

Inclusiveness in Religion: UIN Sunan Kalijaga's Religious Laboratory for Local Wisdom and Harmony

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Abstract

The inclusivity approach in religious studies underscores the significance of openness to diverse religious views and practices, which can enrich interfaith dialogue. This paper examines the role of UIN Sunan Kalijaga's Inclusive Religious Laboratory as a vital element and icon of equality and diversity framed within inclusiveness. Employing a qualitative methodological approach, the study combines literature analysis and empirical observation to explore how this laboratory integrates inclusive values into religious education. The findings reveal that the Inclusive Religion Laboratory has successfully established an academic environment that fosters pluralism, interreligious dialogue, and tolerance. Beyond serving as a research center, the laboratory functions as a model for incorporating local wisdom into an academic framework that honors diversity. Moreover, the UIN Sunan Kalijaga Campus Mosque further symbolizes openness and respect for diversity, reinforcing efforts to promote inclusivity within the campus community. In conclusion, UIN Sunan Kalijaga's Inclusive Religion Laboratory exemplifies how local wisdom and religious values can be harmoniously integrated into religious education to advance inclusivity, tolerance, and interfaith dialogue. This study suggests that similar approaches should be adopted by other religious institutions to strengthen efforts toward fostering harmony in multicultural societies. The implementation of inclusive values in religious education is anticipated to lay a robust foundation for peace and tolerance among religious communities.

Keywords: religious inclusiveness, inclusive religious laboratory, local wisdom, dialogue, UIN Sunan Kalijaga

Introduction

In the current era of globalization and pluralism, inclusivity in religious studies is becoming increasingly important to encourage understanding and tolerance between religious groups (Nurul, Paiton, Al-madani, Tinggi, & Islam, 2020). Inclusive religious studies help strengthen social cohesion and ensure that local values and traditional wisdom are not lost amid modernization (Fajariyah, 2020). This article aims to analyze how the Inclusive Religious Laboratory at UIN Sunan Kalijaga contributes

to integrating local wisdom with religiosity in the context of religious education and research. Local wisdom is important in religious contexts because it often reflects long-standing values and traditions and shapes a community's identity (Murdianto & Fathoni, 2023) (Suswandy & Thursina, 2023). However, as globalization develops, there is a tendency to ignore or override this local wisdom. Therefore, it is important to examine how higher education institutions such as UIN Sunan Kalijaga can play a role in preserving and developing local

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wisdom through an inclusive approach to religious studies.

The Laboratory of Inclusive Religion at UIN Sunan Kalijaga is one of the unique initiatives in this regard, which carries the concept of inclusiveness in religious studies (Fahri, mohammad, 2022). This laboratory not only focuses on in-depth religious understanding and practice but also integrates diverse local values, thus creating a harmonious space for interfaith dialogue and scientific development based on local cultural contexts (Fajariyah, 2020).

This research is important to understand how the laboratory can be a model for other religious educational institutions in implementing inclusivity. By exploring the methods and approaches used by laboratories, this article seeks to provide a clearer picture of how integration between local wisdom and religiosity can enrich religious studies and higher education in general (Al Hanif, 2021).

In addition, this analysis is also important to see the impact of this laboratory on students and the surrounding community. By facilitating dialogue and better understanding between different religious and cultural groups, the laboratory has the potential to strengthen tolerance and mutual respect in a pluralistic society (Purnomo & Solikhah, 2021). Through this research, it is hoped that best practices and challenges faced in the application of inclusivity in religious studies can be identified (Syahril, 2019). The findings of this study can make a significant contribution to the development of religious education policies that are more inclusive and responsive to the needs of local wisdom and community religiosity (War'i, 2020).

Some research on inclusivity in Islam generally focuses on education and interfaith dialog but rarely explores in depth how houses of worship, especially mosques, can become inclusive spaces. However, here the author finds some previous writings that discuss mosques and the systems within them. For example, the writings of Ivan Zubeil (Baiezt, 2024), Atropal (Asparina, 2019), Ria Yuni, et al (Lestari et al., 2024), and Deka Maita Sandi (Sandi, 2021). Some

of these writings focus on the existence of mosques that lead to the concept of multicultural inclusiveness and tolerance. The Inclusive Religion Laboratory at UIN Sunan Kalijaga offers a new approach by making the mosque a subject of inclusivity exploration, which not only includes activities or programs it but also how the spatial and social functions of the mosque can reflect local wisdom and support diversity (Jacky Li, Mohd Nor, Mustaffa, & Isa, 2024). This approach makes a significant contribution to the existing literature by expanding the understanding of the role of mosques as centers of inclusivity and interfaith harmony.

Differentiating the study from previous research is the unique integration of the Religious Laboratory of Javanese local wisdom with a modern pedagogical approach. Here, inclusivity is not only understood as a concept adopted from outside but rather seen as an inherent part of existing local wisdom. In other words, this Laboratory places inclusiveness as a manifestation of local religious wisdom, not just an adaptation of modern values. This is a perspective that has not been widely taken up in previous studies, where inclusiveness is often treated as something that comes from outside to respond to the need of modernization (Tuna, 2024).

In addition, the Inclusive Religion Laboratory at UIN Sunan Kalijaga also stands out in its practical approach to community engagement. Many studies tend to focus on theoretical frameworks or formal educational programs, while this Laboratory is more oriented toward direct applications in the field, such as interfaith conflict mediation and community-based activities. Thus, this approach is not only academic but also has a real impact on society, which makes it a more comprehensive and contextual model of inclusivity.

Finally, this article wishes to emphasize that inclusivity in religious studies is not only a theoretical principle but must also be practically implemented in academic and social contexts. UIN Sunan Kalijaga Inclusive Religious Laboratory is a concrete example of how this

principle can be realized, and this study aims to explore more deeply its effectiveness and impact in shaping the future of religious education that is more inclusive and harmonious.

Research Method

The research method used in this study is a qualitative methodology with a focus on literature analysis and empirical observation (Afifuddin & Ahmad, 2018). This approach was chosen to explore in depth how UIN Sunan Kalijaga's Inclusive Religion Laboratory integrates inclusive values in religious education. Literature analysis was conducted by reviewing various academic sources, including books, journal articles, and institutional documents related to the concepts of inclusivity, local wisdom, and religiosity. This literature was analyzed to identify key theories and conceptual approaches underlying the application of inclusivity in religious studies. This analysis aimed to build an in-depth and comprehensive conceptual framework on how inclusivity can be integrated in the context of religious education.

In addition, this research also involves empirical observations conducted at the Inclusive Religion Laboratory and Campus Mosque of UIN Sunan Kalijaga. This observation aims to understand how the principles of inclusivity are applied in laboratory activities and daily religious practices. Observations were carried out by participating in various laboratory and mosque activities and recording the interactions and dynamics that occurred between the participants. The data obtained from these observations were then thematically analyzed to identify patterns of application of inclusiveness and local wisdom in religious education. The results of this literature analysis and empirical observations provide a clearer picture of the effectiveness of the Inclusive Religious Laboratory in promoting inclusiveness and offer insights for the development of similar approaches in other religious education institutions.

Results and Discussion

A. Inclusivity in Religious Studies: A Review of the Literature and Conceptual Framework

Inclusivity in religious studies is a concept that is increasingly gaining attention in the academic literature (Fajariyah, 2020). A review of the literature shows that inclusivity is often understood as an attempt to accommodate and respect the diversity of religious views, both in the context of theory and practice. Most research shows that inclusivity is not only limited to the acceptance of religious differences but also involves the recognition and integration of local values and diverse cultural practices (Purnomo & Solikhah, 2021). It involves a process of constructive dialogue between various religious traditions as well as acceptance of plurality as an integral part of religious studies.

The conceptual framework of inclusivity in religious studies is often built on two main pillars: the theory of pluralism and the theory of local wisdom. Pluralism theory emphasizes the importance of recognizing and respecting religious diversity as part of efforts to achieve social harmony. This concept proposes that although there are fundamental differences between different religions, inclusive dialogue, and understanding can reduce conflict and build bridges of communication between groups (Hemming, 2023). On the other hand, local wisdom theory highlights the importance of maintaining and celebrating local traditions and practices that are often marginalized in more global religious discourses (Fridiyanto, Rafii, & Sobri, 2021).

In the study of inclusivity, this conceptual framework is often operationalized through certain methodological approaches. For example, some studies apply qualitative approaches to explore individual and group experiences in the context of inclusivity, while others use quantitative approaches to measure the impact of inclusivity on participants' attitudes and behaviors (Teddy, 2020). This approach allows researchers to gain deeper insights into how inclusivity functions in practice and how it affects social and academic dynamics.

The literature also shows that inclusivity in religious studies often involves consideration of local and regional contexts. For example, in the context of Indonesia, where there is significant religious and cultural diversity, inclusivity is not only related to major religions but also to various local religious practices that may be less well-known internationally. This underscores the importance of a contextual approach in applying the principle of inclusivity, which must be adjusted to local social and cultural realities (Yuliana & Nina, 2024). The importance of the conceptual framework of inclusivity in religious studies lies not only in its theoretical aspects but also in its application in education and research. Through the application of the principle of inclusivity, educational institutions can create a more inclusive and diverse learning environment, where students can interact with various perspectives and religious traditions (Saumantri, 2023). In doing so, it contributes to the development of intercultural competencies and dialogue skills that are indispensable in an increasingly globalized world.

Therefore, the conceptual framework of inclusivity in religious studies offers a solid foundation for evaluating and developing more harmonious and respectful religious practices. By thoroughly understanding and implementing the principles of inclusivity, researchers, and educators can play an important role in promoting better understanding between different religious and cultural groups, as well as advancing religious studies as a more open and integrated field (Dole, 2024).

B. The Face of the UIN Sunan Kalijaga Campus Mosque Yogyakarta

Since the transformation of IAIN to UIN, there have been many changes in the institutional structure at UIN Sunan Kalijaga Yogyakarta, one of which is the UIN Sunan Kalijaga Campus Mosque which was inaugurated on August 5, 2010. The mosque carries the concept of integration-interconnection (Syihabuddin, Manggala, & Mustofa, 2023), where the mosque becomes an integrated center with various campus facilities

such as a convention hall, mini observatory, and landscape environment of UIN Sunan Kalijaga Yogyakarta. In addition, the architectural concept of UIN Sunan Kalijaga Mosque contains three essential values of Islam: 1) *Hablun min Allah* (as a place of worship and interaction with God and a place of Islamic study), 2) *Hablun min an-Naas* (as a place of interaction and socialization of campus residents who provide benefits), 3) *Hablun min Alam* (as a place developed as a green open space and disability-friendly). The mosque is designed to accommodate many worshipers with cultural tools cum technology that is integrated between elements of friendly, local content (traditional), modernity, and Islamicity.



Figure 1. UIN Sunan Kalijaga Campus Mosque Background.

The design carried in the building of UIN Sunan Kalijaga Mosque reflects the elements of order, simplicity, and harmony of Islamic teachings listed in the Qur'an surah as-Shaffat which means "orderly row" [37]: 1-10. Islamic faces and ornaments in the UIN Sunan Kalijaga mosque illustrate the relevance of Javanese cultural architectural patterns that have a connection with Islam. Architecturally, the UIN Sunan Kalijaga campus mosque building has 3 (three) distinctive values which are the main characteristics: 1) Islamicity, 2) Locality, and 3) Modernity (Yogyakarta, n.d.-a).



Figure 2. Front View of UIN Sunan Kalijaga Campus Mosque.

1. *Islamicity*

Islamicity has several elements of meaning. First, the UIN Sunan Kalijaga Mosque was built facing the Qibla, in contrast to the old mosque which did not face the Qibla. Second, this mosque is equipped with an arsenal of calligraphy in the form of various models, both naskhi, rik 'i, kufi, tsulusi, diwani, and others. Calligraphy that pays attention to the mosque building also has its message that is very varied by the vision, mission, and goals of UIN Sunan Kalijaga. Furthermore, architecturally, mosques can be drawn on the concepts of Islamic teachings, namely the concepts of harmony (*tawazun*), simplicity (*basathah*), and order (*murattabah*).

2. *Locality*

Seeing the splendor of the UIN Sunan Kalijaga Mosque building that adopts local culture, Java. The mosque has a limestone design that reflects cultural elements (Java) including personality and vitality. First, personality refers to cohesion and cultural integration itself which basically opposes change by maintaining authenticity. The second aspect, vitality refers to the adjustment of new problems or contemporary issues. In addition, there is a Javanese adage written on the back of the nameplate 'Sunan Kalijaga Laboratory' which is taken from the expression Sunan Kalijaga. A guardian of the spread of Islam in Java taken by the founders of Higher Education became the name of this Islamic University in

Yogyakarta, reading "*Hanglaras Ilining Banyu; Ngeli Hananging Ora Keli*". The meaning of the expression is, that "in navigating life, man should live life like flowing water; man follows flowing water, but man must not dissolve and drift away".



Figure 3. Written by Adagium Kanjeng Sunan Kalijaga on the back of the 'Religious Laboratory' signboard.

3. *Modernity*

In line with the core and model of scientific and Islamic studies at UIN Sunan Kalijaga which is integrative-interconnective, awareness of the importance of maintaining the natural environment (ecological), social togetherness (inclusive), and economic values are reflected in the completeness of the facilities of the UIN Sunan Kalijaga Campus Mosque building. First, the emphasis on ecological awareness is reflected through the policy of not disposing of waste or ablution water directly, but instead draining it into the Ground Reservoir. The water collected in the Ground Reservoir is then used to irrigate plants around campus and for other purposes. In addition, the design of this mosque avoids the use of air conditioning but relies on natural airflow to cool the room. Second, the inclusivity of the mosque is reflected in its buildings that are friendly to the disabled, such as the blind and the blind (Maftuhin, 2014) (Maftuhin, 2019). Special facilities are also provided for parents and individuals with obesity who may find it difficult to stand or sit cross-legged for long periods. The concept of economic value and space efficiency is reflected

in the use of the area under the mosque building as the University Canteen, a gathering place for lecturers, employees, students, and other guests.

By considering the three architectural aspects inherent in mosque buildings, the values and meanings contained in the buildings and facilities of the Religious Laboratory/Mosque act as a source of inspiration, motivation, and learning for lecturers, students, the community, and visitors in general. This new mosque not only acts as a place of worship, but is also recognized as a "Laboratory" of Religion, a place for students and other visitors to develop thoughts, feelings, artistic expression, and understanding of religion. The existence of mosques creates space for the sharpening of the mind, heart, feelings, and art in understanding religion, which is inseparable from cultural, ecological, social inclusiveness, and economic aspects (Yogyakarta, n.d.-b).

C. UIN Sunan Kalijaga Inclusive Religious Laboratory in Advancing Religious Studies: Methodological Approach and Empirical Analysis

UIN Sunan Kalijaga Inclusive Religious Laboratory adopts diverse and innovative methodological approaches in advancing religious studies. The methodology applied in this laboratory not only focuses on deep theological understanding, but also integrates social, cultural, and locality perspectives in religious studies (Jalaluddin, 2024). As a fragment of the Friday sermon delivered by one of the lecturers at the Religious Laboratory who said; "*UINSUKA Mosque is a representation of the arena of religious-social-cultural integration, besides that it is also a forum for developing the creativity of students and worshipers in general*" (interview with UIN Suka Lecturer, 2024).

This approach allows students and researchers to examine religion from a broader perspective, which is not only limited to formal doctrines but also considers the social dynamics and intercultural interactions that occur in everyday life (Ferrer-Aracil, Giménez-Bertomeu, Cortés-Florín, & Aragonés-González, 2024). One of the distinctive features of the Inclusive Religious Laboratory is its emphasis

on integrating local wisdom in religious studies. This is reflected in the fact that the Laboratory often becomes a place for academic-Islamic activities carried out by the Student Activity Unit and open to general community activities (*Interview with UINSUKA Student, 2024*). It is not uncommon for activities such as scientific seminars, religious orations, and Islamic creativity performances to be held at the Religious Laboratory of UIN Sunan Kalijaga.

This laboratory seeks to combine cultural values and local traditions in religious analysis, thus creating a study model that is more relevant to the social context of Indonesian society (Ajahari, Puspita, Teddy, Husna, & Iriantara, 2023). Through this approach, students are invited to understand that religion cannot be separated from social and cultural realities and that local wisdom has an important role in the formation of people's religious identity (Aini, Munir, & Munafiah, 2023).

The Inclusive Religion Laboratory also applies empirical methods in its studies, which involve field research, interviews, and participatory observation. This empirical method allows students to plunge directly into society and observe existing religious practices, as well as understand how inclusive values are applied in everyday life (Ulfa, 2013). Through empirical research, this laboratory contributes to producing data-based studies and real experiences, which enrich religious literature with new and relevant findings (Hussain, 2023).

As the jargon carried by UIN Sunan Kalijaga is the integration-interconnection of religious and universal sciences, The Inclusive Religion Laboratory at UIN Sunan Kalijaga also stands out in the interdisciplinary approach it applies. In religious analysis, this laboratory not only involves theological and philosophical perspectives, but also integrates other disciplines such as anthropology, sociology, and history. For example, it can be seen from the 'nyadranan' activity where the activity is full of many values and philosophies. Not only limited to rites, but continued with scientific discussions about the practices that have been held in the Religious Laboratory (*Interview with UINSUKA Student, 2024*). This interdisciplinary approach

allows the study of religion to be more holistic and contextual so that students and researchers can see religion as a complex and multidimensional phenomenon (Sadruddin, 2024) (Musyirifin, 2020).

The significant contribution of the Inclusive Religious Laboratory to religious studies is the development of inclusive religious discourse that is increasingly relevant in a pluralistic society (Juwantara, 2020). This laboratory is a space for interfaith dialogue, where students and researchers from various religious backgrounds can share their views and experiences. Once upon a time, the laboratory in question was also used as a discussion space between religious communities, not only Muslims, but also Christians (*Interview with UINSUKA Student, 2024*). Thus, this laboratory not only advances religious studies academically but also encourages the creation of better understanding and tolerance between religious communities.

D. Local Wisdom and Religiosity as Pillars of Inclusivity: Analysis of the UIN Sunan Kalijaga Inclusive Religious Laboratory

Local wisdom is a cultural heritage that reflects the values, norms, and practices that have developed in a society. At the UIN Sunan Kalijaga Inclusive Religious Laboratory, local wisdom is used as a foundation to build inclusiveness in religious studies (Mujahidah & Wekke, 2019). This local wisdom is considered important because it reflects the identity of the community which is local but has universal relevance in teaching tolerance, harmony, and mutual respect (Masadhe, Sjamsuddin, & Amin, 2021). By integrating local wisdom into religious studies, the laboratory creates a more inclusive environment, where multiple cultural perspectives can be valued and studied simultaneously (Amadhila, John, Lawrence, & Rooy, 2024).

Religiosity, or an appreciation of religious values, becomes an important element in shaping one's religious identity. At UIN Sunan Kalijaga Inclusive Religious Laboratory, religiosity is seen as a binding link between local wisdom and daily religious practices. The

approach in combining religion and local wisdom makes students and society in general understand religion as an integral part of everyday life, which is able to adapt to the local context without losing the core values of its teachings (*Interview with UINSUKA Lecturer, 2024*). Religiosity here is not only measured through dogmatic understanding but also through the application of religious values in social and cultural life (Rani, 2023). This laboratory promotes the understanding that strong religiosity can be a foundation for creating inclusivity because someone who understands and lives his religion well tends to be more open and tolerant of differences (Sari, Arifin, Sanjaya, Nugraha, & Lessy, 2022).

In the Laboratory of Inclusive Religion, the interaction between local wisdom and religiosity is the main focus in the development of inclusive religious studies (DeHanas, 2023) (Mohammadi, 2023). This interaction occurs when religious values and practices are aligned with local traditions and cultures. This laboratory teaches that religion does not stand alone as a separate entity, but interacts dynamically with local wisdom. Through this approach, the laboratory strives to avoid conflicts between religion and culture, and instead, encourages a harmonious integration between the two (Andrles, 2012). The result is a religious study that is not only theologically relevant but also contextual to the life of the local community.

A case study at the UIN Sunan Kalijaga Inclusive Religious Laboratory shows that the implementation of local wisdom and religiosity in the religious education curriculum can increase inclusiveness in the academic environment. This laboratory successfully integrates local wisdom such as cooperation, deliberation, and customary values into the religious practices taught (Patih, Nurulah, & Hamdani, 2023). The Religion Laboratory has become an open space for anyone who wants to hold activities there, hoping that all members of the community, whether they are lecturers, students, or outsiders, can benefit from it and recognize that a mosque does not only function for worship like prayer. Instead, it can be

repurposed as a place for beneficial activities and encourage the creation of an inclusive mosque (*Interview with UINSUKA Lecturer, 2024*).

Students are invited to examine how these values can be applied in a religious context, thus creating a more inclusive understanding of religion (Malik, 2023). This approach not only enriches students' religious knowledge but also strengthens their connection with the local community (Torabi Moghadam, Lombardi, & Tardivo, 2024).

Seeing the journey of the UIN Sunan Kalijaga mosque's function as an inclusive religious laboratory, the prospect of developing local wisdom and religiosity as pillars of inclusivity at the UIN Sunan Kalijaga Inclusive Religious Laboratory is still very open. In the future, this laboratory can expand the scope of its studies by involving more local communities and traditions, as well as collaborating with other institutions that have a similar vision. Thus, this laboratory will not only be a center for inclusive religious studies but also a model for other institutions in integrating local wisdom and religiosity in religious education. This development will help create a more inclusive, tolerant, and harmonious society amidst the existing diversity.

Conclusion

This paper highlights the important role of the Inclusive Religion Laboratory of UIN Sunan Kalijaga Yogyakarta in advancing religious studies through an approach that emphasizes inclusiveness and openness to a diversity of religious views. This inclusive approach is supported by literature that shows that diversity in religious belief and practice can enrich religious studies and encourage constructive dialogue between different religious traditions. Thus, inclusiveness is not only an academic strategy but also an important conceptual framework for integrating the values of pluralism and tolerance in religious education. This laboratory, which pioneered the implementation of inclusivity, succeeded in creating an academic space that supports diversity and interfaith dialogue. In addition, the role of the UIN Sunan Kalijaga Campus

Mosque is also presented as a center for inclusive religious activities that reflect the spirit of openness, local wisdom, and respect for diversity in the campus community.

In developing inclusive religious studies, the Inclusive Religion Laboratory of UIN Sunan Kalijaga uses innovative methodological approaches and empirical analysis that emphasize the values of openness and tolerance. Through the research conducted, this laboratory has shown its success in integrating inclusive values into the religious education curriculum, which in turn contributes to the creation of an academic atmosphere that supports interreligious dialogue and recognition of religious plurality. In conclusion, this article asserts that UIN Sunan Kalijaga's Inclusive Religion Laboratory is a real manifestation of efforts to combine local wisdom with religious values that prioritize harmony and tolerance in a diverse society. This laboratory not only plays an important role in advancing inclusive religious studies but also serves as a model for other religious institutions in developing similar approaches to promote peace and harmony in a multicultural society.

To support inclusivity, the religious education curriculum at UIN Sunan Kalijaga needs to be strengthened with the values of pluralism and tolerance. Budget support, faculty training, and interfaith partnerships also need to be enhanced. Campus mosques can have their roles strengthened as centers for dialogue and diversity activities. Future research can focus on interdisciplinary studies on inclusivity, comparative studies with other institutions, and the impact of digitalization on promoting tolerance. Furthermore, studies on the integration of local wisdom with religion are important for finding sustainable inclusivity models. These steps strengthen the laboratory's contribution to promoting harmony in multicultural societies.

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