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Religious Inclusiveness in Schools: An Integrative Exploration of Educational Realities in Radicalism Red Zone Areas

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Abstrak

Isu radikalisme beragama, baik dalam opini maupun aksi, masih menjadi pekerjaan rumah bersama di Indonesia. Fenomena ini tidak hanya terjadi di tengah masyarakat, tetapi juga merambah lembaga pendidikan, termasuk sekolah. Inklusivitas beragama menjadi salah satu kunci penting untuk memahami dan mengatasi persoalan ini. Penelitian ini bertujuan mengeksplorasi tingkat inklusivitas beragama peserta didik, guru, dan tenaga kependidikan, serta memotret implementasi prinsip-prinsip inklusivitas tersebut dalam kegiatan dan lingkungan belajar di sekolah-sekolah zona merah, salah satunya di Cirebon. Metode yang digunakan adalah mixed methods dengan melibatkan 155 partisipan terdiri dari peserta didik, guru dan tenaga kependidikan, dengan angket terverifikasi melalui expert judgement untuk memperoleh data kuantitatif, serta observasi, wawancara, dan dokumentasi untuk data kualitatif. Hasil penelitian menunjukkan bahwa temuan ini dapat menjadi acuan dalam memetakan persoalan sebagai langkah awal pengembangan model sekolah yang menempatkan nilai inklusivitas beragama di setiap program dan lingkungan belajarnya, sehingga mampu meminimalisasi potensi radikalisme. Kebaruan penelitian ini terletak pada pemetaan tingkat inklusivitas beragama secara komprehensif di sekolah zona merah radikalisme yang jarang



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terungkap sebelumnya, sekaligus menawarkan kerangka konseptual yang dapat diadaptasi pada konteks pendidikan di wilayah rawan radikalisme lainnya.

Kata Kunci: *Inklusivitas Beragama, Pluralisme, Radikalisme Beragama, Toleransi*

Abstract

The issue of religious radicalism, both in opinion and action, remains a common challenge in Indonesia. This phenomenon is not only prevalent in society but also extends to educational institutions, including schools. Religious inclusivity is a key to understanding and overcoming this issue. This study aims to explore the level of religious inclusivity among students, teachers, and educational staff, as well as to document the implementation of inclusivity principles in school activities and learning environments in red-zone schools, one of which is in Cirebon. The method employed is a mixed-methods approach involving 155 participants, including students, teachers, and educational staff. This approach combines a verified questionnaire, based on expert judgment, to obtain quantitative data, with observations, interviews, and documentation to collect qualitative data. The research findings indicate that these results can serve as a reference for mapping issues as an initial step in developing a school model that integrates religious inclusivity into every program and learning environment, thereby minimizing the potential for radicalism. The novelty of this research lies in the comprehensive mapping of the level of religious inclusivity in schools in red zones of radicalism, which has rarely been revealed before, while also offering a conceptual framework that can be adapted to the educational context in other areas prone to radicalism.

Keywords: *Pluralism, Religious Inclusivity, Religious Radicalism, Tolerance*

INTRODUCTION

The issue of religious radicalism in Indonesia still requires special attention from all circles, both from the government and society. Religious radicalism is understood as an extreme understanding of religion that rejects diversity (A Sukabdi, 2022). One example is the case of the dissolution of Catholic student worship at Pamulang University on May 7, 2024 (Tempo, 2024). According to Setara Institute's data, in the period of 2007-2022, there were 573 cases of disruption to places of worship that occurred in Indonesia. The Setara Institute believes that a tolerance ecosystem that has not been fully created in society is responsible for the breakdown of Catholic student worship. The government and all facets of society must work together to make this a reality. This includes social communities in a variety of domains, including traditional culture, the arts, and so forth, as well as official organizations like the Religious Harmony Forum (FKUB), the National Diversity Forum (FPK), and Religious Councils (Institute, 2024).

Re-examining the theological beliefs that underpin the actions of its adherents is essential to comprehending the root causes of religious extremism. Religious teachings understood variously result in differences in religious typology, which Komarudin Hidayat divided into five types, namely: exclusivism, inclusivism, pluralism, eclecticism, and universalism (Zamakhsari, 2020). Education, especially religious education, is one of the main key holders that play an important role in producing the students' worldview (Carmody, 2025). Research shows that, on the one hand, religious education under certain conditions causes students' religious exclusivity. Religious exclusivity refers to the belief that one's religion is the only path to truth and salvation, which often leads to social isolation of those of different religions or even within the same faith (McCoy et al., 2016; Mikael Stenmark, 2006; Nagy, 2023). Religious radicalism, including religious riots, terrorism, mass hangings, and communalism, can result from this mindset, which has important theological and social ramifications, particularly when it comes to interfaith dialogue. (Sahu, 2019).

An effective pedagogical strategy in religious education, such as encouraging interfaith dialogue, is key to preventing violence in schools. Educational approaches that respect diversity and promote inclusion highlight the important role of well-prepared educators in this process. If implemented effectively, religious education can significantly contribute to reducing violence in schools (Coelho & Santos, 2024). Approaches to religious education should embrace moderate religious pluralism (Davis, 2010). The inter-religious model goes further by stressing elements of dialogue, whereas the multi-religious model focuses on descriptive, informative, and objective religious education regarding the doctrines, practices, and history of a certain religion (Daido, 2020; Pradana et al., 2023).

Essentially, inclusivity is a theological requirement. The results of the literature review show that all religions have their doctrines for their adherents to be inclusive in religion (Ronaldo, 2022). Inclusivism is a concept that considers truth to exist not only within one's group but also within other groups, including religious communities, thereby promoting pluralism and tolerance (Shihab, 1999). Another hermeneutic study analyzes Nurcholis Madjid's views on religious inclusivism based on the verse *kalimatun sawa'* (the same words). This concept is relevant and needs to

be promoted by Muslim communities as role models in applying the values of tolerance in the context of Indonesia's multicultural society (Supawi, 2024), including in school environments.

In line with Pierre Bourdieu's theory that schools are highly potent arenas (fields) that will find their point of development when there are cultivated habits (habitus) and supporting social capital (capital) in those schools (Fanani, 2013). The phenomenon of the proliferation of Integrated Islamic Schools serves as an example of how religious education with a more exclusive character is cultivated and favored by urban communities compared to public schools in general (Witriani et al., 2024) and also schools affiliated with Salafi groups (Jahroni, 2020). Another effort is the development of a religious education teaching material model based on Inclusive Diversity (Abdurrohman & Syamsiar, 2017).

Most previous studies were literature reviews that highlighted religious radicalism in society and educational institutions stems from religious exclusivity. Meanwhile, the four most recent studies examined the implementation of religious education in schools (in Yogyakarta and Lombok), which still falls short in emphasizing the value of religious inclusivity in learning. This study was conducted to explore the conditions of schools located in areas categorized as red zones by the National Counter-Terrorism Agency (BNPT), one of which is Cirebon.

Based on a survey conducted by the BNPT in 2022, the Cirebon region is listed as one of the red zones on the map of potential terrorism in Indonesia (Baehaqi, 2022) and has the potential to become a base for the development of radical Islam (Gumiandari, 2020). In response to this situation, this study selected two educational institutions in the Cirebon region as the mapping locations, namely SMP and SMA Akmal Sabila, as well as SMP and SMK Al-Shighor. The selection of these two schools was based on several strategic considerations. Both represent educational institutions with specific segmentation, both in terms of a more intensive Islamic curriculum and a tendency toward ideological uniformity. Therefore, this study focuses on answering the question of how inclusive students, teachers, and educational staff are in terms of religion, and how these values are applied in learning activities in schools located in areas prone to radicalism?

METHODS

This research employs a mixed methods approach with questionnaires verified through expert judgment to obtain quantitative data, as well as qualitative data through observation, interviews, and documentation (John W. Creswell, 2018). In this context, the focus of the research is referred to religious inclusivity in two educational institutions, namely SMP and SMA Akmala Sabila, as well as SMP and SMK Al-Shighor. This type of research is exploratory and descriptive, aiming to explore the reality in depth and practices of education related to tolerance and harmony among religious communities.

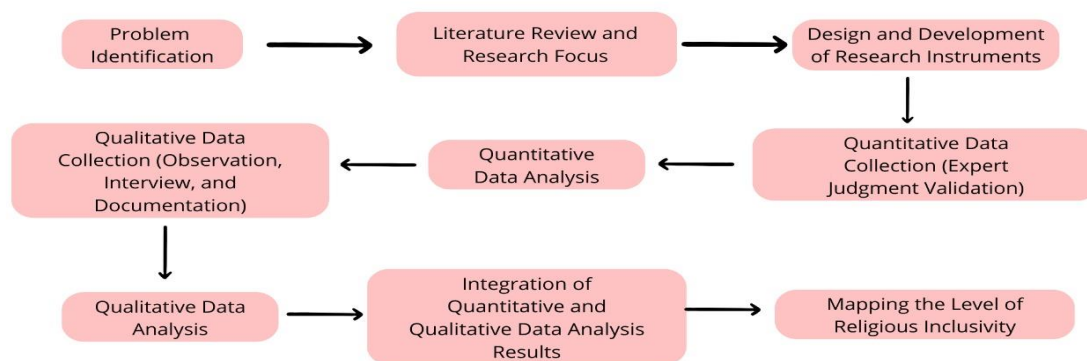


Figure 1. Research Design Diagram

Data collection was carried out in two ways: *first*, closed questionnaires that were distributed to students, teachers, and education staff. Purposive sampling was the method employed, and school personnel who reside in regions where radicalism is likely to proliferate were taken into account. Measuring religious inclusion in the process of educational setting was the long-term objective. *Second*, in-depth interviews and field observations were conducted to obtain qualitative data that reflect the practices, experiences, and dynamics of religious interactions in the dormitory and school environment. Data sources include primary data sources, namely the results of interviews, observations, and filling out questionnaires; and secondary data sources were in the form of school policy documents, educational curriculum, activity reports, and other supporting data relevant to the context of religious inclusiveness in Akmala Sabila Junior and Senior High School, as well as Al-Shighor Junior and Vocational High School.

Data analysis was conducted in parallel; quantitative data were analyzed using descriptive statistical techniques, including calculations of mean, standard deviation (Zainuddin Iba, 2023), frequency, and percentage to identify the level of inclusivity of respondents. Data analysis was performed using Microsoft Excel. The overall mean of the respondents was 3, while the standard deviation was 0.67. Based on the mean and standard deviation mentioned above, the religious inclusivity score intervals are shown in the following table 1:

Table 1. Religious Inclusivity Score Interval

Score Range	Category
$X > 4.2$	Very Inclusive
$3.4 < X \leq 4.2$	Inclusive
$2.6 < X \leq 3.4$	Fairly Inclusive
$1.8 < X \leq 2.6$	Not Very Inclusive
$X \leq 1.8$	Not Inclusive

Quantitative data were analyzed using descriptive statistical techniques. The coding process was done manually using Microsoft Excel to maintain depth of understanding of the data and direct involvement of researchers in interpreting findings to identify the level of informant inclusivity. Meanwhile, qualitative data were analyzed using Miles and Huberman's pyramid, which includes data collection, data condensation, data display, data verification, data analysis, data interpretation, and conclusions and implications (Matthew B. Miles, A. Michael Huberman, 2014) to determine how the principles of religious inclusivity are implemented in activities and learning environments in schools in red zones.

A trustworthiness strategy (Jacobson, 2019; Yvonna S. Lincoln, 1985) was employed to guarantee data veracity. This technique includes systematic audit trail recording, member verification to confirm findings with participants, and triangulation of sources and methodologies. This approach ensures the integration of quantitative and qualitative components while enhancing the credibility and reliability of research findings. Subsequently, the two types of data were compared and integrated to generate more comprehensive conclusions regarding how religious inclusivity is implemented and perceived in the educational context of the two institutions located in areas vulnerable to radicalism or “red zones” on the terrorism potential distribution map.

RESULTS AND DISCUSSION

Religion as a foundation for critical reasoning

The capacity of students, teachers, and education personnel to apply critical thinking to religious beliefs is a crucial indicator for assessing religious inclusivity. The majority of respondents at two schools (Akmala Sabila Junior/Senior High School and Al-Shighor Junior/Vocational High School) tend to accept the idea that religious teachings are always changing and require critical analysis, according to the findings of the field research. At Akmala Sabila, 71.5% of students agreed to use critical reasoning, compared to 70.4% at Al-Shighor. This percentage indicates a significant opportunity for religious education to be delivered in a dogmatic yet dialogical manner. This is reflected in weekly, monthly, or annual activities held at schools and Islamic boarding schools, such as *muhadoroh* (speech training activities), *mujahadah* (a series of acts of worship), and seminars on the themes of *ukhukwah*, tolerance, and religious moderation (in an interview with Al-Shighor teacher Ibu Naili Hanani).

Observations at Akmala Sabila show that religious teachers encourage students to engage in critical discussions prompted by questions or videos related to contemporary issues. On another occasion at Al-Shighor, during a religious activity at school, students engaged in a guided discussion about differences in prayer practices when performing the *dhuha* prayer in congregation. The teacher facilitated a respectful dialogue instead of imposing a particular view. These examples show how reasoning and dialogical religiosity are applied in practice.

Meanwhile, teachers and education personnel at Akmala Sabila and Al-Shighor show different trends. A total of 86.1% of teachers and education personnel in Al-Shighor accept this principle. However, at Akmala Sabila it was lower, at only 69.8%. The difference between the two schools reflects the epistemological gap in the school environment, which affects the transfer of religious values to their students. According to Coelho and Santos (2024). Educators are crucial in shaping an open and inclusive school culture, which includes religious activities.

The findings in this study also recommend the importance of strengthening critical reasoning in understanding religion. This is because the strengthening of

critical reasoning cannot be separated from curriculum development that supports the study of interpretations and religious history in a contextual manner. In the absence of it, religious education has the potential to produce a textual and exclusive vision, claims Komaruddin Hidayat (Zamakhsari, 2020).

In Pierre Bourdieu's theoretical framework, the scripturalist religious habitus will tend to be more maintained if there is no intervention through new capital (social capital) in the form of discourse, literature, and teacher training (Fanani, 2013). Therefore, schools in the red zone are strongly advised to form a learning ecosystem that allows diversity to develop in an atmosphere of dialogue and critical study. The moderation movement will only be normative in the absence of these initiatives.

It's equally crucial to remember that a sizable portion of people, between 13 and 30 percent, still hesitate and reject the idea that religion may be understood by critical reasoning. This number is in line with the results of interviews with students in both schools who stated that so far they only get explanations about religious material from teachers, and do not explore religious material from other sources (Interview with Saskia, Gilang: 2025). The results of this interview are corroborated by the recognition of teachers in both schools that they teach religious material textually from textbooks (Interview with Mrs. Irna and Mrs. Titis: 2025).

This phenomenon shows that the implementation of the value of inclusiveness needs to specifically target this segment. For example, through mentoring, teacher and staff training, and evaluation of Islamic Religious Education (IRE) learning content that is still dominantly textual. The findings of this study relate to Supawi's research (2024) which emphasizes the importance of the "kalimatun sawa" approach as a bridge of dialogical interpretation that is relevant in the context of multicultural schools. The development of critical thinking skills for effective Islamic studies requires a balanced integration of traditional and modern approaches, supported by adequate resources, professional development training (Inda et al., 2024), and inclusive extracurricular activities (Rokhman et al., 2024).

Salvation Outside Islam: Is it possible?

This indicator seeks to explore the theological views of students, teachers, and education personnel regarding salvation for people of other religions. Field research data shows that students at Akmala Sabila showed an acceptance rate of 65.7%, while

Al-Shighor's was only 54.1%. This percentage reflects the strengthening of exclusivistic views among Al-Shighor students. Meanwhile, within the framework of religious inclusivism, as explained by Shihab (1999) and Zamakhsari (2020), salvation is not the monopoly of one group.

The trend of receiving the possibility of salvation outside Islam among teachers and students is higher. In Al-Shighor, the percentage of acceptance of salvation outside Islam reached 73.6%, while in Akmal Sabila it was 65.8%. This data shows that there is a gap between educators and education personnel, and students in accepting the plurality of beliefs as something legitimate. The results of interviews with students corroborate this data, that they believe that only Islam guarantees the path of salvation (Interview Andi, Dela, and Alfian: 2025). This phenomenon in the field corroborates the findings (McCoy et al., 2016; Mikael Stenmark, 2006; Nagy, 2023) (McCoy et al., 2016; Mikael Stenmark, 2006; Nagy, 2023). Exclusivism among young people is stronger because they are just starting to form their religious identity.

In the meantime, the hesitancy of the school community towards the principle of interfaith salvation indicates an attitude of theological rigidity that may be inherited from the narrative of the school or family environment. Therefore, schools need to encourage a re-reading of the doctrine of *rahmatan lil alamin* (compassion for the world) in a contextual framework. Emphasizing religious education on shared values such as justice, compassion, and peace can also be a meeting point for religious teachings in the classroom.

This condition requires a pedagogical approach that not only touches doctrinal knowledge, but must also touch the affective and moral dimensions of religion. Daido (2020) and Pradana et al. (2023) suggest that the involvement of other religious narratives in the religious studies curriculum will stimulate students to be more open and empathetic. The construct of the Islamic Religious Education (IRE) curriculum that provides space for comparative religious studies (study of religions) and inter-faith dialogue can be one of the solutions to build pluralistic sensitivity among school community members.

In addition, learning practices also need to be transformed to enable open discussions between teachers and students about faith and humanity. In this case, the teacher needs to act as a facilitator of dialogue, rather than a guardian of orthodoxy. Without this effort, as criticized by Nagy (2023). Educational institutions will strengthen social division in the name of religion, instead of building harmony in diversity. An example of best practice is the systematic institutionalization of multicultural values at Sekolah Tumbuh. This process involves a series of strong commitments, massive internalization of values, and institutionalization in the school's vision and mission. Every member of the school community has a great obligation and commitment to uphold these multicultural principles (Ma'rifah & Sibawaihi, 2023).

Tolerance as a Means to Reduce Conflict

This tolerance indicator represents the extent where students, teachers, and education personnel in both schools can tolerate different religious practices as part of social life. The largest number of students in both Akmala Sabila (76.7%) and Al-Shighor (69.5%) showed a willingness to attend religious events of different religions or accept the existence of other houses of worship. But despite this, there are around 23.3-30.6% of students who still hesitate and refuse.

On the other hand, a significant gap emerged between teachers and education personnel. As many as 87.6% of personnel at Al-Shighor expressed a tolerant attitude, while only 46% at Akmala Sabila. What is notable is that 32.7% of Akmala Sabila teachers are hesitant about tolerance related to the construction of houses of worship of other religions in their neighborhood. This result is in line with the results of interviews with teachers and education personnel in both schools, who stated that they had never participated in religious moderation training activities (Interview with Irna, Rifa, Naili, Ali: 2025).

This finding reflects a big challenge for educational institutions in shaping an inclusive religious mindset among educators. Although on some occasions, such as the IRE Subject Teacher Working Group (STWG) meetings, material on tolerance is often presented, it has not had a maximum impact in building religious inclusiveness (interview with Mrs. Rifa - Akmala Sabila Teacher). At the national level, there is a program called the Moderate Religious Education Pioneer Teacher

Program, aimed at strengthening the role of teachers as local agents in preventing radicalism, intolerance, and exclusivism through the enhancement of teaching methods, extracurricular activities, and an inclusive culture in schools/madrasahs (Marbawi, 2023), but not all teachers have access to this program.

This phenomenon shows that tolerance has not been fully regarded as a social strategy, but is still being perceived as a threat to faith. In this case, multicultural Islamic education has to integrate the principles of pluralism and equality to create an inclusive and equal educational environment for all students, regardless of their religious or cultural background (Eko Setiawan, 2017). Furthermore, character education based on Islamic values, *rahmatan lil alamin* (compassion for the world), such as the value of tolerance and respect for differences, should be the main foundation in shaping the attitude of inclusive students and respecting diversity (Karyanto, 2017).

A major challenge today is the lack of pluralism literacy among religious teachers (Abdurrohman & Syamsiar, 2017). Another study found that some teachers continue to have exclusive views and attitudes toward religion, labeling groups that adhere to different religious practices as heretical, such as Wahhabism, Shia, and those engaging in non-scriptural forms of worship (Husni, H, 2024). This makes it clear that the foundation of creating a peaceful society and appreciating diversity is an educational strategy that can highlight the principles of tolerance and pluralism in religious education. A holistic approach is needed to form a tolerant culture in schools, starting from learning, the social environment, to school policies (Rokhman et al., 2024). Proper provision of supporting books, interfaith dialogue, and collaboration with religious organizations can broaden the religious horizons of teachers, education personnel, and students.

Accepting Differences to Foster Harmony

This indicator highlights how students, teachers, and education personnel address cultural, ethnic, and religious diversity as part of social harmony. The results showed that acceptance of diversity among Akmala Sabila students reached 92.8%. Meanwhile, in Al-Shighor, it reached 86.4%. This indicator is the indicator with the highest level of acceptance in all survey indicators. This shows the existence of strong

social capital from both schools to spread the values of peace amid differences within their school community.

Likewise, the same results were found among teachers. Teachers at Akmala Sabila had an acceptance rate of 86.4%, while Al-Shighor had an acceptance rate of 92.8%. This acceptance shows that both schools have enormous potential as agents of social reconciliation, especially in areas identified as red zones of radicalism. This is in line with the observation results in both schools that show the existence of a physical environment that supports the acceptance of differences in realizing harmony, such as: a vision and mission that reflects inclusive values and anti-violence slogans printed on standing banners, affixed to the walls and *mading* (bulletin board). In other words, schools become an important locus in constructing peace (Fanani, 2013).

The values of acceptance of diversity that are already very good must be maintained and nurtured. One strategy is to expand the space for cultural expression and inter-ethnic religious practices in schools. Acceptance of diversity should not only end at the attitude (affection) level, but also be implemented at the praxis level, for example, with cultural festivals, interfaith dialogues, and several other collaborative activities.

In this case, Bourdieu's habitus theory becomes relevant again, where diversity becomes part of the habits and norms that are collectively cultivated in the school space. A person will fail to become a living value if tolerance and harmony are only present in teaching materials, but not in social praxis. Therefore, the school should make the acceptance of differences a "culture", not just "content".

This high acceptance rate puts both schools in a strategic position to become pilot models for the Peaceful Schools program. One of the activities supporting this is the Al-Shigor school's regular social service and haul (foundation anniversary) programs, which involve elements of the surrounding community and parents from various ethnic groups and regions. At Akmala Sabila, social service programs are conducted regularly at the end of each semester for orphanages and the surrounding community, regardless of religious or ethnic differences. Both schools demonstrate that an inclusive, religiously diverse, and dialogic approach can be institutionalized and replicated in other schools facing multi-religious and multi-ethnic challenges.

Education in general and religious education are important elements in developing the critical skills of future citizens, both for intercultural dialogue and for peacebuilding (Kruja, 2022).

Willing to Cooperate with All Community Groups

This indicator touches on the relational aspect, the extent to which school members are willing to cooperate with people from different faith backgrounds. The research data shows that 76.9% of Akmala Sabila students show a willingness to cooperate. This is higher than Al-Shighor, which shows a level of willingness to cooperate of 69.6%. Students at Al-Shighor also showed the highest willingness rate, which was 82.2%, followed by Akmala Sabila teachers at 77.5%.

An important foundation for the practice of living together in a pluralistic society is interfaith collaboration. In this regard, schools should be (Kruja, 2022) the main locus of several cooperative activities across religions, cultures, and values. One of the programs at Akmala Sabila High School is comparative studies at high-achieving schools, including non-Muslim foundation schools such as Penabur High School. According to Hidayatulloh et al, a Living Values Education (LVE) approach based on religious moderation can create an inclusive and harmonious learning environment (Hidayatulloh et al., 2023). This approach emphasizes the importance of universal values, such as tolerance, respect for differences, and interfaith cooperation in the education process. Therefore, the educational institutions that can instill these values will be able to form a generation that is able to coexist peacefully in diversity.

The findings also show that students in both schools tend to accept cross-group cooperation more quickly when supported by a conducive school atmosphere. As explained by education personnel in both schools, the schools organize several religious activities by inviting resource persons from outside the school to convey the importance of cooperation with all diverse community groups (Interview with P. Hayatim, P. Ali, and P. Amrillah: 2025). One program that supports acceptance of all community groups is the implementation of a school culture that includes various practical activities for students to interact with the community, such as encouraging them to share and communicate directly with the community around the school, and camping day programs in certain community groups (Emawati, 2019).

Although the number of refusals is relatively small, it should still be noted. There are about 10-12% of respondents who hesitate or refuse to work with other groups. This can be an entry point for exclusivism and needs to be addressed early on by scheming collaborative project-based learning approaches and social-emotional approaches. This finding contradicts a foreign survey, which found that male students in Muslim schools were more likely to adopt religious absolutism accompanied by justification of violence, while female students accepted absolutism without violence (Galland, 2020). Consequently, the primary role of the teacher cannot be underestimated, especially as a facilitator who accompanies, mediates, and strengthens interfaith interactions in the classroom.

CONCLUSION

This study reveals that religious inclusiveness in radicalism red zone schools, including Akmala Sabila and Al-Shighor Cirebon, shows a positive trend, although it still faces a number of challenges. The majority of school community members show an inclusive attitude in religion, including the use of critical reasoning in understanding religious teachings, willingness to accept that salvation may also apply to non-Muslims, tolerance, acceptance of differences, and the ability to work together with various community groups. Of the five indicators of inclusive attitudes analyzed, acceptance of differences for the sake of harmony and willingness to cooperate with all community groups had the highest level of acceptance. Meanwhile, the indicators of tolerance for different religious practices and understanding of interfaith safety still face doubts and rejection from some respondents, especially among students. This shows that the values of inclusivity have not been fully internalized in the theological understanding and daily social practices of students.

Conceptually, this study led to a new contribution by mapping religious inclusivity using five key indicators, while highlighting the context of schools in red zones prone to radicalism. The integration of Pierre Bourdieu's theory enriches the analysis by showing how religious habitus, social capital, and the school arena interact in shaping the religious patterns of students and teachers. These findings emphasize that inclusivity is not merely a matter of individual attitudes but also the

result of the cultural construction of educational institutions. Thus, the research findings are not only empirically relevant but also could enrich the theoretical framework in studies on religious education in regions prone to radicalism.

The results of this study can also serve as a starting point for designing operational guidelines for School Zero Radicalism (SZR) that not only emphasize security aspects but also transformative in building an inclusive and peaceful educational culture. The implementation of SZR needs to be strengthened through capacity building for teachers, the development of dialogue-based pedagogy, and the creation of a learning environment that values diversity. In addition, further research needs to be directed to testing the effectiveness of inclusive education models in schools with different levels of vulnerability to provide a broader picture of education-based radicalism prevention strategies.

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