a hermeneutic approach to clarify and reduce the ambiguity of particular texts, such as "jihad/war" drawn from the Quran or ḥadīth, while interpreting them. *Hermeneutics* is the foundation upon which all scriptural interpretations are built. Islam frequently incorporates essential tools, such as tafsir, to assist in analyzing the Quran and ḥadīth. It is essential to teach students about the objectives of the Quran and ḥadīth rationally and ethically that matches their knowledge level. As a direct result of establishing the value of ethical theology, it will be easier for students to appreciate the fundamental aim of their study if this is accomplished. As a result of their studies of the Quran and ḥadīth at MAN 1, Yogyakarta, students are trained to embody the character the instructor proposes, while also being formed into a group of persons with the same understanding. It makes students more accepting and perceptive as they grow. Instrumental values

For students to study inclusion ideals, specific texts derived from the Quran and ḥadīth were offered to them. It allows students to interpret self-expression in a way that allows them to objectively appreciate opposing opinions, although these beliefs contradict their own beliefs. The Quranic verses from al-Kāfirūn, Yūnus, and al-Ḥujurāt illustrate examples of inclusive values.

“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)

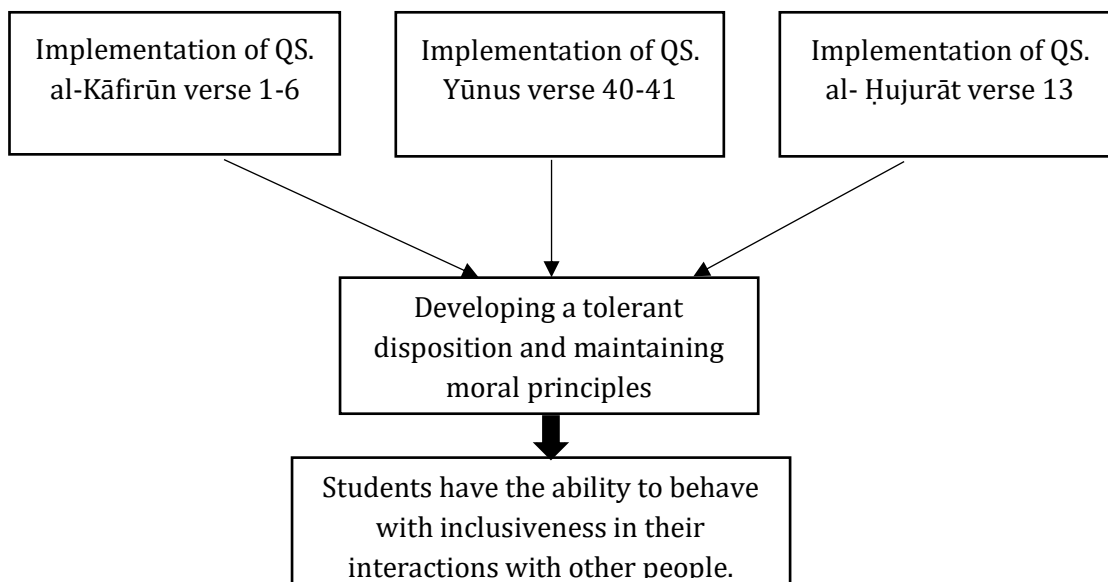


Figure 1. Framework

In figure 1 show The three verses up top feature inclusive ideals that encourage readers to accept and coexist with individuals of other religions in their day-to-day lives. Because an individual cannot exist without connecting with others, living close to others has become the norm in modern civilization. Also, self-acceptance is one of the most critical factors for a person to accept the diversity around them, where religion and belief are among the most prevalent social distinctions. Hence, lack of self-acceptance toward one's own faith or the beliefs of those around one will cause a variety of problems.

Therefore, Nadhira Hayyin (2021) opines that teaching students how to develop an attitude of self-acceptance towards heterogeneity from an early age is vital. It should occur in the family setting and the school environment. A teacher, in particular at MAN 1 Yogyakarta, should frequently teach the Quran and ḥadīth to his students to familiarize them with the multiple values that result from an inclusive approach. Since some texts from the Quran and hadith can be difficult to interpret, these challenges must be dealt with concretely to improve the student's comprehension. Therefore, studying the Quran and ḥadīth can contribute to the creation of an inclusive culture within the context of a school setting.

Understanding Inclusivity of Religious Through Case Studies

The case study method is used to assist learners in developing more tolerant attitudes regarding rising religious challenges in the community. The activities and occurrences linked with an object can be learned about, comprehended, explored, and researched through a case study method. This method uses all-encompassing and inclusive methods (Prihatsanti et al., 2018). Nur'aini (2020) stated that a case study has several characteristics, focusing on real-world instances, explaining the causal relationship, using numerous sources of evidence, and generalizing the theory.

Using a method called "case study learning," students will be advised to pay close attention to events that happen in real life and use them to help them fully comprehend specific sections of the Quranic verses and ḥadīth. According to Hilman and Dzulhaq (2021) as a teacher, the case study method allows classroom-based information sharing based on factual and practical Islamic law circumstances. This approach would eventually improve students in interactions with various belief parties. Students can be taught the Quran and Hadith through case studies using one of the two learning techniques below:

Selection of theme, topic, and cases in the classroom

At MAN 1 Yogyakarta, in particular, multiple global and local events can be utilized as teaching examples to foster an inclusive mentality within the classroom. Battles fought in the name of a certain race or religion, terrorist attacks, instances of conflict between groups of different backgrounds, and maybe even the current topic of public discourse, prejudice, are all examples. When an investigation is being conducted into a case that involves radicalism, intolerance, and violent crimes that have occurred in society, the investigator will be faced with a situation that requires them to employ critical thinking. So, selecting actual and factual phenomena can be appealing to students who, at their age, are at a stage of developing critical thinking that needs to be encouraged. When suitable topics are demonstrated and discussed at the start of a session, it generates a good atmosphere that encourages students to learn productively. Therefore, it is expected that this will incite excitement among the students over the application of this topic as the discussion material (Hilman Abdullah and Abdullah, personal communication, January 24, 2021).

Data collecting and analysis

The second phase of learning through case studies is students gathering data that will support the case's authenticity. In most cases, a teacher will allow learners to investigate the factors contributing to the creation of issues affecting society, such as radicalism, violence, and intolerance, by studying pertinent data from the library or the internet during a teaching session. By doing this, students could attempt to sketch a decent strategy for addressing those problems (Hilman Abdullah, personal communication, January 24, 2021). Accordingly, students' critical thinking will assist them in comprehending the conceptual boundaries of ḥadīth within the context of the Quran.

Contextual learning offers benefits for logic and reasoning because it enables students to relate actual societal issues affected by exclusive understanding while giving inclusive solutions that others would embrace (Azra Syifaul Wafa, personal communication, 26 January 2021). Moreover, the case study represents various ways to discover the truth. Although case studies have several drawbacks, they are commonly regarded as an effective research design for uncovering previously unnoticed aspects of social and cultural phenomena that may then be reported to the broader populace and become widely known information (Arimbawa and Maheswari 2021).

CONCLUSION

The teaching process should include educating learners on how to be inclusive in the form of religious matters since this approach might prepare students to live in harmony and unity. As an outcome, the student may find that learning the al-Quran and ḥadīth might be help in applying the principles of unity in variety into practice. It is pivotal to have a learning method that develops student-inclusive characters while learning the Quran and ḥadīth due to the fact that it will assist students in correctly understanding the Quran and ḥadīth in both textually and contextually. Based on the findings, MAN 1 Yogyakarta teaches the Qur'an and ḥadīth using integrative learning approaches that employ three practices: the historical approach, values examination, and case analysis.

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