

Ahmad Syalabi and Inclusive Islamic Education: An Anti-Sectarian Framework for Religious Moderation in Muslim Societies

Sukma Eka Saputra¹, Sugiyar²

^{1,2} Universitas Islam Negeri Kiai Ageng Mohammad Besari Ponorogo, Indonesia

ARTICLE INFO	ABSTRACT
Keywords: Ahmad Syalabi; Inclusive Islamic Education; Religious Moderation; Sectarianism; Islamic Educational Thought.	Sectarianism remains a major challenge in contemporary Muslim societies, contributing to religious polarization, social fragmentation, and the spread of exclusivist narratives. While religious moderation has been widely promoted through educational initiatives, many existing approaches remain normative and insufficiently grounded in the Islamic intellectual tradition. This study examines Ahmad Syalabi's anti-sectarian thought in <i>Al-Mujtama' al-Islami</i> and reconstructs its relevance for inclusive Islamic education. Employing a qualitative library research design, the study utilizes textual analysis, Gadamerian hermeneutics, and educational reconstruction. The findings reveal five core anti-sectarian principles in Syalabi's thought: unity of the ummah, respect for diversity, intellectual openness, ijtihad, and ethical dialogue. Hermeneutic interpretation demonstrates that these principles contain significant educational meanings related to social cohesion education, Islamic multicultural education, critical thinking education, reflective learning, and dialogic pedagogy. Through educational reconstruction, these insights are synthesized into an Inclusive Islamic Education Framework consisting of inclusivity, plurality within Islam, critical engagement, dialogical learning, and religious moderation. The study contributes to contemporary Islamic education by repositioning Syalabi as a source of educational thought and demonstrating that inclusive education and religious moderation can be derived from within the Islamic intellectual heritage. The framework offers a conceptual response to sectarianism and religious polarization in contemporary Muslim societies.

Corresponding Author.

Sugiyar

Email: sugiyar@iainponorogo.ac.id

INTRODUCTION

Sectarianism remains one of the persistent challenges facing contemporary Muslim societies. Although theological diversity has historically been an integral part of Islamic intellectual tradition, contemporary sectarian conflicts frequently transform doctrinal differences into social and political antagonisms. The rise of sectarian polarization, intra-Muslim intolerance, and exclusivist religious narratives has contributed to social fragmentation in various Muslim contexts. In recent years, these tendencies have been further amplified by digital media ecosystems that facilitate the formation of religious echo chambers, intensify identity-based polarization, and accelerate the circulation of exclusionary religious discourses (Alexandra, 2017; Brubaker, 2015). Consequently, sectarianism can no longer be understood merely as a theological issue; rather, it has become an educational challenge that shapes how Muslims perceive religious diversity, negotiate differences, and construct communal identities (Farida et al., 2026).

From an educational perspective, Islamic education plays a strategic role in fostering social cohesion and nurturing attitudes of tolerance among Muslim communities. Education is not simply a process of transmitting religious knowledge but also a means of cultivating democratic dispositions, ethical responsibility, and respect for diversity. As argued by (Dewey, 1930), education serves as a social process through which individuals learn to participate constructively in communal life. Similarly, (Freire, 1970) emphasizes that education should empower learners to engage critically with social realities rather than reproduce structures of domination and exclusion. Within Islamic educational discourse, these perspectives imply that educational institutions should not merely reinforce sectarian identities but should cultivate inclusive and dialogical understandings of religious differences. Recent studies in Islamic education likewise emphasize that inclusivity, multicultural awareness, and religious moderation constitute essential foundations for strengthening social cohesion in plural Muslim societies (Gaffar et al., 2022; Ismail & Zulkarnain, 2023).

In response to growing concerns regarding religious polarization, numerous initiatives promoting religious moderation have emerged across Muslim societies. These initiatives have generally emphasized tolerance, coexistence, and social harmony through educational policies, curriculum reforms, and community engagement programs (Abdullah & Nento, 2021). However, many of these approaches remain predominantly normative and policy-oriented. While they successfully promote moderation as a desirable social objective, they

often provide limited engagement with the intellectual resources embedded within the classical and modern Islamic scholarly tradition. As a result, religious moderation is sometimes perceived as an externally imposed agenda rather than a concept organically rooted in Islamic intellectual heritage (Esposito, 1998; Kamali, 2015). Recent scholarship has also argued that many religious moderation initiatives emphasize implementation strategies while paying less attention to reconstructing moderation from indigenous Islamic intellectual traditions (Dzofir & Nur, 2024; Umam et al., 2023).

Ahmad Syalabi (1915–1986) was an Egyptian Muslim intellectual, historian, and educator whose scholarly contributions significantly shaped modern studies of Islamic civilization and intellectual history. Educated at Al-Azhar and later at the University of London, Syalabi combined classical Islamic scholarship with modern historical inquiry, producing influential works on Islamic civilization, comparative religion, and Muslim society. Beyond historiography, his writings consistently emphasized the educational foundations of Muslim unity, ethical citizenship, and the cultivation of an inclusive Islamic community (Syalabi, 1978).

Although several contemporary Muslim scholars, such as Fazlur Rahman, Azyumardi Azra, and Abdurrahman Wahid, have emphasized inclusive interpretations of Islam and the importance of religious pluralism, Ahmad Syalabi offers a distinctive perspective by locating Muslim unity within a sustained critique of sectarianism as both a historical and educational problem. His contribution therefore complements existing discourses on religious moderation by providing a textual and educational basis for reconstructing anti-sectarian values from within the Islamic intellectual tradition.

One potential source for addressing this limitation can be found in the works of (Syalabi, 1978), an influential Muslim scholar widely recognized for his contributions to Islamic historiography and the study of Muslim civilization. His intellectual legacy has recently attracted scholarly attention in the fields of Islamic educational thought, the philosophy of Islamic civilization, and the reconstruction of educational concepts derived from his works (Ardiansyah et al., 2023; Arsyada et al., 2025; Saputra & Basuki, 2026). Nevertheless, beyond his reputation as a historian, Ahmad Syalabi also developed significant reflections on Muslim social life, unity, and the challenges posed by sectarian divisions. In his work *Al-Mujtama' al-Islami*, he critically addressed the dangers of fanaticism, communal fragmentation, and exclusivist interpretations that undermine the cohesion of Muslim societies. These reflections suggest the presence of educational principles capable of

fostering inclusivity, dialogue, and mutual respect among diverse Muslim communities.

Despite the growing body of scholarship on Ahmad Syalabi, existing studies have largely concentrated on his contribution to Islamic historiography, intellectual history, and civilizational thought (Ardiansyah et al., 2023; Arsyada et al., 2025; Saputra & Basuki, 2026). Meanwhile, studies published in Islamic education journals have primarily examined religious moderation through curriculum development, institutional practices, multicultural education, or pedagogical implementation (Dzofir & Nur, 2024; Fihris et al., 2025; Gaffar et al., 2022; Rodliyaton et al., 2022; Umam et al., 2023). Limited attention has been devoted to examining Ahmad Syalabi's anti-sectarian thought as a foundation for contemporary Islamic educational theory. More specifically, few studies have explored how his critique of sectarianism can be interpreted educationally and reconstructed into a framework for inclusive Islamic education that supports religious moderation in contemporary Muslim societies. This gap is particularly important given the increasing demand for educational paradigms capable of addressing religious polarization while remaining grounded in Islamic intellectual traditions.

Unlike existing studies that primarily conceptualize religious moderation through policy implementation, multicultural pedagogy, or institutional practice, this study reconstructs moderation from Ahmad Syalabi's anti-sectarian thought as an educational framework grounded in Islamic intellectual heritage. Rather than treating moderation merely as a normative objective, this article explains how anti-sectarian principles can be transformed into educational concepts that cultivate inclusive religious reasoning, critical historical awareness, and dialogical engagement within contemporary Muslim societies.

Against this background, this study investigates how Ahmad Syalabi's anti-sectarian thought can be reconstructed into an educational framework for religious moderation. Specifically, it addresses three research questions : (1) What anti-sectarian principles are articulated in *Al-Mujtama' al-Islami*? (2) How can these principles be interpreted within the discourse of inclusive Islamic education? and (3) How can they be reconstructed into a framework for religious moderation in contemporary Muslim societies? By addressing these questions, the study contributes to the development of an educational framework rooted in Islamic intellectual heritage while simultaneously responding to contemporary challenges of sectarianism and religious polarization.

RESEARCH METHOD

This study employed a qualitative library research design aimed at reconstructing

Ahmad Syalabi's anti-sectarian thought into a framework of inclusive Islamic education relevant to contemporary Muslim societies. Library research is appropriate for investigating ideas, concepts, and intellectual traditions embedded in written texts and for generating new theoretical formulations through systematic interpretation and analysis (Zed, 2008).

The primary source of this study was *Al-Mujtama' al-Islami* by Ahmad Syalabi, selected because it contains extensive discussions on Muslim society, sectarian divisions, intellectual renewal, and social cohesion. Secondary sources consisted of scholarly works on inclusive Islamic education, religious moderation, sectarianism, Islamic educational thought, and contemporary studies related to Muslim societies (Abdullah & Nento, 2021; Abu-Nimer & Nasser, 2017).

Data collection was conducted through document analysis by identifying passages, arguments, and conceptual formulations related to anti-sectarianism, inter-group relations, intellectual openness, and the unity of the Muslim community (Arikunto, 2013; Moleong, 2017). The collected data were then analyzed through three interconnected stages: textual analysis, hermeneutic analysis, and educational reconstruction.

The first stage was textual analysis. This stage focused on examining Ahmad Syalabi's original arguments within their textual context to identify core anti-sectarian principles articulated in *Al-Mujtama' al-Islami*. Particular attention was given to themes such as criticism of fanaticism, the importance of unity among Muslims, openness to intellectual diversity, and ethical engagement with differences (Miles et al., 2014).

The second stage employed hermeneutic analysis. Hermeneutics is understood as a method of interpreting texts in order to uncover meanings situated within historical, cultural, and intellectual contexts. Following Gadamer's philosophical hermeneutics, understanding is achieved through a dialogical engagement between the interpreter and the text, allowing historical ideas to generate contemporary significance (Gadamer & Weinsheimer, 2004). Through this process, Ahmad Syalabi's anti-sectarian ideas were interpreted to reveal their educational meanings and implications for inclusive Islamic education.

The third stage involved educational reconstruction. Reconstruction refers to the process of transforming conceptual findings into a coherent educational framework that addresses contemporary challenges (Klafki, 2012). At this stage, the educational meanings derived from the hermeneutic analysis were synthesized into key principles of inclusive Islamic education. These principles were subsequently organized into an anti-sectarian framework for strengthening religious moderation in Muslim societies.

To enhance analytical rigor, the study employed source triangulation by comparing findings from *Al-Mujtama' al-Islami* with relevant scholarly literature on inclusive education, religious moderation, and Islamic educational thought (Lincoln & Guba, 1985). Furthermore, conceptual consistency was maintained throughout the analysis by ensuring that all reconstructed educational principles remained grounded in Ahmad Syalabi's original ideas while addressing contemporary educational concerns.

Through these stages, the study seeks not merely to describe Ahmad Syalabi's thought but to reconstruct its educational significance into a conceptual framework capable of contributing to the discourse on inclusive Islamic education and religious moderation in contemporary Muslim societies.

RESULT AND DISCUSSION

Ahmad Syalabi's Critique of Sectarianism in *Al-Mujtama' al-Islami*

In *Al-Mujtama' al-Islami*, Ahmad Syalabi identifies sectarianism as one of the principal internal causes of the decline of Muslim civilization. Rather than attributing Muslim decline solely to external invasions, colonialism, or political weakness, he argues that internal fragmentation, intellectual stagnation, and the erosion of communal solidarity played equally decisive role (Syalabi, 1978). Accordingly, his critique extends beyond theological disagreement to its broader social and civilizational consequences.

Syalabi's analysis centers on five interconnected problems: fanaticism toward schools of jurisprudence (*ta'aşşub al-madhāhib*), the fragmentation of the *ummah*, blind imitation (*taqlid*), claims of exclusive religious truth, and resistance to intellectual reform. Collectively, these tendencies weaken social cohesion and reduce the capacity of Muslim societies to respond to changing historical circumstances (Brubaker, 2015; Cathrin & Wikandaru, 2023a).

1. Fanaticism toward Schools of Jurisprudence (*Ta'aşşub al-Madhāhib*)

Syalabi argues that differences among the early jurists originally reflected sincere efforts to interpret Islamic sources and were regarded as legitimate forms of intellectual diversity rather than threats to Muslim unity (Syalabi, 1978). However, as independent reasoning declined, attachment to particular legal schools gradually developed into sectarian fanaticism, transforming jurisprudential diversity into social rivalry and hostility. Drawing on several historical examples, Syalabi illustrates how excessive loyalty to particular *madhāhib* contributed to communal tensions and weakened solidarity within Muslim society (Syalabi,

1978).

This concern resonates with Social Identity Theory, which explains that rigid group identification often produces in-group favoritism and exclusion toward others (Turner & Reynolds, 2010). Similar dynamics have been observed in contemporary studies of religious polarization, where identity-based affiliations frequently intensify social conflict (Guan & So, 2022).

2. Fragmentation of the Ummah and Internal Muslim Conflict

Closely related to juridical fanaticism is Syalabi's concern over the fragmentation of the Muslim community. While acknowledging the inevitability of intellectual diversity, he argues that sectarian competition frequently transformed legitimate disagreement into political and social antagonism (Syalabi, 1978).

Particularly significant is his criticism of *takfir*, the practice of declaring fellow Muslims unbelievers on the basis of doctrinal or jurisprudential differences. According to Syalabi, such exclusionary attitudes weaken communal solidarity, diminish trust among Muslims, and ultimately undermine the unity of the *ummah* (Syalabi, 1978).

This analysis corresponds with theories of social cohesion emphasizing the importance of shared values, collective identity, and social trust in sustaining stable communities (Putnam, 2000). Contemporary studies likewise indicate that sectarian divisions reduce opportunities for cooperation and reinforce religious polarization (Abu-Nimer & Nasser, 2017; Firdaus & Suwendi, 2025).

3. Blind Imitation (Taqlid) and Intellectual Stagnation

Syalabi identifies *taqlid* as another major obstacle to the intellectual development of Muslim societies. He argues that the decline of *ijtihad* encouraged scholars to reproduce inherited opinions without critical examination, creating an intellectual climate characterized by conformity rather than creativity (Syalabi, 1978).

For Syalabi, changing social realities require continuous intellectual engagement with Islamic sources rather than mechanical repetition of earlier authorities. He illustrates this tendency through historical examples showing that fear of criticism often discouraged scholars from exercising independent judgment (Syalabi, 1978).

Contemporary scholarship similarly associates intellectual conformity with educational stagnation, limited innovation, and reduced institutional adaptability in responding to emerging challenges (Altinyelken, 2021; Özdemir, 2020).

4. The Claim of Exclusive Truth

Another important dimension of Syalabi's critique concerns the monopolization of religious truth. He argues that sectarian fanaticism encourages individuals to regard their own interpretations as the sole authentic representation of Islam while dismissing alternative perspectives as misguided or deviant (Syalabi, 1978). Such claims transform intellectual disagreement into moral condemnation, thereby limiting opportunities for dialogue and mutual understanding.

This concern parallels the concept of communicative rationality, which emphasizes dialogue, mutual recognition, and openness to alternative perspectives in plural societies. Likewise, (Dewey, 1930) argues that democratic communities depend upon continuous communication and reflective engagement with differing viewpoints. Recent studies further suggest that exclusivist religious attitudes contribute to social polarization and hinder intercultural understanding (Darmawati & ST, 2024; Syarif et al., 2024).

5. Underlying Causes of Sectarianism

Beyond describing the manifestations of sectarianism, Syalabi identifies several underlying causes. He points to the declining quality of religious leadership, the erosion of Islamic ethical values, and resistance to intellectual and institutional reform as major factors sustaining sectarian divisions (Syalabi, 1978). In his view, the weakening of honesty, justice, sincerity, and social responsibility reduced the capacity of Muslim societies to maintain unity while adapting to changing historical circumstances.

These observations are consistent with contemporary scholarship identifying resistance to change as a major obstacle to successful educational reform and organizational transformation (Fullan, 2016; Sujarwoto et al., 2025).

6. Core Principles of Syalabi's Anti-Sectarian Thought

The foregoing analysis demonstrates that Syalabi's critique of sectarianism is not merely historical but also normative. His discussion consistently points toward five interconnected principles intended to restore intellectual vitality and communal solidarity: Unity of the Ummah (Waḥdat al-Ummah), Respect for Diversity (Iḥtirām al-Tanawwu'), Intellectual Openness (Infitāḥ Fikrī), Ijtihad, and Ethical Dialogue (al-Ḥiwār al-Akhlāqī). Together, these principles constitute the philosophical foundation of Syalabi's anti-sectarian thought and provide the conceptual basis for the hermeneutic interpretation developed in the following section.

Hermeneutic Interpretation: Educational Meanings of Ahmad Syalabi's Anti-

Sectarian Thought

The preceding section identified five core principles underlying Ahmad Syalabi's critique of sectarianism: Unity of the Ummah, Respect for Diversity, Intellectual Openness, Ijtihad, and Ethical Dialogue. While these principles emerge from Syalabi's historical and social analysis, a hermeneutic reading reveals their broader educational significance. Rather than merely diagnosing social fragmentation, Syalabi's analysis offers an implicit educational vision concerning the formation of Muslim individuals and communities (Gadamer & Weinsheimer, 2004).

This educational orientation is explicitly reflected in Syalabi's own question, "*How was this Muslim man educated?*" (*kayfa turabbā hādihā al-rajul al-muslim?*) (Syalabi, 1978). For Syalabi, Islam did not simply transform religious belief but reconstructed human character, social responsibility, and communal consciousness until the individual appeared "as if created anew" (Syalabi, 1978). This concern with human formation provides the basis for interpreting his anti-sectarian thought as an implicit philosophy of Islamic education.

1. Unity of the Ummah and Social Cohesion Education

The first educational implication concerns the cultivation of social cohesion. Syalabi argues that Islam transformed individuals from narrow tribal affiliations into members of a broader moral community. Instead of unquestioningly following tribal customs, Muslims were educated to develop personal responsibility and accountability before God (Syalabi, 1978). This transformation is further reflected in the Prophet's project of establishing a *new family* (*usrah jadidah*) in Medina, where bonds of Islamic brotherhood replaced tribal divisions as the basis of communal identity (Syalabi, 1978).

Educationally, this transformation represents a model of learning oriented toward civic responsibility, collective identity, and social solidarity (Putnam, 2000). Syalabi therefore suggests that sectarianism flourishes when education fails to cultivate identities that transcend narrow group loyalties (Abu-Nimer & Nasser, 2017). Accordingly, *wahdat al-ummah* may be reconstructed as social cohesion education aimed at developing learners who recognize themselves as members of a broader moral community while respecting cultural diversity (Firdaus & Suwendi, 2025).

2. Respect for Diversity and Islamic Multicultural Education

The second educational meaning concerns the recognition of diversity. Although Syalabi criticizes sectarian fanaticism, he consistently distinguishes legitimate diversity from exclusivism. His discussion of the plural society in Medina illustrates that social unity was

achieved not by eliminating differences but by organizing diverse communities within a shared ethical and political framework (Syalabi, 1978). Likewise, his appreciation of the Constitution of Medina demonstrates that pluralism can strengthen rather than weaken communal cohesion.

These ideas closely correspond with contemporary multicultural education, which regards diversity as an educational resource rather than an obstacle (Banks, 2008). Syalabi also extends this inclusive vision to broader questions of human dignity, including the transformation of women's social status under Islam (Syalabi, 1978). Consequently, respect for diversity may be reconstructed as a model of Islamic multicultural education that equips learners to engage plural societies while remaining rooted in Islamic ethical values (Banks, 2008; Mustafida, 2020; Darmawati & ST, 2024).

3. Intellectual Openness and Critical Thinking Education

A third educational dimension is intellectual openness. Syalabi repeatedly associates Muslim decline with intellectual rigidity, *taqlid*, and resistance to new knowledge. He argues that Islam originally liberated individuals from uncritical conformity and encouraged independent judgment, whereas later intellectual stagnation emerged when inquiry was replaced by blind imitation (Syalabi, 1978).

From an educational perspective, this critique highlights the importance of critical thinking. Similar to (Dewey, 1930) concept of reflective thought and (Facione, 1990) model of critical reasoning, Syalabi opposes educational cultures that privilege memorization and unquestioning obedience over inquiry and understanding. Islamic education should therefore cultivate learners capable of engaging inherited traditions critically while responding to contemporary challenges, including ideological polarization and the rapid circulation of religious narratives through digital media (Altinyelken, 2021; Özdemir, 2020).

4. Ijtihad and Reflective Learning

The educational significance of *ijtihad* lies in its emphasis on reflective inquiry and intellectual adaptability. Syalabi presents Caliph Umar ibn al-Khattab as a model of intellectual humility who remained open to consultation and acknowledged that human reasoning is always subject to revision (Syalabi, 1978). Such an attitude illustrates that certainty belongs only to God, while human judgment necessarily remains open to discussion.

Educationally, *ijtihad* may therefore be understood as reflective learning in which learners actively analyze problems, evaluate evidence, and formulate reasoned conclusions

rather than merely reproducing inherited knowledge (Kolb, 1984; Mezirow, 1991). Syalabi's criticism of the "ages of imitation" further reinforces the need for Islamic education to cultivate independent reasoning while remaining grounded in the ethical and epistemological foundations of the Islamic tradition (Hallaq, 1984).

5. Ethical Dialogue and Dialogic Pedagogy

The final educational principle is ethical dialogue. Rather than eliminating differences, Syalabi proposes respectful engagement as the appropriate response to sectarian conflict. His discussion of *shūrā* demonstrates that consultation functioned as an educational as well as political process through which diverse perspectives could be expressed, evaluated, and integrated into collective decision-making (Syalabi, 1978).

This interpretation aligns closely with dialogic pedagogy, which understands learning as a process of mutual inquiry rather than one-way transmission of knowledge (Brookfield & Preskill, 2012; Freire, 2020). Syalabi therefore implies that educational environments encouraging consultation, discussion, and mutual respect are better equipped to prevent sectarian exclusivism and cultivate inclusive religious understanding (Jusubaidi et al., 2024; Raihani, 2020). Accordingly, ethical dialogue may be reconstructed as dialogic pedagogy aimed at preparing learners to engage differences constructively while maintaining shared ethical commitments.

6. Summary: Syalabi's Implicit Educational Philosophy

The foregoing hermeneutic interpretation demonstrates that Syalabi's critique of sectarianism contains a coherent educational philosophy centered on human transformation and social formation. His concern extends beyond doctrinal correctness to the cultivation of individuals who are socially responsible, intellectually open, and capable of living constructively within diverse communities.

Viewed educationally, the five anti-sectarian principles correspond to five complementary orientations: social cohesion education, Islamic multicultural education, critical thinking education, reflective learning, and dialogic pedagogy. Together, these educational meanings provide the conceptual bridge between Syalabi's historical critique of sectarianism and the reconstruction of an Inclusive Islamic Education framework for strengthening religious moderation in contemporary Muslim societies (Abdullah & Nento, 2021). The following section develops this framework systematically.

Reconstructing an Inclusive Islamic Education Framework

The hermeneutic interpretation of Ahmad Syalabi's anti-sectarian thought reveals that his critique of fanaticism, intellectual stagnation, and communal fragmentation contains important educational implications. Although Syalabi did not formulate a systematic educational theory, his analysis provides conceptual foundations for reconstructing an inclusive model of Islamic education. Through educational reconstruction, the principles embedded in his thought are reorganized into a coherent framework that responds to contemporary challenges of sectarianism, religious polarization, and social fragmentation (Brubaker, 2015; Klafki, 2012; Cathrin & Wikandaru, 2023b).

This reconstructed framework consists of five interconnected principles: Inclusivity, Plurality within Islam, Critical Engagement, Dialogical Learning, and Religious Moderation. Together, these principles offer an educational pathway for cultivating Muslim learners who are intellectually open, socially responsible, and capable of engaging diversity constructively.

1. Inclusivity (al-Shumūliyyah)

The first principle is inclusivity, which emphasizes equal human dignity and equal educational opportunity. This principle is derived from Syalabi's discussion of Islam's transformation of pre-Islamic social structures based on tribal superiority, racial hierarchy, and gender discrimination into a community founded upon equality and piety (Syalabi, 1978).

Educationally, inclusivity requires Islamic education to provide equitable access to learning regardless of gender, ethnicity, social status, or cultural background. It also requires curriculum content that affirms human dignity and promotes respect for diversity within society (Banks, 2008; Darmawati & ST, 2024; Hadi & Laili, 2022). In this sense, Islamic education becomes a space for nurturing mutual recognition and social inclusion rather than reproducing exclusionary identities.

2. Plurality within Islam (al-Ta'addudiyyah fī al-Islām)

The second principle is plurality within Islam. Syalabi repeatedly argues that differences among the schools of jurisprudence were originally a source of intellectual richness rather than conflict. The problem emerged when diversity was transformed into sectarian fanaticism through blind imitation and claims of exclusive truth (Syalabi, 1978).

From an educational perspective, this principle requires learners to understand the diversity of Islamic intellectual traditions and to appreciate legitimate differences of opinion. Islamic education should therefore cultivate intellectual humility, respect for disagreement, and awareness of the historical development of Islamic thought (Madjid, 2019; Mustafida, 2020; Syarif et al., 2024).

Rather than presenting a single interpretation as the only valid expression of Islam, inclusive Islamic education introduces students to the plurality of perspectives that exist within the Islamic tradition while maintaining commitment to shared religious foundations.

3. Critical Engagement (al-Inghimās al-Nāqid)

The third principle is critical engagement. Syalabi's critique of taqlid reflects his concern over intellectual stagnation and the decline of independent reasoning. For him, Muslim decline was partly caused by the abandonment of ijtihad and the reluctance of scholars to address new social realities through creative intellectual effort (Syalabi, 1978).

Educationally, this principle emphasizes the development of critical thinking, analytical reasoning, and reflective judgment. Learners should not merely memorize inherited knowledge but should also develop the capacity to evaluate arguments, analyze contemporary problems, and relate Islamic principles to changing circumstances (Dewey, 1930; Facione, 1990; Özdemir, 2020; Ubaidilah & Setiawan, 2024).

Critical engagement therefore positions Islamic education as a dynamic intellectual enterprise capable of responding to modern challenges while remaining rooted in Islamic values.

4. Dialogical Learning (al-Ta'allum al-Ḥiwārī)

The fourth principle is dialogical learning. Syalabi's discussion of shūrā, consultation, and ethical interaction highlights the importance of communication and mutual understanding within Muslim society. His critique of sectarian conflict suggests that many social divisions emerge when dialogue is replaced by hostility and exclusion (Syalabi, 1978).

Dialogical learning emphasizes education as a process of interaction rather than one-way transmission of knowledge. Through dialogue, learners develop the ability to listen respectfully, articulate their views responsibly, and engage constructively with differing perspectives (Brookfield & Preskill, 2012; Buber, 2004; Freire, 1970; Raihani, 2020).

In this framework, the classroom functions not merely as a site of instruction but also as a community of inquiry where differences become opportunities for learning rather than sources of conflict.

5. Religious Moderation (al-Wasaṭiyyah al-Dīniyyah)

The fifth principle is religious moderation, which represents the culmination of the preceding four principles. Religious moderation does not imply weakening religious commitment; rather, it refers to a balanced orientation that combines faithfulness to Islamic teachings with openness toward diversity, dialogue, and social coexistence (Kamali, 2015).

Syalabi's opposition to fanaticism, takfir, and intellectual rigidity reflects his commitment to moderation as an ethical and intellectual disposition. A moderate Muslim is one who maintains a strong Islamic identity while respecting legitimate differences, engages critically with contemporary issues, and contributes positively to social harmony (Abdullah & Nento, 2021; Rusydiyah et al., 2023; Syalabi, 1978).

Consequently, religious moderation emerges not as a separate educational objective but as the outcome of an educational process grounded in inclusivity, plurality, critical engagement, and dialogue.

6. The Inclusive Islamic Education Framework

The relationship among these principles may be summarized as follows:

Table 1. Educational Reconstruction of Ahmad Syalabi's Anti-Sectarian Principles into an Inclusive Islamic Education Framework.

Syalabi's Anti-Sectarian Principles	Educational Interpretation	Reconstructed Educational Principle
Unity of the Ummah	Social Cohesion Education	Inclusivity
Respect for Diversity	Islamic Multicultural Education	Plurality within Islam
Intellectual Openness	Critical Thinking Education	Critical Engagement
Ijtihad	Reflective Learning	Critical Engagement
Ethical Dialogue	Dialogic Pedagogy	Dialogical Learning
Integration of All Principles	Religious Moderation	Religious Moderation

The framework suggests a logical progression from anti-sectarian thought to educational transformation. Syalabi's critique of sectarianism provides the normative foundation, educational interpretation translates these values into pedagogical concepts, and the reconstructed principles guide educational practice. The expected outcome is the formation of Muslim individuals capable of maintaining religious commitment while contributing to peaceful and cohesive societies (Abu-Nimer & Nasser, 2017; Firdaus & Suwendi, 2025).

7. Theoretical Contribution

This This framework contributes to contemporary Islamic education discourse in three ways. First, it reconstructs an educational paradigm from a body of literature traditionally studied as social and historical thought rather than educational theory. Second, it provides an Islamic foundation for inclusive education and religious moderation, demonstrating that these values emerge from within the Islamic intellectual tradition rather than being externally

imposed (Esposito, 1998). Third, it offers a conceptual bridge between Islamic educational philosophy and contemporary efforts to address sectarianism, intolerance, and social polarization in Muslim societies (Abu-Nimer & Nasser, 2017; Azra, 2019; Qorib & Lubis, 2023).

Accordingly, the framework positions Islamic education not merely as a mechanism for transmitting religious knowledge but as a transformative process that cultivates intellectual openness, ethical responsibility, and social cohesion (Firdaus & Suwendi, 2025; Putnam, 2000). Through these capacities, Islamic education can contribute to the development of peaceful Muslim societies characterized by moderation, justice, and mutual respect.

Implications for Religious Moderation in Contemporary Muslim Societies

1. Implications for Islamic Schools and Pesantren

The Inclusive Islamic Education framework reconstructed from Ahmad Syalabi's anti-sectarian thought suggests that Islamic schools and *pesantren* should move beyond transmitting inherited doctrines toward cultivating inclusive religious understanding and intellectual openness (Syalabi, 1978). Religious moderation should be embedded in classroom interactions, institutional culture, and educational objectives rather than treated merely as a policy discourse (Maarif et al., 2022; Rohmah, 2022). Syalabi's emphasis on *shūrā* (consultation) further highlights the importance of dialogical learning environments in which students can express different viewpoints, engage in constructive discussion, and appreciate disagreement as part of the Islamic intellectual tradition (Fahmi et al., 2022; Jusubaidi et al., 2024). Such practices also encourage recognition of cultural, linguistic, and social diversity as educational resources for strengthening social cohesion and mutual understanding.

2. Implications for Curriculum Development

The framework also provides important directions for curriculum development in Islamic education. Comparative approaches to Islamic thought and jurisprudence should be incorporated to help students understand the diversity of opinions within the Islamic tradition and develop respect for legitimate scholarly disagreement, consistent with Syalabi's critique of transforming *madhāhib* into instruments of division (Syalabi, 1978). This curriculum should also promote critical engagement with contemporary social issues by encouraging students to connect Islamic principles with changing realities through reflective reasoning rather than inherited opinions alone. In pedagogical terms, the framework

supports contextual and constructivist learning approaches emphasizing inquiry, reflection, and collaborative problem-solving (Jazil et al., 2025; Kolb, 1984; Mezirow, 1991).

These curricular orientations also provide a foundation for strengthening inter-*madhhab* dialogue. By recovering the early Islamic ethos of intellectual humility and rejecting *takfir* as a response to legitimate interpretive differences, Islamic education can cultivate respect across theological and jurisprudential traditions while reducing sectarian polarization (Brubaker, 2015; Guan & So, 2022; Syalabi, 1978).

3. Implications for Teacher Education

The framework highlights the strategic role of teachers in promoting religious moderation. Islamic education teachers require not only strong disciplinary knowledge but also pedagogical competencies that enable them to facilitate dialogue, encourage critical reflection, and manage diversity within the classroom. Religious moderation is best cultivated through educational experiences that encourage respectful engagement with different perspectives rather than through normative instruction alone (Karwadi et al., 2025; Raihani, 2020). Accordingly, teacher education programs should prepare reflective practitioners capable of connecting Islamic teachings with contemporary realities while fostering critical thinking, ethical dialogue, and inclusive attitudes among learners.

4. Implications for Digital Religious Learning

The rapid expansion of digital religious learning presents new challenges as online platforms increasingly circulate exclusive and polarizing religious narratives (Alexandra, 2017; Umam & Jannah, 2024). The proposed framework offers an alternative educational orientation by emphasizing intellectual openness, critical engagement, and ethical dialogue, enabling learners to evaluate religious information critically rather than accepting it unreflectively. Consequently, digital literacy should become an integral component of Islamic education, while digital learning environments should function as spaces for constructive dialogue and community building capable of reducing online polarization (Altinyelken, 2021; Qorib & Lubis, 2023).

5. Connections to the Sustainable Development Goals

The framework also contributes to SDG 4 (Quality Education) by promoting critical thinking, reflective learning, ethical awareness, and respect for diversity, and to SDG 16 (Peace, Justice, and Strong Institutions) by fostering dialogue, inclusivity, social cohesion, and peaceful coexistence. These objectives align with broader Islamic ethical principles concerning justice, human dignity, and social harmony (Abidin et al., 2025; Idris et al., 2024;

Nuruzzaman et al., 2023; Qorib, 2024).

6. Concluding Remarks

Overall, the Inclusive Islamic Education framework demonstrates that religious moderation is fundamentally an educational project rather than merely a policy agenda. By promoting inclusivity, critical engagement, dialogical learning, and respect for diversity, it offers practical guidance for Islamic schools, *pesantren*, curriculum development, teacher education, and digital religious learning while providing a conceptual response to contemporary challenges of sectarianism and religious polarization.

CONCLUSION

This study examined Ahmad Syalabi's anti-sectarian thought in *Al-Mujtama' al-Islami* and explored its relevance for contemporary Islamic education through a process of hermeneutic interpretation and educational reconstruction. The findings provide four major conclusions that answer the research questions and demonstrate the contribution of Syalabi's thought to contemporary discussions on inclusive Islamic education and religious moderation.

First, the study finds that Syalabi developed a systematic critique of sectarianism rooted in his analysis of the historical decline of Muslim societies. His critique extends beyond theological disagreement and identifies sectarianism as a multidimensional problem manifested in fanaticism toward legal schools, the fragmentation of the ummah, the culture of *taqlid*, claims of exclusive truth, and resistance to intellectual reform. From this critique emerge five interconnected principles: Unity of the Ummah (*Waḥdat al-Ummah*), Respect for Diversity (*Iḥtirām al-Tanawwu'*), Intellectual Openness (*Infiṭāḥ Fikrī*), Ijtihad, and Ethical Dialogue (*al-Ḥiwār al-Akblāqī*). These principles demonstrate that Syalabi's concern was not merely the preservation of doctrinal unity but the cultivation of a social and intellectual order capable of accommodating diversity without falling into fragmentation.

Second, this study reveals that Syalabi's anti-sectarian thought contains significant educational meanings that have received limited attention in previous scholarship. Through hermeneutic interpretation, the five principles identified in his work can be understood as educational values aimed at forming individuals who are socially cohesive, intellectually open, reflective in their engagement with religious knowledge, and capable of constructive dialogue across differences. In this respect, Syalabi's critique of sectarianism may be interpreted as an implicit critique of educational practices that encourage dogmatism, exclusivism, and passive

imitation. Conversely, his vision points toward an educational model that develops critical consciousness, ethical responsibility, and communal solidarity.

Third, the educational values embedded in Syalabi's thought can be reconstructed into an Inclusive Islamic Education framework for Religious Moderation. The reconstructed framework consists of five educational principles: inclusivity, plurality within Islam, critical engagement, dialogical learning, and religious moderation. These principles transform Syalabi's historical and social analysis into a practical educational orientation capable of addressing contemporary challenges. The framework demonstrates that religious moderation is not merely a political slogan or policy agenda but an educational outcome that must be deliberately cultivated through curriculum design, pedagogical practice, and institutional culture.

Fourth, the study shows that this framework possesses strong relevance for contemporary Muslim societies. In contexts marked by sectarian polarization, religious exclusivism, and the rapid circulation of ideological narratives through digital media, the framework provides an alternative educational paradigm grounded in Islamic intellectual tradition. Its emphasis on dialogue, critical reasoning, and respect for diversity offers practical guidance for Islamic schools, pesantren, teacher education institutions, and curriculum developers seeking to strengthen religious moderation. Furthermore, the framework contributes to broader global efforts to promote peaceful, inclusive, and sustainable societies, particularly in relation to SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions).

The principal contribution of this study lies in repositioning Ahmad Syalabi not only as a historian of Islamic civilization but also as a significant source of educational thought. By reconstructing the educational implications of his anti-sectarian critique, this article expands the intellectual resources available for contemporary Islamic education and demonstrates that the foundations of inclusive and moderate education can be derived from within the Islamic tradition itself. Consequently, religious moderation should not be understood as an external agenda imposed upon Islamic education but as a pedagogical project deeply rooted in Islamic intellectual and ethical heritage.

Future studies may extend this research by examining the implementation of the proposed framework in Islamic educational institutions, exploring its relationship with other traditions of Islamic educational thought, and evaluating its effectiveness in fostering inclusive attitudes and religious moderation among learners. Such studies would further

strengthen the practical contribution of Syalabi's thought to the development of Islamic education in the contemporary world.

REFERENCES

- Abdullah, A. H., & Nento, S. (2021). Constructing religious moderation in Islamic higher education. *Al-Ulum*, 21(1), 166–186.
- Abidin, A. A., Fatawi, I., & Kausar, S. (2025). The Values of Islamic Education for Building Tolerance in the Jombang Community: A Qualitative Study of the Role of Religious Harmony Forum. *Tafkir: Interdisciplinary Journal of Islamic Education*, 6(1), 1–16.
- Abu-Nimer, M., & Nasser, I. (2017). Building peace education in the Islamic educational context. *International Review of Education*, 63(2), 153–167. <https://doi.org/10.1007/s11159-017-9632-7>
- Alexandra, F. (2017). Analisis kajian terorisme dan radikalisme dalam 3 perspektif teoritis. *Jurnal Paradigma*, 6(3), 137–146.
- Altinyelken, H. K. (2021). Critical thinking and non-formal Islamic education: Perspectives from young Muslims in the Netherlands. *Contemporary Islam*, 15(3), 267–285. <https://doi.org/10.1007/s11562-021-00470-6>
- Ardiansyah, D., Taufik, O. A., & Basuki, B. (2023). Konsep al-Tilmidz dalam Menuntut Ilmu: Perspektif Ahmad Tsalby dalam Kitab At-Tarbiyah Islamiyah. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 8(1), 149–161.
- Arikunto, S. (2013). *Prosedur Penelitian: Suatu Pendekatan Praktik*. Rineka Cipta.
- Arsyada, A. R., Ali, M., & Azani, M. Z. (2025). The History of Islamic Civilization: A Critical Review of the Thoughts of Ahmad Syalabi and A. Malik Fadjar in the Context of Islamic Education. *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 1463–1470.
- Azra, A. (2019). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Prenada Media. [https://books.google.com/books?hl=id&lr=&id=TTvNDwAAQBAJ&oi=fnd&pg=PP1&dq=Azra,+A.+\(2019\).+Pendidikan+Islam:+Tradisi+dan+modernisasi+di+tengah+tantangan+milenium+III.+Kencana.&ots=VVSHuIULAP&sig=9GNZaxKa0yAamwkCkRM7wQNSVxs](https://books.google.com/books?hl=id&lr=&id=TTvNDwAAQBAJ&oi=fnd&pg=PP1&dq=Azra,+A.+(2019).+Pendidikan+Islam:+Tradisi+dan+modernisasi+di+tengah+tantangan+milenium+III.+Kencana.&ots=VVSHuIULAP&sig=9GNZaxKa0yAamwkCkRM7wQNSVxs)
- Banks, J. A. (2008). *An introduction to multicultural education*. <https://www.pearsonhighered.com/assets/preface/0/1/3/4/0134800362.pdf>

- Brookfield, S. D., & Preskill, S. (2012). Discussion as a way of teaching: Tools and techniques for democratic classrooms. John Wiley & Sons.
[https://books.google.com/books?hl=id&lr=&id=FUL-VEFGGFMC&oi=fnd&pg=PR7&dq=Brookfield,+S.+D.,+%26+Preskill,+S.+\(2012\).+Discussion+as+a+way+of+teaching:+Tools+and+techniques+for+democratic+classrooms+\(2nd+ed.\).+Jossey-Bass.&ots=1MyQ_2boaI&sig=VorTGyIND8sFzTPJ1bfLfxEH-30](https://books.google.com/books?hl=id&lr=&id=FUL-VEFGGFMC&oi=fnd&pg=PR7&dq=Brookfield,+S.+D.,+%26+Preskill,+S.+(2012).+Discussion+as+a+way+of+teaching:+Tools+and+techniques+for+democratic+classrooms+(2nd+ed.).+Jossey-Bass.&ots=1MyQ_2boaI&sig=VorTGyIND8sFzTPJ1bfLfxEH-30)
- Brubaker, R. (2015). Religious Dimensions of Political Conflict and Violence. *Sociological Theory*, 33(1), 1–19. <https://doi.org/10.1177/0735275115572153>
- Buber, M. (2004). *I and Thou*. A&C Black.
- Cathrin, S., & Wikandaru, R. (2023a). Establishing multicultural society: Problems and issues of multicultural education in Indonesia. *Jurnal Civics: Media Kajian Kewarganegaraan*, 20(1), 145–155.
- Cathrin, S., & Wikandaru, R. (2023b). Establishing multicultural society: Problems and issues of multicultural education in Indonesia. *Jurnal Civics: Media Kajian Kewarganegaraan*, 20(1), 145–155.
- Darmawati, J., & ST, W. H. D. (2024). The nature of multicultural education in Indonesia: A perspective on Islamic education. *Harmony*, 1(4), 01–14.
- Dewey, J. (1930). *Democracy and education: An introduction to the philosophy of education* (Vol. 8). Macmillan New York.
https://iwcenglish1.typepad.com/Documents/dewey_democracy_and_education.pdf
- Dzofir, M., & Nur, D. M. M. (2024). Integration of Religious Moderation Values in Education at Islamic Boarding Schools: Building a Tolerant and Islamic Generation. *EDUKASIA: JURNAL PENELITIAN PENDIDIKAN ISLAM* Учредители: State Islamic College of Kudus, 19(2), 347.
- Esposito, J. L. (1998). *Islam*. Oxford University Press.
https://www.academia.edu/download/49212819/Hamid_Jordan_MB.pdf
- Facione, P. (1990). Critical thinking: A statement of expert consensus for purposes of educational assessment and instruction (The Delphi Report).
<https://philarchive.org/archive/faccta>
- Fahmi, M., Hilmy, M., & Prasetya, S. A. (2022). Organic Tolerance and Harmony in the Pesantren Bali Bina Insani. *Uloomuna*, 26(2), 500–524.

- Farida, U., Wardani, R. Y. E., Kasdi, A., & Rahman, A. F. A. (2026). Challenges of Islamic Religious Education in the Digital Age: Building Harmony between Traditional Authority and Technological Algorithms. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 21(1). <http://journal.iainkudus.ac.id/index.php/Edukasia/article/view/36135>
- Fihris, F., Nasikhin, N., Nuzula, F. R., Waedureh, M., & Ta'rifin, A. (2025). Reconstruction of Moderate Religious Education Based on Inclusivity Values at Salafi Pesantren. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 20(2), 247–274.
- Firdaus, S. A., & Suwendi, S. (2025). Fostering social harmony: The impact of islamic character education in multicultural societies. *Al-Ishlah: Jurnal Pendidikan*, 17(1), 942–955.
- Freire, P. (1970). *Pedagogy of the Oppressed*. Herder and Herder.
- Freire, P. (2020). Pedagogy of the oppressed. In *Toward a sociology of education* (pp. 374–386). Routledge. <https://api.taylorfrancis.com/content/chapters/edit/download?identifierName=doi&identifierValue=10.4324/9780429339530-34&type=chapterpdf>
- Fullan, M. (2016). *The new meaning of educational change*. Teachers college press. [https://books.google.com/books?hl=id&lr=&id=YxGTCwAAQBAJ&oi=fnd&pg=PR3&dq=Fullan,+M.+\(2007\).+The+new+meaning+of+educational+change+\(4th+ed.\).+Routledge.&ots=Y2gvCcmR_d&sig=szPQs5IyYjnd1ZAd8vD_YHvrZns](https://books.google.com/books?hl=id&lr=&id=YxGTCwAAQBAJ&oi=fnd&pg=PR3&dq=Fullan,+M.+(2007).+The+new+meaning+of+educational+change+(4th+ed.).+Routledge.&ots=Y2gvCcmR_d&sig=szPQs5IyYjnd1ZAd8vD_YHvrZns)
- Gadamer, H.-G., & Weinsheimer, J. C. (2004). *Truth and method* (2., rev. ed., reprint). Continuum.
- Gaffar, A., Falah, R. Z., & Syarif, Z. (2022). Inclusive Islamic Education in the Framework of Inter-Religious Harmony: A Study of Mohammad Talbi's Thoughts. *EDUKASIA: Jurnal Penelitian Pendidikan Islam*, 17(2), 207–220.
- Guan, M., & So, J. (2022). Social Identity Theory. In *The International Encyclopedia of Health Communication* (pp. 1–5). wiley. <https://doi.org/10.1002/9781119678816.iehc0667>
- Hadi, M. F., & Laili, S. (2022). Multicultural-Based Islamic Religious Education (PAI) at SMP Sapta Andika Denpasar. *Halaqa: Islamic Education Journal*, 6(2), 79–87.
- Hallaq, W. B. (1984). Was the gate of ijtihad closed? *International Journal of Middle East Studies*, 16(1), 3–41.
- Idris, T., Rijal, F., Hanum, R., & Mardhiah, A. (2024). A multicultural approach in Islamic education learning to strengthen the Islamic identity of moderate students in PTKIN

- Aceh. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(3), 478–493.
- Ismail, S. N., & Zulkarnain, Z. (2023). Embracing Diversity: Islamic Education through the Multicultural Lens of the Quran. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 18(2), 203–220.
- Jazil, S., Zahro, A., A'la, B. A., Rahman, M. R., Sholihuddin, M., Ni'am, S., & Nurhayati, A. (2025). Enhancing Critical Thinking in Fiqh Learning: The Role of Strategies and Media Integration in Islamic Higher Education. *Malaysian Journal of Learning and Instruction*, 22(2), 42–72.
- Jusubaidi, J., Lindgren, T., Mujahidin, A., & Rofiq, A. C. (2024). A model of transformative religious education: Teaching and learning Islam in Pondok Modern Darussalam Gontor, Indonesia. *Millah: Journal of Religious Studies*, 23(1), 171–212.
- Kamali, M. H. (2015). *The middle path of moderation in Islam: The Qur'anic principle of wasatiyyah*. Oxford University Press.
[https://books.google.com/books?hl=id&lr=&id=-PbzCAAAQBAJ&oi=fnd&pg=PP1&dq=Kamali,+M.+H.+\(2015\).+The+middle+path+of+moderation+in+Islam:+The+Qur%E2%80%99anic+principle+of+wasatiyyah.+Oxford+University+Press.&ots=v7hteal1iFs&sig=H5-wxR8PEjW2na9DyfrhTuuLSQ4](https://books.google.com/books?hl=id&lr=&id=-PbzCAAAQBAJ&oi=fnd&pg=PP1&dq=Kamali,+M.+H.+(2015).+The+middle+path+of+moderation+in+Islam:+The+Qur%E2%80%99anic+principle+of+wasatiyyah.+Oxford+University+Press.&ots=v7hteal1iFs&sig=H5-wxR8PEjW2na9DyfrhTuuLSQ4)
- Karwadi, Bin Zakaria, A. R., Setiawan, A., & Ferdi Hasan, Moh. (2025). Integration of critical pedagogy in Islamic education: A case study of pre-service teacher training. *British Journal of Religious Education*, 1–22.
<https://doi.org/10.1080/01416200.2025.2560905>
- Klafki, W. (2012). Didaktik analysis as the core of preparation of instruction. In *Teaching as a reflective practice* (pp. 139–159). Routledge.
<https://api.taylorfrancis.com/content/chapters/edit/download?identifierName=doi&identifierValue=10.4324/9780203357781-13&type=chapterpdf>
- Kolb, D. (1984). Experiential Learning: Experience As The Source Of Learning And Development. In *Journal of Business Ethics* (Vol. 1).
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. SAGE.
- Maarif, M. A., Rofiq, M. H., & Sirojuddin, A. (2022). Implementing learning strategies for moderate Islamic religious education in Islamic higher education. *Jurnal Pendidikan Islam*, 8(1), 75–86.
- Madjid, N. (2019). *Islam: Doktrin & Peradaban*. Gramedia pustaka utama.

- Mezirow, J. (1991). *Transformative dimensions of adult learning* (Vol. 350). Jossey-bass San Francisco, CA. <https://gf96online.com.my/wp-content/uploads/2023/05/fccnegf-e-transformative-dimensions-of-adult-learning-18095674-ts96b.pdf>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (Third edition). SAGE Publications, Inc.
- Moleong, L. J. (2017). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya.
- Mustafida, F. (2020). Integrasi nilai-nilai multikultural dalam pembelajaran pendidikan agama Islam (PAI). *Jurnal Pendidikan Islam Indonesia*, 4(2), 173–185.
- Nuruzzaman, M. A., Ridwan, A., Safriani, A., & Ha'sa, W. A. (2023). Piety and tolerance in Thai society: Exploring multicultural coexistence at Phatnawitya School. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 11(2), 131–148.
- Özdemir, İ. (2020). Critical thinking and innovation: An Islamic perspective. *Journal of Technology and Operations Management*, 15(2), 33–41.
- Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community*. Simon Schuster. [https://books.google.com/books?hl=id&lr=&id=rd2ibodep7UC&oi=fnd&pg=PA13&dq=Putnam,+R.+D.+\(2000\).+Bowling+alone:+The+collapse+and+revival+of+American+community.+Simon+%26+Schuster.&ots=G7L9uWnoR1&sig=H9gEPb1hHCMNfpcFiQEZIqpW3hU](https://books.google.com/books?hl=id&lr=&id=rd2ibodep7UC&oi=fnd&pg=PA13&dq=Putnam,+R.+D.+(2000).+Bowling+alone:+The+collapse+and+revival+of+American+community.+Simon+%26+Schuster.&ots=G7L9uWnoR1&sig=H9gEPb1hHCMNfpcFiQEZIqpW3hU)
- Qorib, M. (2024). Analysis the impact of differentiated instruction on critical diversity literacy in inclusive education. *Aksaqila International Humanities and Social Sciences [AIHSS] Journal*, 3(1), 1–19.
- Qorib, M., & Lubis, R. R. (2023). The Defensive Fortress for Strengthening Religious Harmony: The Existence and Strategy of Pioneers in Religious Moderation to Educate Muslims in Sumatera Utara. *Kurdish Studies*, 11(3), 162–177.
- Raihani, R. (2020). A model of Islamic teacher education for social justice in Indonesia a critical pedagogy perspective. https://opal.latrobe.edu.au/articles/journal_contribution/A_model_of_Islamic_teacher_education_for_social_justice_in_Indonesia_a_critical_pedagogy_perspective/13776214
- Rodliyaton, M., Nugroho, P., & Baidhaw, Z. (2022). Model for Developing a Multicultural Islamic Religious Education Curriculum in Islamic Higher Education. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 17(2), 319–338.

<https://doi.org/10.21043/edukasia.v17i2.14043>

- Rohmah, S. (2022). Manajemen Pendidikan Berbasis Moderasi Beragama Dan Implementasi Praktisnya Di Era Digital.
- Rusydiah, E. F., Jazil, S., & Zahro, A. (2023). Multicultural Fiqh Instruction to Improve Religious Tolerance and Moderation Among Pesantren Students. *Didaktika Religia*, 11(2), 364–384.
- Saputra, S. E., & Basuki, B. (2026). The Concept of Libraries in Islamic Education: An Analysis of Ahmad Tsalby's Thought in the Book *At-Tarbiyah al-Islamiyah*. *Inkunabula: Journal of Library Science and Islamic Information*, 5(1), 63–75. <https://doi.org/10.24239/inkunabula.v5i1.5196>
- Sujarwoto, Sahputri, R. A. M., & Yumarni, T. (2025). Resistance behaviour to change among academics in Indonesia: A mixed method analysis of individual-contextual framework to overcome resistance in academics. *Cogent Social Sciences*, 11(1), 2581927. <https://doi.org/10.1080/23311886.2025.2581927>
- Syalabi, A. (1978). *At-Tarbiyah al-Islamiyah Nadnuha wa Falsafuha* (1st ed.). Jami'ah al-Qohiroh.
- Syarif, S., Abdullah, F., & Herlambang, S. (2024). Multiculturalism among students in madrasah: Knowledge, challenges, and social capital. *Nazhruna: Jurnal Pendidikan Islam*, 7(2), 390–408.
- Turner, J. C., & Reynolds, K. (2010). The story of social identity. In *Rediscovering social identity: Key readings* (pp. 13–32). Psychology Press, Taylor & Francis. <https://researchportalplus.anu.edu.au/en/publications/the-story-of-social-identity/>
- Ubaidilah, C., & Setiawan, M. (2024). Transforming Islamic Religious Education: Building Critical Thinking and Religious Tolerance. *Zona Education Indonesia*, 2(2), 347–356.
- Umam, K., & Jannah, N. (2024). Intersection of artificial intelligence and Islamic studies: Challenges and opportunities in the digital era. *Peace and Humanity Outlook*, 1(1), 39–48.
- Umam, K., Karim, A., & Abidin, Z. (2023). Design of Religious Moderation Education in Muhammadiyah Middle School and Ma'arif NU Middle School Educational Institutions. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 18(1), 145–164.
- Zed, M. (2008). *Metode Penelitian Kepustakaan*. Yayasan Pustaka Obor Indonesia.