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Bridging Piety and Pluralism in Indonesia Islamic Education Based on Nurcholis Madjid Thoughts

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ABSTRACT

Religious Piety Index data released by the Ministry of Religious Affairs from 2021 to 2023 (83.59; 84.51; 82.59) indicate that religious life in the *forum internum* at very good level. However, the implementation of diversity in the *forum eksternum*, marked by tensions between and within religious communities, contrasts with these index scores and the spirit of pluralism. This gap highlights the urgency of reexamining inclusive approaches within Islamic education in Indonesia. This study aims to explore Nurcholish Madjid's thoughts on inclusivism, analyze their relationship with the concept of Islamic education, and assess their relevance to the development of contemporary Islamic education in Indonesia. Employing a qualitative literature review method, the research draws its primary data from Nurcholish Madjid's seminal works and supports it with secondary literature. Content analysis is applied through four stages: problem formulation, literature search, data screening, and critical interpretation. The findings reveal that Madjid's values of inclusivism are rooted in *Tawhid*, which underscores human equality before God, respect for diversity, and the importance of interfaith dialogue. These values offer a theoretical foundation for developing Islamic education that is open, critical, and integrative with national values such as Pancasila. Practically, they suggest the need for curricula that foster critical thinking, tolerance, and intercultural understanding among students. This study contributes to filling the gap between high religious piety and weak interreligious harmony by offering a model of Islamic education that is inclusive, adaptive, and aligned with Indonesia's pluralistic context.

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INTRODUCTION

The Indonesian Ministry of Religious Affairs (Kemenag RI) released data on the Social Piety Index (IKS) from 2021–2023, which was consistently categorized as 'very good'. The IKS itself is a measure of the quality of religious understanding and practice, encompassing aspects of social care, diversity, ethics, environmental sustainability, and stability.[1] This data aligns with the phenomenon of increasing religious fervor in the forum internum, such as the vibrancy of preaching and densely attended mosques.

However, this high ritual piety contrasts sharply with the implementation of religiosity in the forum eksternum. Data from the National Police's Intelligence and Security Agency (Baintelkam Polri) notes a volatile trend in intolerance cases, with a significant spike in 2023.[2] Records from the KBB Advocacy Coalition (Freedom of Religion or Belief) also affirm this irony, highlighting numerous rejections of house of worship constructions and discrimination.[3] This phenomenon indicates a paradox, where Indonesian society appears 'ritually devout but socially deficient'.

The roots of this intolerance are undoubtedly complex and cannot be simplified. From research by Noorhaidi, suggests that radicalism often arises from a 'homelessness of personal identity' or identity crisis amidst modernity.[4] Historical Islamic movements, influenced by figures like Hasan al-Banna and Sayyid Quthb, also formulated their resistance as a response to political injustice, colonialism, and Western secular hegemony. From this perspective, intolerance is often viewed as a residue of global geopolitics and socio-political injustice rather than a purely theological or educational issue.

However, reducing intolerance solely to socio-political factors leaves a significant gap. While political injustice may be the trigger, intolerance which culminated to

[1] Musthofa Asrori, "Survei Litbang Kemenag, Indeks Kesalehan Sosial Masyarakat Sangat Baik," *Kementrian Agama* (Jakarta), 2021, https://kemenag.go.id/nasional/survei-litbang-kemenag-indeks-kesalehan-sosial-masyarakat-sangat-baik-aiq6u4.
[2] Ardhi Ridwansyah, "65 Kasus Intoleransi Terjadi di Indonesia pada 2019-2023," *kbr.id*, 2023, https://kbr.id/berita/ragam/65-kasus-intoleransi-terjadi-di-indonesia-pada-2019-2023.
[3] SEKRETARIAT BERSAMA KOALISI ADVOKASI KBB INDONESIA, *Kebebasan Beragama atau Berkeyakinan di Indonesia 2023* (Jakarta: Koalisi Advokasi Kebebasan Beragama atau Berkeyakinan (KBB), 2023).
[4] Hasan Noorhadi, *ISLAM, MILITANCY AND THE QUEST FOR IDENTITY IN POST-NEW ORDER INDONESIA*, t.t., 183.

radicalism requires theological legitimacy to survive and spread. The agents of dissemination often operate through educational institutions and rigid religious doctrines (exclusive dogmatism). If this exclusive mindset continues to be reproduced in educational spaces, political or justice improvements alone will not suffice to extinguish the flames of intolerance. Therefore, breaking the chain of inheritance of exclusive dogmatism through education becomes a strategic step as crucial as enforcing social justice.

One fundamental solution to minimize intolerance is through religious education that instills the value of pluralism as fitrah (natural disposition) or sunnatullah (God's law).[5] An educational paradigm that accommodates diversity is, in fact, already regulated within the national legislative framework, such as in Law No. 20 of 2003 concerning the National Education System, as well as various supporting regulations that promote the prevention of intolerance.

Nevertheless, its implementation faces significant challenges. Discussions about religious pluralism in education are often met with resistance. Consequently, the material taught in Islamic education tends to be normative and merely on the level of 'knowing'. Understandings of God and worship often contain 'truth claims' and claims to salvation, without providing a comprehensive, meaningful understanding. This fragmentation of understanding leads to an image of Islam that appears exclusive and hinders efforts to uphold universal human values.[6]

The thought of Nurcholish Madjid (Cak Nur) offers a solution to this impasse. He emphasized that Islamic religious education must balance piety towards God and the development of a sense of humanity.[7] This idea is rooted in the history of Islamic civilization, such as the Medina Charter, which demonstrated Islam's capacity to build an inclusive community that respects diversity.[8]

Several previous studies have examined Cak Nur's thought in the context of

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[5] Nurcholish Madjid, *Islam Agama Peradaban, Membangun Makna dan Relevansi Doktrin Islam dalam Sejarah* (Jakarta: Paramadina, 1995), 49.
[6] Irfan Efendi, "PLURALISME DALAM PENDIDIKAN ISLAM: STUDI PEMIKIRAN PROF. DR. NURCHOLISH MADJID," *Progresiva : Jurnal Pemikiran dan Pendidikan Islam* 7, no. 2 (Januari 2018): 116, https://doi.org/10.22219/progresiva.v7i2.13976.
[7] Ahmad Khoirul Fata, "DISKURSUS DAN KRITIK TERHADAP TEOLOGI PLURALISME AGAMA DI INDONESIA," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 42, no. 1 (Agustus 2018): 106, https://doi.org/10.30821/miqot.v42i1.393.
[8] Fred M. Donner, *Muhammad and the Believers: At the Origins of Islam* (Cambridge, Massachusetts, Amerika: Harvard University Press, 2010), 56.

education. Lutfi (2022) explored the conceptual aspects of Cak Nur's inclusivism, emphasizing egalitarianism.[9] Rosida, et al. (2021) focused on the concept of pluralism in Islamic education reform.[10] Meanwhile, Saihu (2021) focused on the idea of Islam Wasathiyah or religious moderation.[11]

Although these studies are valuable in mapping Cak Nur's thought, a clear research gap remains. These studies have tended to focus on conceptual aspects (Lutfi, 2022), pluralism (Rosida, et al., 2021), or moderation (Saihu, 2021). There has been no study that specifically analyzes the values of inclusivism and, most importantly, critically evaluates its relevance to the contemporary discourse and challenges of Islamic Education values in Indonesia.

To fill this gap, this study aims to understand the values of inclusivism according to Nurcholish Madjid, analyze the critical discourse within the concept of Islamic education, and examine the relevance of these inclusivism values to the values of Islamic education in Indonesia. Therefore, this study will answer the following questions: (1) What are the values of inclusivism according to the perspective of Nurcholish Madjid? (2) What is the critical discourse on the concept of Islamic education? (3) What is the relevance of Nurcholish Madjid's inclusivism values to the values of Islamic education in Indonesia?

RESEARCH METHOD

This study employs a qualitative approach with a library research design. This approach is used to deeply explore and analyze the thought of Nurcholish Madjid as the subject of the study, focusing on discovering the relevance of inclusivism values and his ideas on Islamic education in Indonesia.

The data collection technique involved a literature review, specifically by gathering relevant library materials on the topic.[12] Data were obtained from two types of

[9] Muhammad Zairi Lutfi, "Konsep Inklusivisme Dalam Pendidikan Islam Perspektif Nurcholish Madjid" (UNIVERSITAS ISLAM NEGERI PROFESOR KIAI HAJI SAIFUDDIN ZUHRI PURWOKERTO, 2021), 43.
[10] Kholifatur Rosida Rosida, Rimanda Maulivina Maulivina, dan Siti Hajar Mab'ruro, "Interpretasi Konsep Pluralisme Pendidikan Islam Perspektif Nurcholish Madjid," *JURNAL PENELITIAN KEISLAMAN* 17, no. 1 (Juni 2021): 93, https://doi.org/10.20414/jpk.v17i1.2964.
[11] Made Saihu, "PEDIDIKAN MODERASI BERAGAMA: KAJIAN ISLAM WASATHIYAH MENURUT NURCHOLISH MADJID," *Andragogi: Jurnal Pendidikan Islam dan Manajemen Pendidikan Islam* 3, no. 1 (April 2021): 23, https://doi.org/10.36671/andragogi.v4i01.151.
[12] Endang Widi Winarni, *Teori dan Praktik Penelitian Kuantitatif* (Jakarta: Bumi Aksara, 2018), 147.

sources: primary and secondary. Primary data sources include the key works of Nurcholish Madjid that directly address the topic, particularly *Islam Doktrin dan Peradaban*, *Masyarakat Religius*, and the book *Cak Nur, Sang Guru Bangsa*. Secondary data sources were used to support the analysis, consisting of other books such as *Islam Kemodernan dan Keindonesiaan* and *Dialog Keterbukaan*, as well as the works of other researchers like Greg Barton, Abuddin Nata, and Haidar Putra Daulay.

The collected data were then analyzed using the content analysis technique. This analysis was conducted systematically through several steps: (1) formulating the research problem and searching for relevant literature; (2) evaluating and selecting the required data from various sources; and (3) and (4) conducting an indepth analysis and interpretation to answer the research questions.[13]

RESULT AND DISCUSSION

A. The Essence and Values of Nurcholish Madjid's Inclusivism

The research findings indicate that the foundation of Nurcholish Madjid's (Cak Nur) inclusivism is theological, not merely sociological. It is rooted in the concept of **Tauhid** (Oneness of God) as the principle of human unity. Plurality is seen as *sunnatullah* (God's law) (QS. Al-Hujurat/49:13) which necessitates *ta'aruf* (mutual acquaintance) and *fastabiqul khairat* (competing in good deeds) (QS. Al-Maidah/5:48). This finding identifies that Tauhid serves as the premise for the concept of *kalimah sawa* (a common word/meeting point, QS. Ali-Imran/3:64), which was historically manifested in the Medina Charter.[14]

The values of Nurcholish Madjid's inclusivism are articulated in three interconnected pillars, as follows:

1. The Pillar of Islamism

The Pillar of Islamism centers on Tauhid as the foundation for the equality of all humanity before God and the concept of *rahmatan lil 'alamin* (mercy to all worlds). This pillar asserts that openness to other religions and cultures is not a threat, but an opportunity for dialogue, and acknowledges the existence of truth

[13] Nanang Faisol Hadi dan Nur Kholik Afandi, "Literature Review is A Part of Research," *Sultra Educational Journal* 1, no. 3 (Desember 2021): 67, https://doi.org/10.54297/seduj.v1i3.203.
[14] Muhammad Wahyuni Nafis, *Cak Nur, Sang Guru Bangsa Biografi Pemikiran Nurcholish Madjid* (Jakarta: PT. Media Kompas Nusantara, 2014), 273.

in other religions without sacrificing one's own faith and belief in Islamic teachings.[15]

2. **The Pillar of Indonesianness**

   The Pillar of Indonesianness asserts that Pancasila is the "common ground" (titik temu) and an *embodiment* of universal Islamic values. These values include justice, equality, and harmony, which are in line with the national identity. This value is capable of merging with Indonesian culture. Through this pillar, Cak Nur rejects the dichotomy between being a Muslim and being a nationalist.[16]

3. **The Pillar of Modernity**

   The Pillar of Modernity emphasizes that Muslims must be open to the advancements of science and technology. This includes using scientific and rational approaches, and viewing modernity as *sunnatullah* (God's law) that does not contradict the essence of religious teachings.[17] This pillar promotes the idea of "modernization without secularization."

This finding confirms as well as deepens previous research. While Lutfi (2022) focused on egalitarianism and Rosida et al. (2021) on pluralism, this finding demonstrates that Tauhid is the philosophical root that binds both ideas.

The more critical discussion is how Cak Nur intelligently used Tauhid not only for *inter-religious* dialogue (with the *Ahl al-Kitab* or People of the Book), but also for *intranational* dialogue (with Pancasila) and *intratemporal* dialogue (with modernity). This indicates a paradigmatic shift: inclusivism is not merely passive "tolerance", but an active theological methodology to engage with the realities of Indonesianness and Modernity. The finding that Pancasila is seen as the "common ground" is a significant implication of *kalimah sawa* within the Indonesian national context.

B. Critical Discourse on the Concept of Islamic Education

This study identifies a fundamental gap between the *ideal concepts* and the *actual practices* of Islamic education in Indonesia. Conceptually, Islamic education holds noble aims through *Ta'lim* (transfer of knowledge), *Ta'dib* (formation of *adab*/character), and *Tarbiyah* (holistic development towards *insan kamil*).

[15] Nurcholish Madjid, *Islam Doktrin dan Peradaban* (Jakarta: Paramadina, 2000), 118.
[16] Madjid, *Islam Doktrin dan Peradaban*, 134.
[17] Madjid, *Islam Doktrin dan Peradaban*, 505.

There are at least three findings from Cak Nur's critical analysis indicating that its practice is trapped in the following problems:

1. **Exclusive Dogmatism**

   Nurcholish Madjid emphasized that the practice of Islamic education in Indonesia must not be trapped in narrow understandings or focus solely on religious teachings dogmatically. *Ta'lim* is a process of knowledge transfer; Cak Nur's critique identifies that this "knowledge transfer" has, in practice, been degraded.[18]

   Cak Nur saw that this "knowledge transfer process" is no longer liberating, but has become an overly doctrinal and exclusive approach. This practice is what is termed "Exclusive Dogmatism": an education focused only on specific doctrines and rejecting pluralism. This kind of education, according to Cak Nur, has the potential to trigger intolerance, as its narrow religious understanding will only divide society, ultimately leading to conflict.[19]

2. **The Dichotomy of Knowledge**

   Nurcholish Madjid criticized the dichotomy between religious education and general education, which often rigidly separates knowledge from religion. In his view, this rigid separation is a fundamental problem. He considered this approach no longer relevant in the modern era, as the development of science and technology cannot be ignored in the education system.[20]

   The dichotomy of knowledge is considered problematic because it fails to achieve the complete goal of education. Islamic education should be capable of producing individuals who have a deep religious understanding while simultaneously mastering science and technology.[21] This dichotomy, instead, creates a "fragmentation" or "split." Individuals may be ritually pious

[18] Mohammad Rindu Fajar Islamy Aam Abdussalam, Nurti Budiyanti and Muhamad Parhan., *CONCEPTUAL REFORMULATION OF TA'LIM AS A PARADIGM OF ISLAMIC EDUCATION LEARNING IN BUILDING EDUCATIONAL INTERACTIONS THROUGH RAHMANIYYAH PRINCIPLES*, 2021, 36.
[19] Nurcholish Madjid, *MASYARAKAT RELIGIUS*, 1 (Jakarta: Paramadina, 1997), 27.
[20] Madjid, *Islam Doktrin dan Peradaban*, 128.
[21] Madjid, *Islam Doktrin dan Peradaban*, 157.

in religious matters but are "stunted" (faltering) in responding to modern challenges.

3. **Stagnant Traditionalism**

Stagnant Traditionalism is an attitude that rejects renewal and regards tradition as something final and rigid. Nurcholish Madjid criticized the attitude of "conservative thinking or being too bound by tradition," which can hinder the development of Muslims in the modern era.[22] Nurcholish Madjid specifically highlighted the importance of reform in Islamic educational institutions, such as *pesantren* (Islamic boarding schools), which are often trapped in traditional educational patterns.

He identified the stagnation of rigid and exclusive thinking among Muslims as a primary challenge.[23] This "rigid" attitude is what makes education incapable of facing the challenges of the times and often traps it in conservative teaching methods.

Cak Nur's critique is fundamental; these findings imply that the problem with Islamic education lies not in its basic concepts (*Ta'lim*, *Ta'dib*, *Tarbiyah*), but rather in their *exclusive implementation*. The failure of this practice is caused by the inability to respond to and balance these three concepts.

This shows that dogmatic educational practices have betrayed the very purpose of *Ta'dib* (character) itself, by failing to instill *adab* (respect) towards those who are different. Furthermore, the dichotomy of knowledge criticized by Cak Nur directly hinders the goal of *Tarbiyah* (holistic development), as it produces a "fragmented" individual. Being "ritually pious but scientifically stunted" becomes the core of the "failure" highlighted by Cak Nur.

C. The Relevance of Nurcholish Madjid's Inclusivism as a Corrective Paradigm for Indonesian Islamic Education

The findings indicate that Cak Nur's three pillars of inclusivism are directly relevant to answering the three problems in the practice of Islamic education. This

[22] Madjid, *Islam Doktrin dan Peradaban*, 526.
[23] Madjid, *Islam Agama Peradaban, Membangun Makna dan Relevansi Doktrin Islam dalam Sejarah*, 32.

relevance is not merely a philosophical "patch" (*tambalan*), but rather a comprehensive corrective paradigm.

1. Relevance of Islamism

The main identified problem is the practice of Islamic education, which is often dogmatic and exclusive. This type of education tends to focus only on specific doctrines, rejects pluralism, and is trapped in narrow "truth claims" and "salvation claims." This has the potential to trigger intolerance.

Cak Nur's inclusivism is rooted in Tauhid (Oneness of God) as its core teaching. It teaches that all humans have an equal standing before Him. Tauhid shifts the educational focus from exclusive dogmatism (which differentiates) to a theological foundation for universal equality.[24] A curriculum based on Tauhid will emphasize that humans are created equal, so there is no form of intimidation based on background.

This value affirms that Islam is *rahmatan lil 'alamin* (mercy to all worlds), bringing benefit to all humanity, not just the Muslim community. In its learning methods, students are no longer taught to view other religions as threats; rather, they are encouraged towards dialogue and openness.

The Inclusivism of Islamism functions as a theological antidote to the dogmatic practice of *Ta'lim*. When *Ta'lim* is understood only as the rigid transfer of *fiqh* doctrines, it results in exclusivism. Cak Nur's idea redefines the foundation of Islamic education, shifting it from being *fiqh centric* to *Tauhid centric*.[25] By making Tauhid the affirmer of human equality, Cak Nur expands the scope of *ukhuwah* (brotherhood) from merely *Islamiyah* (brotherhood among Muslims) to *basyariyah* (brotherhood of humanity). This also directly restores the essence of *Ta'dib* (character) in education, which is to have *adab* (respect) for all creation, not just fellow Muslims.

2. Relevance of Indonesianness

The problem faced is "national alienation," namely the view that rejects the dichotomy between religion and nationalism or considers them contradictory.

[24] Wahyuni Nafis, *Cak Nur, Sang Guru Bangsa Biografi Pemikiran Nurcholish Madjid*, 274.
[25] Ade Zaenul Mutaqin dan Aji Priatna Nurmansyah, "KONSEP PENDIDIKAN ISLAM DALAM PERSPEKTIF NURCHOLISH MADJID," *HASBUNA : Jurnal Pendidikan Islam* 3, no. 1 (November 2023): 306, https://doi.org/10.70143/hasbuna.v3i1.228.

Another problem is the rejection of local plurality, where Indonesia's ethnic and cultural diversity is seen as something to be "uniformed" in the name of religion.

Nurcholish Madjid's Inclusivism of Indonesianness offers a direct solution. Cak Nur viewed Pancasila not as a secular ideology that contradicts Islam, but as an embodiment of universal Islamic values. Principles like justice and equality in Pancasila are in line with Islamic teachings.[26]

Pancasila becomes the "common ground" (*titik temu*) and foundation for instilling national values without sacrificing religious beliefs. Islamic education can form a generation that not only understands religious teachings but also possesses a strong sense of nationalism. Cak Nur asserted that Islam and nationalism are "mutually complementary".[27] He saw Indonesia's ethnic and cultural diversity as a source of national wealth to be preserved.

The Inclusivism of Indonesianness offers a solution to the identity crisis of PAI (Islamic Religious Education) in Indonesia. Cak Nur's idea states that Pancasila is the *kalimah sawa* (common word) of the nation,[28] an embodiment of universal Islamic values. This has transformative curriculum implications, going beyond the research of Saihu (2021) which only discussed *Wasathiyah* (moderation).

Cak Nur did not just offer moderation; he provided a concrete theological-nationalist framework. This implies that the PAI curriculum must explicitly integrate nationalism, viewing patriotism (love for the homeland) as part of faith, and making Pancasila a legitimate theological platform for nationhood. This curriculum would then teach appreciation for differences as part of the national identity. Islam must be able to merge with Indonesian culture without losing its essential substance.

3. Relevance of Modernity

Nurcholish Madjid criticized the dichotomy between religious education and general education. Cak Nur considered this dichotomy no longer relevant in the modern era. Cak Nur emphasized that Muslims can adopt the progress of science and technology (modernity) "without having to sacrifice spiritual or

[26] Madjid, *Islam Doktrin dan Peradaban*, 124.
[27] Madjid, *Islam Doktrin dan Peradaban*, 134.
[28] Wahyuni Nafis, *Cak Nur, Sang Guru Bangsa Biografi Pemikiran Nurcholish Madjid*, 276.

religious values".[29] Modernity is seen not as something contradictory to Islam, but as part of *sunnatullah* (God's law).

Through "modernization without secularization," Islamic education can integrate scientific and technological advancements into the curriculum. The use of technology like online learning platforms and digital media is a form of this adaptation, helping students remain relevant in the modern era while upholding religious teachings. Furthermore, Cak Nur stressed the importance of scientific and rational approaches, encouraging students to think critically, innovative, and progressively.[30]

The Inclusivism of Modernity directly dismantles the stagnant methods and answers the problem of the dichotomy of knowledge. The concept of "modernization without secularization" provides theological legitimacy to integrate science and technology into the heart of the PAI curriculum. Science (general knowledge) is not a separate "secular knowledge" but an integral part of the study of *sunnatullah*. The practical implication is that educational methods must shift from mere traditionalist memorization to methods that stimulate critical thinking, rationality, and innovation.

D. Proposed Reconstruction of the Concept of Indonesian Islamic Education Based on Nurcholish Madjid's Inclusivism

Collectively, the three points of relevance discussed above do not operate partially or separately. Instead, the findings show that they converge into a comprehensive reconstruction proposal for the architecture of Islamic education. The idea of Nurcholish Madjid's inclusivism, as found in this study, fundamentally corrects the four main pillars of Islamic education that have been practiced rigidly: namely, its Foundation, Objectives, Methods, and Educators (Teachers). This proposed reconstruction is as follows:

1. The Shift in Foundation: From Doctrine Centric to Tauhid Centric

This shift is an answer to the foundation of Islamic education which, in practice, often focuses on internal communities, specific doctrines, and rejects

[29] Madjid, *Islam Agama Peradaban, Membangun Makna dan Relevansi Doktrin Islam dalam Sejarah*, 6.
[30] Madjid, *Islam Doktrin dan Peradaban*, 561.

pluralism. This is the 'doctrine-centric' character that tends to contain narrow "truth claims" and "salvation claims", without emphasizing meaningful learning.

The reconstruction offered by Nurcholish Madjid is to restore Tauhid as the main foundation. In his thought, Tauhid is not merely a doctrine of God's oneness, but a philosophical foundation that teaches that "all human beings are God's creation, holding an equal position before-Him."[31]

Therefore, the educational foundation shifts; it is no longer centered on *fiqh* (doctrinal) differences. Instead, it centers on Tauhid as the affirmer of human unity. The practical implication is that Islamic education must introduce *ukhuwah basyariyah*, which is a sense of brotherhood involving all humanity regardless of religion. It teaches students to apply Islamic values in the form of fairness, honesty, and compassion to all people, not just fellow Muslims.

2. The Shift in Objectives: From 'Ritual Piety' to an *Insan Kamil* who is Critical, Nationalist, and Inclusive

The objective of Islamic education is to form an *insan kamil*. *Insan kamil* is often translated as individual-spiritual piety focused on "knowing and drawing closer to the Creator." Nurcholish Madjid's thought does not reject this objective but expands its scope to be relevant to the challenges of the times. The *insan kamil* in the modern era must have the following three additional dimensions:

a. **Critical**

Education must "provide space for freedom of thought and develop critical thinking." Students should not just accept teachings dogmatically but be able to "think analytically and openly."[32]

b. **Nationalist**

Education must affirm that "Islam is part of the national identity."[33] Students must understand that being a Muslim also means "being a good citizen, caring for the common welfare, and appreciating diversity."

[31] Madjid, *Islam Doktrin dan Peradaban*, 118.
[32] Madjid, *MASYARAKAT RELIGIUS*, 141.
[33] Madjid, *Islam Doktrin dan Peradaban*, 134.

c. **Inclusive**

The educational objective must explicitly "include the values of inclusivism, namely values that promote tolerance and openness to diversity," so students are prepared to live in a multicultural society.[34]

3. The Shift in Methods: From Traditional to Dialogical Rational

Existing Islamic education methods are often trapped in conservative teaching methods and "traditional educational patterns," which tend to be one-directional and rely on memorization. The proposed reconstruction shifts towards being Dialogical-Rational. It encourages methods that accommodate "freedom of thought and expression." In line with Cak Nur's view that "differences of opinion are a blessing," this method focuses on "substantial Islam" (basic values like justice and tolerance) rather than mere ritual aspects, thus "opening a space for dialogue."[35]

This method focuses on adaptation to technology (Modernity). Answering stagnant traditionalism, methods must be relevant to modernity. This means integrating the advancements of science and technology into the curriculum. The use of digital media and online learning is a form of adaptation to foster critical thinking and innovation among students.

4. The Shift in Teacher Characteristics: From 'Instructor' (*Ta'lim*) to 'Inclusive Role Model' (*Uswah*)

The ideal teacher characteristics emphasize "deep mastery of subject matter" and "pedagogical, as well as professional, competencies." This focus aligns perfectly with the concept of *Ta'lim*, the process of knowledge transfer. This reconstruction inserts Nurcholish Madjid's thought on inclusivism into the ideal teacher characteristics. This shift does not negate teaching competence but demands more. It is not enough for a teacher to only *teach* (*Ta'lim*); they must *become* a role model (*uswah*).[36]

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[34] Sri Soeprapto, *LANDASAN AKSIOLOGIS SISTEM PENDIDIKAN NASIONAL INDONESIA DALAM PERSPEKTIF FILSAFAT PENDIDIKAN*, no. 2 (2013): 49.
[35] Madjid, *MASYARAKAT RELIGIUS*, 219.
[36] Nidaan Khafiyya, "Konsep Ta'dib dan Relevansinya Terhadap Pendidikan Karakter Anak Usia Dini," *Taqaddumi: Journal of Quran and Hadith Studies* 2, no. 2 (Januari 2023): 82, https://doi.org/10.12928/taqaddumi.v2i2.7059.

The ideal teacher in this reconstruction is a person who tangibly "demonstrates an inclusive attitude in interactions"; "shows openness in accepting cultural, traditional, and belief diversity"; and "promotes a welcoming demeanor." The teacher becomes an inclusive and nationalist role model (*uswah*), who respects differences and upholds the values of justice and universal brotherhood.

CONCLUSION

This study concludes that the paradox between high ritual piety (Social Piety Index) and the prevalence of intolerance cases in Indonesia is rooted in the practice of Islamic Religious Education (PAI) which remains trapped in exclusive dogmatism, the dichotomy of knowledge, and stagnant traditionalism.

Nurcholish Madjid's (Cak Nur) thought on inclusivism is not only relevant but functions as a comprehensive corrective paradigm to answer this problem. This research establishes that Cak Nur's inclusivism—founded on Tauhid (Islamism), Pancasila (Indonesianness), and Rationality (Modernity)—offers a fundamental reconstruction of the four pillars of education. Cak Nur shifts the foundation from *doctrine-centric* to *Tauhid-centric* (humanity), expands the objective from *ritual piety* to an *insan kamil* who is critical and nationalist, changes the *traditional-memorization* method to *dialogical-rational*, and demands that teachers shift from being mere *instructors* to *inclusive role models*.

This study has clear limitations. As *library research*, the analysis focuses entirely on the conceptual-theoretical level of Nurcholish Madjid's thought. This research does not test how this idea of inclusivism is implemented practically in the PAI classroom, nor does it measure the real challenges faced by teachers in its application.

Therefore, the recommendation for future research is to move into the empirical realm. Future studies are advised to examine the implementation of an inclusivism-based PAI curriculum in schools, analyze the resistance that may arise, and measure its effectiveness in shaping tolerant attitudes among students.

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