

## Inclusive values: Foundations of religious education for multicultural harmonious-life

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**Abstract:** Harmonious living in a diverse society presents complex challenges due to the potential for significant conflict. Radicalism, intolerance, and social conflict often occur, especially concerning religious pluralism. Educational institutions, which are expected to build the nation's character, are also prone to religion's education labeling. Hence, Christian religious education had two choices: strengthen dogmatic teaching or embrace inclusive values. This research focuses on the importance of inclusive values as the foundation for Christian Religious Education. Through descriptive analysis of various literature, this study discusses the theological basis for inclusive values in the context of the Church and its implications for Christian religious education. The research results show that the value of inclusion is based on the reflection of the incarnation and the example of encountering dialogue, which forms the foundation for inclusive Christian Religious Education.

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## INTRODUCTION

Indonesia is a multicultural society emerging as a country through a complex dialectic process to address various ethnic and ideological groups, especially in terms of religious pluralism<sup>1</sup>. This dialectical process is reflected in the country's national philosophy, Pancasila, which provides a time-tested religious framework for uniting Indonesia's diversity and bringing harmony to its society and government.<sup>2</sup> The fundamental values of Pancasila, such as religiosity, humanity, unity, democracy, and justice, have become the narrative of national unification and remain relevant in the post-truth era because they provide a robust framework for understanding the nation's dialogue and dialectics that can withstand criticism from other

<sup>1</sup> Yusuf Siswantara, "Kesadaran Digital Sebagai Pengembangan Karakter Kebangsaan Di Abad 21," *Linggau Journal Science Education* 1, no. 1 (2021).

<sup>2</sup> I Ketut Ardhana et al., *Pura-Pura Bhineka Tunggal Ika Di Bali Konsep, Wacana, Dan Prospek Masa Depan*, ed. I Ketut Ardhana, 1st ed. (Denpasar: Pustaka Larasan, 2020).

ideological frameworks.<sup>3</sup> However, as a fundamental value, Pancasila is firm and clear in its formulation but opaque in its implementation. Despite containing the philosophy and principles of justice, love, justice, or self-sacrificing attitude,<sup>4</sup> Pancasila still lives alone as a 'ceremonial ideology' or 'elite political ideology'.<sup>5</sup>

This study discusses the problem of plurality, especially intolerance of religious life. It must be noted that religion can also bring forth other social phenomena, such as radicalism, that have the potential to threaten the unity and integrity of the nation. The issuance of laws and regulations also acknowledges the social dangers of religious radicalism tendencies and confirms the urgency of addressing the problem (President of the Republic of Indonesia, 2017). Its social validity can be seen from studies that state changes in people's perceptions, known as the dichotomy of Pancasila and religion.<sup>6</sup> Despite the small scale, the perception of citizens contradicts Pancasila and religion.<sup>7</sup> Some citizens consider Pancasila against their religion.<sup>8</sup> In its extreme context, the conflict leads to the disclosure of an opportunity to replace Pancasila as the basis of the state. For this reason, the governor of Lemhannas said there were efforts to replace Pancasila, so it was necessary to monitor religious activities by installing CCTV.<sup>9</sup> Fatally, radicalism becomes a severe problem if it is rooted in the academic environment. Referring to Alupi Annisa Auliani, radicalism (extreme side of intolerance) developed among academics, especially in 10 state campuses.<sup>10</sup> Shortly, intolerance, radicalism, and disintegration are social challenges in Indonesian society.<sup>11</sup>

In the above social phenomena, the religious paradigm is still entangled in the dogmatic realm that sees the claim of a single truth in Puritan or radical religious attitudes.<sup>12</sup> As a result, it is easy to manipulate beliefs and sense of belongings to groups, dualistic and irrational politicizing (religious) identities, and create religion-based conflicts<sup>13</sup> with massive consequences due to the presence of social media.<sup>14</sup> This situation contradicts the fact that Pancasila is the virtue of Nusantara as a set of principles and the prophetic and transcendental

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<sup>3</sup> Oantonius Benny Susetyo, *Menjaga Keragaman Dengan Aktualisasi Pancasila* (Bandung, 2019); Nuraeni, *Pancasila Di Era Post-Truth Dalam Horizon Yang Etis Dan Politis* (Bandung, 2019).

<sup>4</sup> Susetyo, *Menjaga Keragaman Dengan Aktualisasi Pancasila*.

<sup>5</sup> Mangadar Situmorang, "Pancasila Sebagai Vertue Nusantara" (Bandung: Fakultas Filsafat, 2019).

<sup>6</sup> Moh Rifai (editor) Hendro Muhaimin, *Aktualisasi Pancasila Dalam Merajut Kembali Pesatuan Bangsa* (Yogyakarta: Pusat Studi Pancasila, 2019); Aqil Teguh Fathani and Zuly Qodir, "Agama Musuh Pancasila? Studi Sejarah Dan Peran Agama Dalam Lahirnya Pancasila," *Al-Qalam* 26, no. 1 (2020): 117.

<sup>7</sup> Rahmad Hidayat and Sumarto, *Konsep Diri Pancasila*, ed. M.Pd.I Dr. Sumarto, 1st ed. (Bengkulu: Penerbit Buku Literasiologi, 2020); Alupi Annisa Auliani (ed), "Radikalisme, Kampus, Dan Religiusasi Pancasila," *Kompas.Com*.

<sup>8</sup> Inadha Rahma Nidya, "Komisi VIII DPR: 4 Persen Penduduk Indonesia Anggap Pancasila Bertentangan Dengan Syariat Islam," *Kompas.Com*.

<sup>9</sup> Inang Jalaludin Shofihare, "Cegah Terorisme, DPR Usul Wajibkan Pemasangan CCTV Untuk Dapatkan IMB," *Kompas.Com*.

<sup>10</sup> Alupi Annisa Auliani (ed), "Radikalisme, Kampus, Dan Religiusasi Pancasila."

<sup>11</sup> Hidayat and Sumarto, *Konsep Diri Pancasila*.

<sup>12</sup> Situmorang, "Pancasila Sebagai Vertue Nusantara."

<sup>13</sup> Ilovia Aya Regita Widayat et al., "Konflik Poso : Sejarah Dan Upaya Penyelesaiannya," *JUPIIS: Jurnal Pendidikan Ilmu-ilmu Sosial* 13, no. 1 (2021): 1-9; Nerlian Gogali, "'Suara-Suara Di Balik Kesenyapan' : Studi Eksploratif Tentang Ingatan Perempuan Dan Anak-Anak Dalam Konflik Poso Sulawesi Tengah ['The Voices Behind Silence': An Exploratory Study on the Memories of Women and Children in the Poso Conflict in Central Sulaw]" (Universitas Sanata Dharma Yogyakarta, 2006); Ilovia Ayaregita Widayat et al., "Konflik Poso : Sejarah Dan Upaya Penyelesaiannya [Conflict in Poso: History and the Resolution Efforts]," *JUPIIS: JURNAL PENDIDIKAN ILMU-ILMU SOSIAL* 13, no. 1 (June 2021): 1.

<sup>14</sup> Ignatius Bambang Sugiharto, *Pancasila Sebagai Strategi Menuju Keadaban Baru* (Bandung, 2019).

basis for Indonesia as a state of law, not only as a *given* but as an action or conscious effort in all lines of society, institutions, and institutions; incredibly educational institutions.<sup>15</sup>

This issue is critical to check. In the broader community or academic environment, constructing dichotomous thinking between Pancasila and religion can damage national life's harmony and conformity. Therefore, this issue needs to be addressed, prevented, and fixed.<sup>16</sup> Although Pancasila is the fundamental constituent of Indonesia, the internalization of Pancasila has not been optimal and is still not fully targeted by the Indonesian people. Therefore, strengthening the values of Pancasila in a plural society, especially in the face of religious diversity, is very important to maintain the unity and existence of fundamentalist values based on religion.<sup>17</sup>

The urgency of this issue encourages scientific study by considering two things; universal values and truth claims. *First*, religions contain universal values for the good of human life with various understandings and terms. Understanding universal values will open the veil and barrier of egocentrism of religions. *Second*, attitudes toward truth claims in religions are a determining factor for the openness of universal values. Therefore, the postulate that must be used is that an attitude of openness to universal values will likely be developed and cultivated in the younger generation through education. Christian education will be an essential point and door to an attitude of openness and inclusive value education in the Christian tradition.

Christianity is one of the religions that maintains and teaches fundamental and universal values. For the lives of its people, the Church teaches the love of Christ through the incarnation as the starting point of the life of the baby Jesus. Starting from the incarnation, researchers see one value that Jesus always fought for; is the value of openness or inclusion. Therefore, this study discusses developing inclusive values through religious education subjects. We want to target that religious education is the right way to develop inclusive values in a pluralistic society like Indonesia.

Previous studies have highlighted many exclusive paradigm problems that affect doctrinaire curriculum and teaching materials.<sup>18</sup> From the school culture, Salim *et al* revealed the tendency to be exclusive because of the development of school culture with religious colors.<sup>19</sup> As a result, the school has lost its status as a public space and is no longer neutral for all believers.<sup>20</sup> From teaching practices, this attitude tendency also permeates education dynamics through the 'separation of students during religious lessons'.<sup>21</sup> The practice of separation, said Listia & Gogali, establishes a paradigm of exclusivity that 'differences

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<sup>15</sup> Khudzaifah Dimyati et al., "Indonesia as a Legal Welfare State: A Prophetic-Transcendental Basis," *Heliyon* 7, no. 8 (2021): e07865; Situmorang, "Pancasila Sebagai Vertue Nusantara."

<sup>16</sup> Muhammad Dzulfikar, "4 Persen Warga Anggap Pancasila Bertentangan Dengan Syariat, Ini Saran Waket Komisi VIII Ke Kemenag," *GoRiau.Com*; Shofihare, "Cegah Terorisme, DPR Usul Wajibkan Pemasangan CCTV Untuk Dapatkan IMB"; Nidya, "Komisi VIII DPR: 4 Persen Penduduk Indonesia Anggap Pancasila Bertentangan Dengan Syariat Islam."

<sup>17</sup> Hidayat and Sumarto, *Konsep Diri Pancasila*.

<sup>18</sup> Yance Z Rumahuru and Johanna S Talupun, "Pendidikan Agama Inklusif Sebagai Fondasi Moderasi Beragama: Strategi Merawat Keberagaman Di Indonesia," *KURIOS (Jurnal Teologi dan Pendidikan Agama Kristen)* 7, no. 2 (2021): 453-462.

<sup>19</sup> *Politik Ruang Publik Sekolah Negosiasi Dan Resistensi Di Sekolah Menengah Umum Negeri Di Yogyakarta*, ed. Endy Saputro, vol. 4 (Yogyakarta: Center for Religious and Cross-cultural Studies/CRCS), (2016).

<sup>20</sup> *Ibid.*

<sup>21</sup> Laode Arham Listia and Lian Gogali, "Problematisasi Pendidikan Agama Di Sekolah: Hasil Penelitian Tentang Pendidikan Agama Di Kota Jogjakarta 2004-2006," *Yogyakarta: Interfidei/Dian* (2007).

separate; being different must be separated; different religions cannot coexist; religious differences are not to be talked about but dwell within the narrow space of each other's religions'. From education policy, the development of the nation's character is eroded and experiencing a crisis.<sup>22</sup> In the above explanation, there is a teaching to students not to be prepared to live in a pluralistic society like Indonesia and to grow as members of a society with an exclusive attitude.<sup>23</sup>

From these conditions, various opinions and ideas emerged as a solution offered. Boiliu et al raised humanist, humble, or forgiving, caring values necessary for a pluralistic society.<sup>24</sup> In building these values and characters, Patty et al.<sup>25</sup>, Tari and Tafonao<sup>26</sup> argue that family plays a role in developing them.<sup>27</sup> Furthermore, Arifianto *et al* and Suardana emphasized that Christian Education (PAK) is responsible for developing tolerant student attitudes because the religious area is its field. Through Christian Religion (PAK) lessons, students are expected to accept each other's differences and appreciate those who have differences from themselves.<sup>28</sup> Learning from people with disabilities, students learn to develop hospitality to different parties. Through an oration entitled "Hospitality & Inclusion: Inclusive Christian Education", Prof. Tabita Kartika Christiani put inclusivity in her relationship with people with disabilities. Hospitality is seen as a decision to offer genuine generosity to all strangers and the excluded in fraternal and familial relations. Through this noble action, an inclusive community is expected to be formed as individuals with character based on the value of inclusion.<sup>29</sup>

Based on previous research studies, this study concludes that inclusive character is an essential value in life amid diversity, and it can prevent the emergence of intolerance. However, in the context of Christian religious education, there is a crucial problem of how to build the basis or foundation for inclusive education in religious education. Therefore, this study will focus on the following questions: 1) What theological foundation should be used in inclusive value education in Christian Religious Education so that inclusive values become an obligation in religious education, not only because of the context of diversity in Indonesia but also as a proper orientation for Christian education? 2) What kind of pedagogical implementation can be realized from value education through the teaching of Christianity?

## METHODS

This research establishes the methodology of the literature study with a descriptive-analytic approach. The research step is divided into several stages: searching for library sources,

<sup>22</sup> Jejen Musfah, *Analisa Kebijakan Pendidikan, Mengurai Krisis Karakter Bangsa*, 1st ed. (Jakarta: Kencana, 2018).

<sup>23</sup> Listia and Gogali, "Problematika Pendidikan Agama Di Sekolah: Hasil Penelitian Tentang Pendidikan Agama Di Kota Jogjakarta 2004-2006."

<sup>24</sup> Noh Ibrahim Boiliu et al., "Mengajarkan Pendidikan Karakter Melalui Matius 5 : 6-12," *Kurios (Jurnal Teologi dan Pendidikan Agama Kristen)* 6, no. 1 (2020): 6–12, <http://www.sttpb.ac.id/e-journal/index.php/kurios>.

<sup>25</sup> "Keluarga Dan Pendidikan Karakter : Menggali Implikasi Nilai-Nilai Hausetafel Dalam Efesus 6 : 1-9," *Kurios* 6, no. 2 (2020): 202–215.

<sup>26</sup> Ezra Tari and Talizaro Tafonao, "Pendidikan Anak Dalam Keluarga Berdasarkan Kolose 3:21," *Kurios: Jurnal Teologi dan Pendidikan Agama Kristen* 5, no. 1 (2019): 24–35.

<sup>27</sup> Patty et al., "Keluarga Dan Pendidikan Karakter : Menggali Implikasi Nilai-Nilai Hausetafel Dalam Efesus 6 : 1-9"; Tari and Tafonao, "Pendidikan Anak Dalam Keluarga Berdasarkan Kolose 3:21."

<sup>28</sup> I Made Suardana, "Mengurai Landasan Konseptual PAK Berbasis Multikultural Dalam Konteks Indonesia," *Kurios* 6 (2020); Yonatan Alex Arifianto, Reni Triposa, and Sari Saptorini, "Christian Perspective on the Tolerance of Christian Religious Education Teachers and Students in the Era of Disruption," *Kurios* 7, no. 2 (2021): 191–201.

<sup>29</sup> Tabita Kartika Christiani, *Hospitality and Inclusion: Pendidikan Kristiani Inklusi*, 1st ed., vol. 1 (Yogyakarta: Yayasan Taman Pustaka Kristen, 2022).

selecting sources based on themes, processing the data by analysis, and descriptive reporting. Through these stages, researchers describe three critical things: (1) the theological foundation of inclusive values in love and truth (*veritas et caritates*), (2) global ethics as a field of inclusive faith action, and (3) the value of inclusion as the orientation of Christian Education in Indonesian society. Without closing other paradigms such as Islam or other religions, this study uses the focus and point of view of Christianity, especially about the teachings of incarnation, to process these three problems. Through this descriptive analysis, researchers present a framework and explore the value of inclusion as the main focus of research.

## DISCUSSION

### Incarnation: God's Inclusivity to Human

The character of inclusion is an attitude and action showing respect for diversity and recognizing that everyone has equally important values and contributions. It consists of several aspects: equality, respect, openness, empathy, collaboration, communication, and fairness. First, an inclusive character refers to *equality* (1) as a fundamental principle suggesting that everyone should be treated fairly and equally regardless of gender, religion, race, ethnicity, or creed. Every individual should be valued and respected and given equal opportunities to develop. In addition, inclusion also means an attitude of *appreciation* (2), which is that we value individual differences, acknowledge their strengths and weaknesses and enable everyone to participate actively. Furthermore, inclusivity presupposes an attitude of *openness* (3), whereby we accept diversity and value different perspectives. This attitude can be well received if there is an empathy aspect, namely the ability to position oneself in the condition of others to be able to understand the feelings of others and try to help and care for others. In practice, the inclusive character also has implications for public action, that is, *unifying collaboration* (4). This collaboration indeed leads to inclusiveness heading to the good of others. The moral implication is that inclusive character cannot help but raise the dimension of *justice* (5), which is the principle that suggests that all people should be pretty treated without taking sides or discriminating. Everyone should have the opportunity to develop themselves, and they deserve to be pretty and equally rewarded, with no exceptions.<sup>30</sup>

In Christianity, the above character of inclusion finds a theological basis in the relationship between God and man called the doctrine of the incarnation. In the Christian tradition, God greets and comes into human life in the person of a baby Jesus. The name better knows this series: the Mystery of God's Incarnation teaching. The mystery of the incarnation is a teaching about the presence of God that man felt in Jesus.

The Incarnation is an event that can be understood in two motions. First, motion out. The incarnation leads to an understanding of self-emptying, whereby though God has majesty and equality with the Lord, Jesus lives God, not as a possession to be held forever (Philippians 2:6-7). To that end, God chose to 'empty himself and God's divine status.' Through the incarnation,

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<sup>30</sup> Amka Amka, "Implementasi Pendidikan Karakter Inklusi Bagi Anak Berkebutuhan Khusus Di Sekolah Reguler," *Madrosatuna: Journal of Islamic Elementary School* 1, no. 1 (2017): 1–12; Yusuf Siswantara, Dian Tika Sujata, and Ludovica Dewi Indah Setiawati, "Inklusif: Pertobatan Ekologis Melalui Pendidikan Karakter Religius [Inclusive: Ecological Repentance Through Religious Character Education]," *Jurnal Kastral, Kajian Sastra Nusantara Lingua* 2, no. 2 (2022): 34–47; Francesca Giambona and Erasmo Vassallo, "Composite Indicator of Social Inclusion for European Countries," *Social Indicators Research* 116, no. 1 (2014): 269–293; Stacy Clifford et al., "Research in Developmental Disabilities Review Article Defining Social Inclusion of People with Intellectual and Developmental Disabilities : An Ecological Model of Social Networks and Community Participation §," *Research in Developmental Disabilities* 38 (2015): 18–29.

God teaches that 'through humility and self-emptying, God is willing and *compliant* to abandon His situation, condition, and initial position. Incarnation occurs under two conditions: (1) *free will* and (2) *abandonment or self-emptying*.<sup>31</sup>

Second, motion in. The incarnation means that God clothes humanity in Jesus Christ. Through the incarnation, there is the act of 'penetrating, entering, accepting human form'. In the flesh and blood of humanity, God was plundered as a man and ended suffering and death on the cross. Thus, the mystery of the incarnation is a movement of God's openness and withdrawal of man into God's plan of salvation. Jesus, as the Son of God, was a movement "into (humanity) by God in the history of the Church's faith.

The dynamics of motion mentioned above are 'reciprocal' and highlight that the incarnation event is the will of (1) God's willing 'self-emptying' (2) 'doing' human humanity so that God fully and completely 'enters the world' by becoming man, and 'embraces man' with God's love as part of God's plan of salvation. According to the researchers, this is an inclusive motion in the incarnation: God (1) emptying himself, (2) taking on human form for the sake of (3) atonement for sin as part of (4) God's plan of salvation.

The incarnational motion is based first on the belief that God loves man and that man is precious in God's eyes, so God Himself came and revealed Himself to man for and for the work of salvation. The consequence of reason is that love is strongly correlated with absolute or divine truth, and that incarnation is a concrete and tangible act of that love and absolute truth. Because of these two foundations, the inclusive character is not just a human aspect (equality, respect, openness, empathy, collaboration, communication, and justice). Still, it gets a theological basis in love, truth, and concrete action.

### **Veritas in Charity and Caritas in Veritate**

The inclusive character of the incarnation does not stop at Jesus. After completing His volitional plan culminating in suffering on the cross, God's work of salvation always works through God's inclusion in human life through the Holy Spirit. That is, in the spirit of incarnate inclusion, through the example of that attitude of incarnate inclusion, God gives the task of mission that is also inclusive: 'out of the flesh (the fragility and sin of man) and 'into divinity' (the perfection and mercy of God'.) May this be the movement of vertical inclusion in terms of the relationship between the Church and the Lord God. Horizontally, the faithful have the mission to proclaim God's love to others so that others experience His love and unite with God's saving grace. Just as God sent His Son, so Jesus sent His Church. In carrying out this mission, the two terms held are *love* and *truth*, as manifested through the incarnation. If God loves man and man is united with him, then man must also *love* and *unite with each other and the world*. These two actions (love and unity) become the basis of the paradigm in living together in the world.<sup>32</sup>

Through his encyclical, Pope Benedict affirmed that (God's) power of love encourages his presence in the unity of life in Jesus to reveal the truth, even if he had to die on the Cross. This affirmation comes from the reality that<sup>33</sup> *Deus Caritas* or God is love.<sup>34</sup> Furthermore, it emphasized the importance of love *in truth* and how love is one of the Church's core teachings. Therefore, compassion provides spiritual strength that directs people to engage in peace and

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<sup>31</sup> Yusuf Siswantara, "Dialog Sebagai Cara Hidup Menggereja Di Kultur Indonesia," *KURIOS (Jurnal Teologi dan Pendidikan Agama Kristen)* 2019, no. Sinta 2 (2020): 87–102.

<sup>32</sup> Benediktus XVI, *CARITAS IN VERITATE*, ed. -, 1st ed., vol. 1 (Roma, 2009).

<sup>33</sup> Ibid.

<sup>34</sup> Benediktus XVI, *DEUS CARITAS EST* (Roma, 2005).

social justice movements. For man, love and truth are the graces of God's call planted in man, both the mind and the human heart, to be able to love his fellow man based on truth, motivation, essence, and method.<sup>35</sup>

In the doctrine of the Church, charity is at the heart of every responsibility and commitment spelled out by doctrine derived from the doctrine of love or love. However, love is often misinterpreted and emptied of meaning, especially in the social, juridical, cultural, political, and economic spheres, so it is considered irrelevant. It does not give direction to moral responsibility. Therefore, it is essential to place charity in the context of truth; love must unite with truth. Both of these things live and live with each other so that they have meaning and value. In this way, we not only perform charitable service illuminated by truth but also lend credibility to truth and demonstrate the power of its authentication in practical actions of social life.<sup>36</sup>

In studying plural societies, Sopakua and Hasugian raise love and truth in *filoeirene* as an imperative call to love peace in plurality.<sup>37</sup> For him, peace does not mean the disappearance of strife but rather emphasizes the *bonum commune* or the goodness and well-being of man as a whole, for as already said: peace goes hand in hand with justice and truth (cf. Yes. 32:16-17). This study emphasizes that plurality that has the potential to give birth to violence and radicality must be faced with strengthening peaceful values by presenting just and prosperous conditions in living together with others.<sup>38</sup>

### **Global Ethics: The Relationship of Religions in a Living Plurality**

The Incarnation has elevated love and truth through concrete actions: the union of God and man in society. His suffering and death signified the plurality of discourses and clashes of opinions of individual social institutions (the religious, the Roman government, the religious tradition, and the politics of religion). Thus, *on the one hand*, the events of the cross illustrate the plurality of societies of the time; in the face of differences, they made hatred and murdered social communication. *On the other hand*, the event of the cross became God's way of showing His love for man, who loved man at the cost of life (cf. John 15:13). The suffering of the cross is seen as part of God's plan of salvation in Jesus Christ, Jesus' victory over death, and the establishment of the Kingdom of God, which is already present and in progress in the world (*the already and the not yet*).<sup>39</sup>

The relationship of various social conditions to the above events of the cross and incarnation correlates with diversity. The diversity and plurality of people worldwide, especially in Indonesia, brings the potential for violence. However, the tracing of the incarnation raises (1) acts of love in the light of God's truth and (2) daring to do the right thing that is the presence of the kingdom of God (common good, welfare and social justice) based on real love.

The consequence behind all this issue can be; are there any conditions or circumstances that prevent the presence of the kingdom of God in this world? In response to the question, it is emphasized that religions often dwell on themselves so as to forget global problems as a common problem of religious people. Global problems are conditions of loss of peace and

<sup>35</sup> Benediktus XVI, *CARITAS IN VERITATE*, vol. 1, p. ; Benediktus XVI, *DEUS CARITAS EST*.

<sup>36</sup> Benediktus XVI, *DEUS CARITAS EST*; Benediktus XVI, *CARITAS IN VERITATE*, vol. 1, p. .

<sup>37</sup> Samel Sopakua and Johanes Waldes Hasugian, "Pedagogi Filoeirene: Ajakan Untuk Mencintai Perdamaian Dalam Kemajemukan," *KURIOS (Jurnal Teologi dan Pendidikan Agama Kristen)* 8, no. 1 (2022): 105.

<sup>38</sup> *Ibid.*

<sup>39</sup> Alexander Darmawan Limasaputra, "Memandang Penderitaan Melalui Perspektif The Already and The Not Yet Dari Rasul Paulus," *Veritas: Jurnal Teologi dan Pelayanan* 17, no. 1 (June 2018): 43–60.

justice that occur among humans or the environment. Because of the perspective of dogmatic truth disputes, religions need to open their paradigms of religious life by looking at global problems that must be faced by religious people.

Hans Kung called on religions to uphold Hans Kung's global ethics, the fight for ethical issues against global issues. *The Declaration Toward a Global Ethic* (Chicago, 1993) is a momentum for religions' 'agreement' on *global ethical* principles as a meeting point of religions.

<sup>40</sup> The question for religious people is 'what is the wealth of faith and spirituality in the religious tradition capable of making a solutive contribution to global problems? What spiritual wealth can one religion offer to another for the creation of *bonum commune* or the common good of mankind?' Thus, *Global Ethic* initiated by Hans Kung opens the paradigm of inclusion for the relationship of religions in the perspective of plurality and global problems.

*Global Ethic* entails an action consequence: the imperative of dialogue of religions. This religious dialogue requires: (1) each religionist understands the richness of his religion fully and deeply, (2) is aware of the characteristics and uniqueness of his religion (which does not exist in other religions), (3) upholds the uniqueness and distinctiveness of religion, as well as *dare to be open* to the *uniqueness* and *distinctiveness* of other *religions* to enrich each other from the perspective of his religion, and (4) Together, *united as human beings* for the creation of social and ecological justice for the presence of 'heaven in the middle of the world'.<sup>41</sup>

Thus, the character of inclusion is character-based (not only) on moral values but especially on religious values. The character of inclusion has a theological basis, especially in the Christian faith. However, since the problem at hand is a global problem of mankind, the theological basis is found in religions. As a practical consequence, all religions must be open, mutual, accepting, and developing one another, that is, living together in the encounter of religions.

### **Inclusive Character: Implementation of Christian Faith in the Indonesian Context**

Value and character education is not only a cognitive region but also an empathic (feeling), action (psychomotor), and even spiritual realm of faith. <sup>42</sup> The school environment, teachers, and community are essential in this education.<sup>43</sup> This scheme applies in religious education as faith education and character education, which means a change in inner attitudes, mentalities, and paradigms. Boliliu raised the Beatitudes (Mat. 5:6-8) as a Christian student's theological basis, inner revolution, and praxis. The hope is that the inner revolution and praxis change will birth to social change or impact, whether in society, church, or school. Therefore, character education based on Jesus' sermon on the Mount in the "Beatitudes" is considered the theological foundation of character education for Christian disciples. This approach is considered the beginning of social changes in society.<sup>44</sup>

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<sup>40</sup> J. Sudarminta, "Beyond Pluralism: Open Integrity as a Suitable Approach to Muslim-Christian Dialogue (Book Review)," *DISKURSUS* 12, no. April (2013): 133-139.

<sup>41</sup> Gererdette Philips, *Integritas Terbuka (Perubahan Positif Antarimana Dalam Dunia Majemuk)* (Bandung: Unpar Press, 2020); Yehezkiel Richard and Halomoan Siagian, "Pendekatan Open Integrity Gerarde Philips Sebagai Sebuah Upaya Dialog Pluri-Religius Dalam Berteologi Interreligius Di Indonesia Memahami Pluralitas: Sekelumit Dialog Pluri-Religius," *Aradha* 1, no. April (2021): 1-18.

<sup>42</sup> Daniel Nuhamara, "Pengutamaan Dimensi Karakter Dalam Pendidikan Agama Kristen," *JURNAL JAFFRAY* 16, no. 1 (2018): 93-114; Yusuf Siswantara, "Makna Kisah Panggilan Para Murid Yesus Bagi Metode Pendidikan Agama Kristen [The Meaning of the Story of Jesus' Disciples' Call to Christian Religious Education Methods]," *Societas Dei: Jurnal Agama dan Masyarakat* 8, no. 1 (2021): 57-84.

<sup>43</sup> Karakter Syekh and Abdullah Mubarak, "Yogyakarta 2021" (2021).

<sup>44</sup> Boiliu et al., "Mengajarkan Pendidikan Karakter Melalui Matius 5 : 6-12."



The event of the incarnation carried *pedagogical implications for Christian religious education*. *The movement*, in which God as the source of life decides to be present to the world, impetrates that faith grows and lives in human experience and that Christian Religious Education (PAK) must revive faith as the noble heritage of the Catholic Church, not for the afterlife alone, but rather for the real world (now and here) so that young generations can believe in their hearts and act for the development of the nation.<sup>45</sup> Meanwhile, with an understanding of multiculturalism, Hikam emphasized the urgency of education concerning social justice, democracy, and human rights.<sup>46</sup> Christian education also needs to foster an inclusive attitude by paying attention to various aspects, namely religious and cultural diversity, such as digital sensitivity in the era of technological revolution.<sup>47</sup>

According to Church teachings, Christian religious education remains an education of strengthening and developing faith values based on basic (ontological) and religious values.<sup>48</sup> However, Dister reminds us that with the incarnation, Jesus stands in solidarity with sinful human beings.<sup>49</sup> Jesus entered into the void of human life, and man is drawn into Jesus' divine glory. Two events are related at once: the incarnation and the resurrection of Jesus. Both open up the understanding of the value of inclusion as a demand for witness of faith. May it be clear and unequivocal (1) that the search for incarnational theology opens up an understanding of Christology and the mission of the Church living in a particular context and (2) that inclusiveness is a fundamental value of the Church in her mission to the world. Thus, inclusive character education is imperative for Church members educated in Christian Religious Studies. Education (Christianity) is held not to oppose other religions' cultures or faith by being exclusive but to dare to engage in dialogue with those who believe in other faiths.<sup>50</sup>

### **Inclusivity in Religious Dialogues**

The term *inclusive* is used in many contexts; it can be an inclusive economy, inclusive education, educational technology,<sup>51</sup> meaning of life,<sup>52</sup> nursing,<sup>53</sup> psychology,<sup>54</sup> medicine and

<sup>45</sup> Yusuf Siswantara, "Paradigma Pendidikan Katolik: Kajian Komparasi Atas Paradigma Pendidikan Nilai Dan Karakter Di Indonesia [Catholic Education Paradigm: A Comparative Study of the Paradigm of Value and Character Education in Indonesia]," *Vocat: Jurnal Pendidikan Katolik* 1, no. 2 (2021): 55–67.

<sup>46</sup> "Pendidikan Multikultural Dalam Rangka Memperkuat Kewaspadaan Nasional Menghadapi Ancaman Radikalisme Di Indonesia," *Global Jurnal Politik Internasional* 17, no. 1 (2015): 1–17.

<sup>47</sup> Yusuf Siswantara, *Rumah Budaya Sebagai Ruang Publik Untuk Mengembangkan Kegiatan Kepariwisata Di Desa Wisata Rawabogo, Kecamatan Ciwidey, Kabupaten Bandung, Lembaga Penelitian Dan Pengabdian Kepada Masyarakat Universitas Katolik Parahyangan* (Bandung, 2012); Siswantara, "Kesadaran Digital Sebagai Pengembangan Karakter Kebangsaan Di Abad 21."

<sup>48</sup> Paul Klein, "PENDIDIKAN NILAI KONTEKS PLURALISME NILAI TINJAUAN TEOLOGI MORAL," *Pendidikan Nilai Konteks Pluralisme* 147 3, no. 2 (2003): 147–161.

<sup>49</sup> *Teologi Sistematis* 2 (Yogyakarta: Kanisius, 2004), 243.

<sup>50</sup> Paus Yohanes Paulus II, *Mendidik Di Masa Kini Dan Masa Depan : Semangat Yang Diperbarui (INSTRUMENTUM LABORIS)*, ed. SJ C. Kuntoro Adi (Jakarta: DEPARTEMEN DOKUMENTASI DAN PENERANGAN KONFERENSI WALIGEREJA INDONESIA, 2014).

<sup>51</sup> Danny Ontario Rusmono, "Optimalisasi Pendidikan Inklusi Di Sekolah: Literature Review," *Kelola: Jurnal Manajemen Pendidikan* 7, no. 2 (2020): 209–217.

<sup>52</sup> Siti Marziah Zakaria, Nasrudin Subhi, and Khaidzir Ismail, "Makna , Pengukuran Dan Domain Kepuasan Hidup Daripada Pelbagai Perspektif : Analisis Literatur Meaning , Measurement and Domain of Life Satisfaction from Different Perspectives : Literature Review" 8, no. 2 (2018): 1–11.

<sup>53</sup> Anureet Kaur and Kulwant Kaur, "Systematic Literature Review of Mobile Application Development and Testing Effort Estimation.," *Journal of King Saud University - Computer and Information Sciences*, no. November (2018); Sukihananto Rizky Rachmatullah, "Efektivitas Penggunaan Virtual Reality (VR) Dalam Pendidikan Keperawatan : Literature Review," *Jurnal Kesehatan* 9, no. 2 (2020): 11–21.

<sup>54</sup> Dewi Sri Mustikasari, "Personality To Resilience: A Systematic Review," *Psikovidya* 23, no. 1 (2019): 1–21.

health,<sup>55</sup> or disease.<sup>56</sup> Inclusion education emerges from the theory of inclusive education, where every student has the same learning opportunity. Meanwhile, because of the similarity of terms, the value of inclusion can be drawn from the theology of *inclusion*. Is it true that the value of inclusion comes from there?

In the idea of the relationship between religions, there are three typologies of theology: exclusivism ('there is only one truest religion; outside of that, false religions'), inclusivism ('other religions may have elements of truth but their religion as a religion has complete truth'), and pluralism ('all religions have truth and legitimately attain salvation; there is no superiority of truth in religion'). The three typologies have their own histories and meanings, where many parties (theologians and religions) determine their attitudes.

These three typologies are fundamental attitudes that are very decisive in relations between religions, especially the dialogue of religions. Exclusivism has more potential to close dialogue with religions; inclusivism allows dialogue, but there remains a bulwark of selfishness in its truth claims; Pluralism opens dialogue between religions, but the relativity of truth haunts the situation of dialogue. With these conditions, the testimony of faith can be a medium for dialogue of faith life. The main focus is not on the essence of faith but rather on the expression of faith in the testimony of faith, that is, the actions, deeds, and life of the person.<sup>57</sup> This is a solution but still leaves the husk of truth claims that are not easily eliminated in the dialogue relations of religions.

Religions have an understanding that is supportive for the development of inclusive values. Hitami stated that Islam is a tolerant religion as evident in the Madina Charter. In this regard, there are four important things related to the nature of tolerance, they are: first, recognizing the existence of other religions; second, giving the right to live together with mutual respect for followers of other religions without suspicion; third, prohibiting the element of coercion in religion; and fourth, recognizing the integrity of the teachings and fifth, recognizing the salvation of each religion.<sup>58</sup>

In line with the above, Fajri explained that QS. al-Ikhlâs and QS. al-Kafirun spoke of Tawhid. QS. al-Kafirun discusses Tawhid *uluhiyah*, *rubuhiyah*, and *ubudiyah* as social Tawhid (horizontal relations of humans with other humans); while QS. al-Ikhlâs talks more about metaphysical Tawhid (man's vertical relationship with God). Vertical and horizontal relations show the close bond between spiritual and social action. Thus, in <sup>59</sup> addition to dogmatic teachings, all religions have universal values proclaimed for inclusive values as a provision of attitudes in social life.

Inclusivity in the form of universal values is undoubtedly faced with the problem of living together. In the Indonesian context, the challenge is the plurality of people. The plurality of people has the potential for conflict due to the interweaving of diversity factors in society. For example, religious-faced conflicts in Ambon, Poso, Sambas, and various places in

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<sup>55</sup> Lalu Gunawan and Wiwin Hendriani, "Psychological Well-Being Pada Guru Honorer Di Indonesia: A Literature Review," *Psikoislamedia* 4, no. 1 (2019): 105–113.

<sup>56</sup> Desak Putu Fahmi Octavianti, "A Literature Review : The Effect Of Diabetes Self Management Education On Self- Efficacy In Diabetes Mellitus Patients," *Jurnal Genta Kebidanan* 10, no. 1 (2020): 38–47.

<sup>57</sup> Edy Syahputra Sihombing, "Testimony of Faith in Interreligious Dialogue and Intercultural Theology," *Societas Dei: Journal of Religion and Society* 7, no. 2 (2020): 173–196.

<sup>58</sup> Munzir Hitami, "Nilai-Nilai Pluralisme Dalam Tafsir Nusantara" 17, no. 1 (2021): 554–567.

<sup>59</sup> Nuril Fajri, "Diskursus Kontestasi Agama Dan Negara: Reposisi Tauhid Sosial Dan Nilai-Nilai Pancasila (Kajian Terhadap QS. Al-Kafirun Dan Al-Ikhlâs)," *Jurnal Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial* 14, no. 1 (2020): 1–20.

Indonesia, have cause-and-effect ties with different factors: economic inequality, political differences, social power struggles, group jealousy, and so on.<sup>60</sup>

The implication, on the *one hand*, is that apart from being a discourse, the character of inclusion runs in the form of dialogue in the act of meeting religions; *IAIN Curup's House of Religious and National Moderation*, for example, is a vehicle for faith and social discussion and dialogue for the progress of the nation and state.<sup>61</sup> On the *other hand*, in the context of multicultural studies, inclusive values are in the form of public ethics that can be a space for joint dialogue in nationalist circles.<sup>62</sup> In the social context, the values of love, mutual respect, and so on in the dialogue of religions can form a *civil religion* as a common norm in the context of living together for the realization of social justice.<sup>63</sup> Of course, this value is not relative because it is extracted from the wealth of religious values themselves.<sup>64</sup> However, in the Indonesian context, Pancasila (especially the value of God Almighty) is the basic foundation for the character of inclusion as Indonesian people in this diverse land of the archipelago.<sup>65</sup>

### **The Claim of Truth as an Obstacle in the Relationship of Religions**

Cultivating inclusive values in religious dialogue is undoubtedly faced with the classic problem of religions, namely the claim of a single and absolute truth and mission/da'wah.

First, religion strengthens in the direction of conservatism and religious fundamentalism, peace, and strengthening the discourse of tolerance and peace in religious diversity.<sup>66</sup> This condition explains the phenomenon of Confucianism and Islam. Second, it promotes moderation and tolerance in religious life, but with boundaries that must be maintained, namely creeds that do not need to be debated (hidden in each religion) so that the value of harmony remains a value that is upheld, in addition to mutual respect, help, and fairness.<sup>67</sup> In other words, religious tolerance can mean that each religion has its peculiarities that do not need to be contradicted and mixed. Each religion can respect the other and transcend plurality in such differences.<sup>68</sup> Therefore, an inclusive attitude requires firm, transparent, and equitable policies to build dialogue.<sup>69</sup> Quoting his respondent, Umam explained the position of religions

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<sup>60</sup> Kirsten E. Schulze, "The 'Ethnic' in Indonesia's Communal Conflicts: Violence in Ambon, Poso, and Sambas," *Ethnic and Racial Studies* 40, no. 12 (2017): 2096–2114; Widayat et al., "Konflik Poso : Sejarah Dan Upaya Penyelesaiannya [Conflict in Poso: History and the Resolution Efforts]"; Widayat et al., "Konflik Poso : Sejarah Dan Upaya Penyelesaiannya"; Gogali, "'Suara-Suara Di Balik Kesenyapan' : Studi Eksploratif Tentang Ingatan Perempuan Dan Anak-Anak Dalam Konflik Poso Sulawesi Tengah ['The Voices Behind Silence': An Exploratory Study on the Memories of Women and Children in the Poso Conflict in Central Sulawesi]."

<sup>61</sup> Hidayat and Sumarto, *Konsep Diri Pancasila*.

<sup>62</sup> Sonny Eli Zaluchu, "Model Pendidikan Nasionalisme-Religius Yahudi Dan Refleksinya Dalam Pendidikan Teologi Indonesia," *KURIOS (Jurnal Teologi dan Pendidikan Agama Kristen)* 7, no. 2 (2021): 232–242.

<sup>63</sup> Piter Randan Bua, David Samiyono, and Tony Christian Tampake, "Misi Gereja Dalam Mewujudkan Keadilan Sosial: Sebuah Perspektif Dari Sila Kelima Pancasila," *KURIOS (Jurnal Teologi dan Pendidikan Agama Kristen)* 5, no. 2 (2019): 109–124, <http://www.sttpb.ac.id/e-journal/index.php/kurios/article/view/97/71>.

<sup>64</sup> C Wahyudi, "Etika Publik Sebagai Ruang Dialog Agama (Genealogi Civil Religion Dalam Keberagamaan NU)," *HIKMATUNA* 1, no. 1 (2015): 36–66.

<sup>65</sup> Gernaida Krisna Pakpahan et al., "Internalisasi Nilai-Nilai Pancasila Dalam Upaya Mencegah Radikalisme," *Kurios* 7, no. 2 (2021): 435–445.

<sup>66</sup> Muhammad Nur Prabowo Setyabudi, "Toleransi Dan Dinamika Keagamaan Di Indonesia [Religious Tolerance and Dynamics in Indonesia]," *Jurnal Filsafat Indonesia* 4, no. 1 (2021): 1–13.

<sup>67</sup> Taslim HM.Yasin and Herman Saputra, "Toleransi Beragama Perspektif Islam Dan Kong Hu Cu," *Abrahamic Religions: Jurnal Studi Agama-Agama* 1, no. 1 (2021): 41–54.

<sup>68</sup> Philips, *Integritas Terbuka (Perubahan Positif Antarimana Dalam Dunia Majemuk)*.

<sup>69</sup> Mochamad Hasan Mutawakkil, "Nilai-Nilai Pendidikan Moderasi Beragama Untuk Mewujudkan Toleransi Umat Beragama Dalam Perspektif Emha Ainun Nadjib" (Universitas Islam Negeri Maulana Malik Ibrahim, 2020).

in dialogue: "In terms of religion, I hold the principle of the verse *lakum diinukum waliyadiini* (for you your religion and me my religion)".<sup>70</sup>

Second, religions have a sacred mission as a consequence of truth claims. By considering three typologies (exclusivism, inclusivism, and pluralism) when dealing with other religions, religions tend to argue that trustworthy beliefs are to be proclaimed and offered to all human beings. This paradigm is still influential in religious attitudes and even pervasive in religious education, whether in developing school culture or education policy.<sup>71</sup> Therefore, inclusive values must be placed in building Indonesian human character with Pancasila, especially the religious basis of "Belief in the one and only God", as a fundamental agreement for establishing a plural nation and state. Consequently, this universal value of nationality must be the cornerstone (context) for interreligious relations. Legalistically, recognizing religions also means accepting the principle of divinity as civil *religion* in the life of the nation and state. Thus, inclusive values are placed on equipping students as citizens who live alongside different religions.

The above, again, does not negate the role of Christian Education as a means of deepening and strengthening faith. On the contrary, through inclusive values, a student can further understand the peculiarities of his/her religion and deepen his (internal) faith while confronting and enriching oneself from the 'other of his/her faith' (external). To meet the 'other of his/her faith' (open in dialogue), a student must have sound faith (integral in faith). This movement is in line with the movement of the Church, which moves from closure to openness, with the spirit of *aggiornamento* that opens barriers to the world's diversity. It is revealed that the condition of the world, both the hopes and anxieties, the joys and sorrows of the poor and suffering, are lived as conditions and conditions that disciples of Christ also experience.<sup>72</sup> In the spirit of the Church's teachings, Christian Religious Education provides inclusive values by opening itself to encounters in community life. In this context, Pope John Paul II taught that teachers are required to face the great challenge of education, namely to introduce, appreciate, and promote diversity. While psychological, social, cultural, and religious diversity is an opportunity and a gift, being "inclusive" and open to diversity is no easy feat for schools.<sup>73</sup>

### **Encounter as Development of Inclusive Values in Christian Education**

Inclusive values here lead to indicators: accepting differences (not denying), respecting other religions (not degrading), and forging relationships or cooperation for the sake of living together (society) (not spreading social hatred and divorce). Gerardette Philips provides a foundation for religious education, namely developing the Open Integrity paradigm. Open Integrity is not a paradigm of exclusivism, inclusivism, or pluralism, but a paradigm in which (1) the Lord God reveals himself through religion (religion) so that in each religion, there is a uniqueness of the revelation of the Lord God; and (2) the work of salvation is contained in religion (religion) by the beliefs and traditions lived.<sup>74</sup> Thus, each religion is unique and valid. God's salvation and mercy are accepted and present in each religion so that people do not

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<sup>70</sup> Khaerul Umam, "Konstruksi Nilai Inklusif Tokoh Agama Dalam Memandang Pluralitas Agama Di Kediri," *Religió: Jurnal Studi Agama-agama* 9, no. 1 (2019): 44–76.

<sup>71</sup> Salim, Kailani, and Azekiyah, *Politik Ruang Publik Sekolah Negosiasi Dan Resistensi Di Sekolah Menengah Umum Negeri Di Yogyakarta*, vol. 4, p. .

<sup>72</sup> SJ (Penterjemah) R. Hardawirya, *Gaudium et Spes (Konstitusi Pastoral Tentang Tugas Gereja Dalam Dunia Dewasa Ini)*, Departemen Dokumentasi Dan Penerangan Konferensi Waligereja Indonesia (KWI), 2021, art. 1.

<sup>73</sup> Paus Yohanes Paulus II, *Mendidik Di Masa Kini Dan Masa Depan : Semangat Yang Diperbarui (INSTRUMENTUM LABORIS)*.

<sup>74</sup> Philips, *Integritas Terbuka (Perubahan Positif Antarimana Dalam Dunia Majemuk)*.

have to be 'anonymous Christians' or 'anonymous Islamists'. It's just that this idea is full of challenges, requiring maturity and maturity of faith. This is the challenge of Christian education to develop students to respect the faith of other religions and draw good values from it.

To develop this attitude, Wera argues that the sociology of religion is pressured in the educational process; thus, sociology and religious theology are separated. Presumably, on the one hand, this opinion is still in the sense of 'wary' concerning the 'truth test' of faith in religions. On the other hand, this idea can be accepted by considering the mission of faith from religions.<sup>75</sup> In short, students can realize their faith in concrete life reality as a challenge to live the faith. His proposal is a *live-in* model as an educational model that brings interfaith encounters and cooperation.<sup>76</sup>

The idea of *living in* is one form or model of encounter in the development of inclusion characters. These inclusive values can be trained and lived daily by living together as a real encounter. This action aligns with the foundation of UNESCO's continuing education pillars: Learning to Know, Learning to Do, Learning to *Live Together*, and *Learning to Be*.<sup>77</sup> Thus, inclusive education should offer practical solutions for strengthening interfaith relations and building a more tolerant and harmonious society.<sup>78</sup>

This movement is not just the implementation of education, but even educational institutions are expected to dare to meet and cooperate with various non-Christian institutions, with the spirit of listening and being actively involved, for the common good in the plurality of society. In this encounter, students' faith may not be the basis of the barrier, but instead, *maturity and firmness of faith become conditions for dialogue*. Through encounters or dialogue, students can grow and take responsibility as individuals and citizens.<sup>79</sup> Encounter or dialogue is an inclusive value education strategy. Dialogue encounters can avoid or minimize misunderstandings or incomplete understandings of other religions.<sup>80</sup>

The tradition of 'encounter' is familiar to the relationship between religions. St. Francis developed a mission of dialogue among the Muslims. In August 1219, Francis of Assisi met Sultan Malik al-Kamil, in the middle of a battleground (Northern Egypt) between Europeans (Christians) and Arabs (Islamic). The 'dialogical encounter' spirit also developed in Pakistan, the Philippines, Turkey, Egypt, Syria, and Morocco. Eight hundred years later, on February 4, 2019, Pope Francis met Sheikh Ahmad Muhammad al-Tayyib (grand imam at al-Azar Mosque). During the meeting, the two signed a document on peace and the brotherhood of religious people to live in peace. They called for respect for each other, world peace, and humanitarian issues that all religions must face. In the document, cooperation and respect for the uniqueness of religions are established but also unite hearts to the global problem of

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<sup>75</sup> "Membingkai Ruang Dialog Beragama: Belajar Dari Hans Kung Dan Seyyed Hossein Nasr," *Societas Dei: Jurnal Agama dan Masyarakat* 4, no. 3 (2017): 165–196.

<sup>76</sup> Ibid.

<sup>77</sup> David N. Aspin and Judith D. Chapman, *Values Education and Lifelong Learning: Principles, Policies, Programmes*, 2007, 2–3.

<sup>78</sup> Sopakua and Hasugian, "Pedagogi Filoeirene: Ajakan Untuk Mencintai Perdamaian Dalam Kemajemukan."

<sup>79</sup> Paus Yohanes Paulus II, *Mendidik Di Masa Kini Dan Masa Depan: Semangat Yang Diperbarui (INSTRUMENTUM LABORIS)*.

<sup>80</sup> Fajri, "Diskursus Kontestasi Agama Dan Negara: Reposisi Tauhid Sosial Dan Nilai-Nilai Pancasila (Kajian Terhadap QS. Al-Kafirun Dan Al-Ikhlâs)."

humanity where faith is tested and manifested.<sup>81</sup> Therefore, the encounter becomes a door for the seedbed of inclusive values in the plurality of faith, religion, and local wisdom in the cultural dialogue.<sup>82</sup>

## CONCLUSION

A multicultural society is a challenge to value education in Christian Education. In this multicultural, inclusive values are essential focuses for the development of generational character. However, hesitancy becomes an obstacle to religious education or an impetus for religious education to 'move inward' in exclusivism. Therefore, this study seeks to offer (1) a theological foundation for inclusive value education as an essential focal point in Christian religious education so that (2) inclusive values are an obligation in religious education, not only because the Indonesian context is unity in diversity, but because that is how the orientation of Christian education should be.

First, *the value of instruction* gains value in the Incarnation, where love and truth emphasize the inclusive nature of the incarnation of Jesus and the involvement of the Holy Spirit in man's work of salvation. Love and truth are central to the church's teaching and are intertwined, essential to be linked in every responsibility and commitment. This concept is relevant in various contexts and should guide moral responsibility and promote peace in diversity. Truth and truth are conveyed through concrete action in plural societies, and religions should promote the paradigm of encounter in living together to deal with global problems as common concerns. Hans Kung encouraged religions to engage in dialogue to create social justice and global issues. Inclusive character is based on religious values and must be open, accepting, and mutually enriching in religious perspectives to achieve social justice in the plurality of Indonesian society.

Second, *this reflection of faith* is a certainty that the value of inclusion is an imperative of faith in apostolic work, especially religious education. This position is reinforced by the Church's teaching on education and the challenge of educational institutions to dare to encounter and cooperate with other religious institutions. The value of inclusion is the primary breath of Christian education in a plurality of societies, such as Indonesia. The Difference does not have to separate but can be united by respecting and enriching each other in faith and realizing the common good in society. For this reason, strengthening faith is essential and a condition for encounters with *others*. In preparing for the meeting, religious education is very strategic for developing inclusion values to build open and respectful personal character for the common good of the Indonesian nation (*bonum commune*).

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<sup>81</sup> Umi Sumbulah and Nurjanah Nurjanah, *Pluralisme Agama: Makna Dan Lokalitas Pola Kerukunan Antarumat Beragama, Pluralisme Agama Makna Dan Lokalitas Pola Kerukunan Antarumat Beragama* (UIN Maliki Press, 2013); Ruslan Ibrahim, "Pendidikan Multikultural: Upaya Meminimalisir Konflik Dalam Era Pluralitas Agama," *El-Tarbawi, Pendidikan Islam* 1, no. 1 (2008): 115–127; Siswantara, "Paradigma Pendidikan Katolik: Kajian Komparasi Atas Paradigma Pendidikan Nilai Dan Karakter Di Indonesia [Catholic Education Paradigm: A Comparative Study of the Paradigm of Value and Character Education in Indonesia]."

<sup>82</sup> Wera, "Membingkai Ruang Dialog Beragama: Belajar Dari Hans Kung Dan Seyyed Hossein Nasr."

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