

Reinterpreting identity: The influence of bureaucracy, situation definition, discrimination, and elites in Islamic education

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Abstract: The aim of this research is to understand in depth the phenomenon of identity reinterpretation, exploring how bureaucracy influences the definition of the situation of students and teachers, the role and effects of elite groups in determining the direction of Islamic education, and how this influences social interactions in Islamic societies. The research also discusses the changes and improvements needed to create a more inclusive and equitable Islamic education. This study uses a qualitative method. This method was chosen because this research aims to understand the phenomenon of identity reinterpretation in Islamic education in depth. This research uses in-depth interview techniques to collect data. Interviews were conducted with various informants: teachers, students, and Islamic education officials. This research explores how bureaucracy in the Islamic education system influences the definition of the situation of students and teachers, especially in the context of the emergence of discrimination or inequality. In addition, this research can examine the role and impact of elite groups in determining the direction of Islamic education and how this influences social interactions in Islamic societies. This research will discuss changes and improvements that may be needed to create more inclusive and equitable Islamic education.

Keywords: Reinterpreting identity, the influence of bureaucracy, situation definition, discrimination, elites in Islamic education

Reinterpretasi identitas: Pengaruh birokrasi, definisi situasi, diskriminasi, dan kelompok elit dalam pendidikan Islam

Abstrak: Tujuan dari penelitian ini adalah untuk memahami secara mendalam fenomena tentang reinterpretasi identitas, mengeksplorasi bagaimana birokrasi mempengaruhi definisi situasi siswa dan guru, peran dan efek dari kelompok elit dalam menentukan arah pendidikan Islam, serta bagaimana hal ini mempengaruhi interaksi sosial dalam masyarakat Islam. Penelitian juga membahas perubahan dan perbaikan yang diperlukan untuk menciptakan pendidikan Islam yang lebih inklusif dan adil. Penelitian ini menggunakan metode kualitatif. Metode ini dipilih karena penelitian ini bertujuan untuk memahami fenomena reinterpretasi identitas dalam pendidikan Islam secara mendalam. Penelitian ini menggunakan teknik wawancara mendalam untuk mengumpulkan data. Wawancara dilakukan dengan berbagai informan: guru, siswa, dan pejabat pendidikan Islam. Penelitian ini mengeksplorasi bagaimana birokrasi dalam sistem pendidikan Islam mempengaruhi pendefinisian situasi siswa dan guru, terutama dalam konteks munculnya diskriminasi atau ketidakestaraan. Selain itu, penelitian ini dapat mengkaji peran dan dampak kelompok elit dalam menentukan arah pendidikan Islam dan bagaimana hal ini mempengaruhi interaksi sosial dalam masyarakat Islam. Penelitian ini akan mendiskusikan perubahan dan perbaikan yang mungkin diperlukan untuk menciptakan pendidikan Islam yang lebih inklusif dan adil.

Kata Kunci: Reinterpretasi identitas, pengaruh birokrasi, definisi situasi, diskriminasi, kelompok elit dalam pendidikan Islam

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INTRODUCTION

In the context of Islamic education, identity can be strengthened through Islamic religious education in madrasah, which plays an important role in preserving sociocultural-religious identity through curriculum, communication, and regulatory approaches (Asy'ari & Rachmawati, 2022). In addition, Islam encourages rational thinking by using reason as much as possible, and knowledge broadens horizons, while faith improves the relationship with Allah vertically (Gumiandari, 2011). The challenge today is to find an identity that can build a sense of belonging to Islam and maintain that sense of belonging to a larger and wider network of groups motivated by world ideologies, other faiths, and global concerns. Religious identity pedagogy is an approach used in Islamic education to strengthen students' religious identity. This approach involves official knowledge and interculturalism in Islamic education (Hamid, 2020).

Islamic education is an important part of Muslim identity formation. However, in the context of Islamic education, bureaucracy can affect the quality of education provided (Rosyad & Maarif, 2020). Ineffective bureaucracy can hinder Islamic education institutions' educational process and public services. This can affect people's perception of Islamic education and their religious identity. Therefore, it is necessary to improve the bureaucracy in Islamic education in order to provide better services and strengthen students' religious identity (Arsyad & Ritonga, 2022). Some relevant theories regarding identity in the context of Islamic education are Islamic community identity, nationalism and Muslim identity, and religious identity pedagogy (Harozim, 2022). In Islamic education, identity can be strengthened through Islamic religious education in madrasah, which plays an important role in preserving sociocultural-religious identity through curriculum, communication and regulatory approaches. The challenge today is to find an identity that can build a sense of belonging to Islam and maintain belonging to a larger and wider network of groups motivated by world ideologies, other faiths, and global concerns (Choset, 2021).

In everyday life, we are often faced with various situations. A situation can be defined as a situation that is happening at a certain time. Each situation has its own characteristics regarding objects, subjects, and events that occur (Cherdymova et al., 2020). In Islamic education, situation definition is one of the important factors in the learning process. Educators can better identify instruction that meets the requirements of their pupils by utilizing an accurate definition of the circumstance (Caena & Redecker, 2019). The primary objective of Islamic education is to equip pupils with unwavering and profound religious conviction and piety, commendable ethical integrity, and the capacity to harmoniously assimilate into society (Khaidir et al., 2020). In order to accomplish this objective, instructors must possess an all-encompassing comprehension of their pupils, encompassing their cognitive analysis of diverse occurrences (Giyarsi, 2020). Students define conditions from a variety of distinct vantage points. This is impacted by a multitude of factors, encompassing values, expertise, and experience. The behavioural actions of students have an impact on their conduct and behaviour (Cook & Artino, 2016).

Islamic education is one of the most important aspects of Muslim life. Islamic education seeks to make people who are trustworthy, God-fearing, and have the necessary wisdom to live in society (Suyadi et al., 2021). Although Islamic education has good intentions, it cannot be denied that there is still discrimination in Islamic education. Discrimination in Islamic education can occur for various reasons, such as religion, race,

ethnicity, gender and social status. Discrimination in Islamic education can affect students in a negative way (Martino, 2022). When discrimination occurs, students may feel uncomfortable and undervalued. This may lower students' motivation to learn and perform well. Furthermore, prejudice in Islamic education may have a detrimental effect on society at large. Intolerant behavior and social division can be fostered by discrimination.

The direction and caliber of Islamic education are significantly shaped by the elites in the field. Leaders of Islamic educational institutions, Islamic community leaders, ulama, and kiai are few examples of the several groups who might be considered elites in Islamic education (Anita et al., 2022). It is undeniable that the elite in Islamic education still faces a number of issues, despite their significant role in the system. The issue of regeneration is one that the elite in Islamic education is currently facing. The process of transitioning from elder to younger generations as leaders is known as regeneration. For an organization, especially Islamic educational institutions, to be sustainable and of high quality, regeneration is essential. There are several obstacles facing Islamic education's elite regeneration at the moment. The younger generation's lack of enthusiasm in becoming Islamic educators is one of the problems. Numerous reasons contribute to this, including the poor wellbeing of Islamic educators and the general lack of public recognition of their vocation. Furthermore, the absence of mentoring and development initiatives for the next generation of Islamic educators exacerbates the problems associated with elite regeneration in Islamic education. In-depth understanding of the phenomenon of identity reinterpretation in Islamic education, an investigation of how bureaucracy in the system shapes the definition of student and teacher situations, and a study of the influence and role of elite groups in shaping the course of Islamic education and its effects on social interactions in Muslim society are the main goals of this research project. The modifications and enhancements that could be required to produce an Islamic education that is more equitable and inclusive will also be covered in this study.

METHOD

This research uses qualitative methods. This method was chosen because this research seeks to understand in depth the aspects of identity in Islamic education. This research uses in-depth interview techniques to collect data. Interviews were conducted with various informants: teachers, students and Islamic education officials.

This research uses a qualitative approach with a case study research design. Case studies were chosen because they allow researchers to investigate the phenomenon of identity reinterpretation in the context of Islamic education carefully, deeply and contextually. Case studies also allow for a more holistic understanding of relevant issues. The population of this study was MAN 1 Paser. The sample was selected by considering diversity and relevance in the research context. The sample included 2 teachers, 25 students and an Islamic education official i.e. 1 person working at the Ministry of Religious Affairs who has diverse experiences and knowledge related to the reinterpretation of identity in Islamic education.

An in-depth interview technique is used to collect data. Beforehand, the researcher will develop an interview guideline that includes open-ended questions and relevant topics. Interviews will be recorded and/or transcribed for later analysis. Besides interviews, data can also be collected through document analysis and observation, depending on the

availability of data sources. Interviews will be conducted face-to-face with informants. Each interview will begin with an explanation of the purpose of the research and the informants' rights, including the right to anonymity. Informants will be asked to talk about their experiences and views related to identity, Islamic education, and changes in their views over time.

The data collected will be analyzed using a content analysis approach. Content analysis will involve identifying themes, patterns and trends that emerged in the interviews. The data will be coded and organized to identify key elements related to the reinterpretation of identity in Islamic education. To ensure the quality of the research, steps such as data triangulation (use of multiple data sources), consistency of analysis by different researchers, as well as feedback from informants or experts can be taken. This will help minimize bias and ensure the validity of the research findings.

Throughout the entire research process, the principles of research ethics will be upheld. This includes maintaining the confidentiality of informants, obtaining permission from the authorities, and giving informants the right to withdraw from the research at any time. The results of the study will be reported in a research report that includes a description of the methodology, key findings, analysis, and implications. This report will be provided to the authorities, the education community, and the interested public. In addition, the research may also be published in relevant scientific journals or educational platforms.

RESULTS

The results of this study will include findings and analysis based on the research focus that has been described in the abstract. The following are possible results that can be found in this study:

Table 1. Reinterpretation of identity in the context of Islamic education

Context	Explanation
Reinterpreting Identity in the Context of Islamic Education	Identify the various ways in which individual or group identities can undergo reinterpretation in the context of Islamic education. This could include changing views of students' and teachers' religious, cultural or ethnic identities.
Bureaucracy's Influence on Situation Definition	Shows how bureaucracy in the Islamic education system affects the definition of students' and teachers' situations. For example, certain regulations or policies may limit access or educational opportunities for certain groups, which in turn can affect their identity.
Discrimination and Inequality	Reveal cases of discrimination or inequality in Islamic education caused by certain factors, such as gender, social status or ethnic background. This can affect the formation of individual or group identity.

The role of elite groups

Research results can highlight the role and impact of elite groups in setting the direction of Islamic education. Elite groups may have a significant influence in education policy-making, and the research can identify whether these policies benefit or harm certain groups. By considering the work of a group of experts in setting the direction of Islamic education, research can examine the process of important questions. It helps to identify who is a member of the elite group in the field of Islamic education. This group of religious leaders can be filled with religious, local people, officials, government officials with opportunities and affect educational policies. In this conversation, the survey can be explained how team groups affect the development of a Muslim policy. They may have access to resources, connections or power that allow them to influence the policy process.

In order to overcome the influence of professional groups in interpreting identity, efforts must be made to increase understanding and consensus in Islamic education. Islamic education must be organized in a democratic manner and involve all stakeholders (Tolchah & Mu'ammam, 2019). Also, efforts must be made to improve public understanding of Islam which is linked to acceptance. People must be taught to value differences and respect the rights of all people (Lundy & Sainz, 2018).

"I have seen that the reinterpretation of identity in Islamic education is a complex matter. This can happen through various factors, such as administrative institutions, status definitions, discrimination and professional organizations" (R1, 51 years old).

"Of course. Institutions of Islamic education are often rigid and inflexible. This can make Islamic education irrelevant to the needs of society. For example, Islamic education system is very strict and it is not suitable for time" (R2, 48 years old).

Concept R2 is supported by Weberian bureaucratic theory, according to which bureaucracy is an organization characterized by hierarchy, division of labor and strict rules. A rigid and inflexible bureaucracy can prevent innovation and creativity, so that Islamic education becomes less important to society. An example of a strong Islamic educational institution is a strong Islamic education system that is not in sync with the times. A strong educational system can make Islam education unrelated to the changing needs of society. For example, Islam educational programs always focus on traditional religious matters, even although today's society also needs Islamic education which is more important daily life. In addition to the school curriculum, the bureaucracy of the Islamic system. Education can also hinder the development of new ways of learning. New ways of learning can make Islamic learning more interesting and effective. However, a strong government can make it difficult for Muslim groups. Teachers to develop new learning methods. Therefore, Islam It is necessary to adapt the educational system to be flexible and flexible new. A change in the new bureaucracy can make Islamic education more important to the needs of society and the ability to respond to the challenges of frequency.

Overcoming the affect of elite agencies withinside the reinterpretation of identification in Islamic training is a totally critical step closer to reaching inclusivity, justice, and higher expertise in Muslim societies. Governments and Islamic training establishments want to layout rules that sell inclusivity (Mohieldin et al., 2012). This includes ensuring that all community groups have equal access to Islamic education and preventing

discrimination. It is important to provide training to teachers and education personnel in inclusivity, diversity and human rights. Teachers need to be able to create a learning environment that supports all students regardless of their background (Zubaidah, 2019). Design a curriculum that reflects the values of inclusiveness, tolerance and pluralism in Islamic education (Irham, 2018). This can help students understand the different views and cultures that exist within Muslim societies.

Involving parents and the community in the education process is very important (Đurišić & Bunijevac, 2017). They can support inclusive education and ensure that values are respected at home and in the community. Communities need to be provided with correct information and understanding of an inclusive and tolerant Islam. Educational and socialization campaigns can help overcome stereotypes and prejudices that may exist. Establish an independent oversight body that can monitor the implementation of inclusive policies in Islamic education and report human rights violations. Encourage dialogue and collaboration between different religious and cultural groups in society. Such conversation boards can assist construct higher information among unique corporations. Reward or apprehend individuals, establishments or corporations that actively sell inclusiveness in Islamic education. This can offer incentives for high quality action.

"Teachers have an important role in teaching students the values of tolerance and inclusion. We are not only providers of subjects, but also living examples for our students. Our job is to shape their thinking and taught them to live in different communities and respect differences. This is an important foundation in the formation of student character and ethics. (R1, 51 Years).

"It may be very vital for instructors to acquire specialised education in integrating tolerance and inclusion values of their curriculum. This education enables instructors apprehend the way to supply those messages effectively and affords the equipment and techniques wished withinside the classroom. It additionally enables instructors apprehend the various wishes of college students and the way to create a mastering surroundings that helps all college students" (R1, 51 years).

"It is important to start by recognizing and respecting differences among students to create an inclusive learning environment. The importance of respecting students' opinions and culture is one way to achieve this. Another important action is creating a safe and welcoming space where students feel comfortable to express their thoughts and ideas. This condition can be achieved by creating a classroom culture that respects diversity and encourages students to respect and appreciate different perspectives and backgrounds. When this is done, students will feel more like they are valued and involved in the learning process. Encouraging cooperation and collaboration among students based on differences of origin is very important to encourage the exchange of diverse views. Conditions for developing the nature of shared responsibility and ownership in the learning process. By collaboratively solving problems and completing assignments, students can gain insight into each other's strengths and perspectives. This procedure has the potential to foster a deeper understanding and admiration for diverse cultures and origins. Establishing an inclusive learning environment requires consistent dedication and focus.

Teachers must accept their students' needs, implement effective teaching strategies, and incorporate diverse viewpoints into the curriculum. By doing this, educators can foster an environment conducive to learning that better meets the needs of their students, thereby cultivating a diverse community that encourages empathy, inclusivity, and equity. "(R2, 48 Years).

"Absolutely! when studying history, I actively emphasize the conflicts and transformations that emerged as a result of intolerance and inequality. By using this approach, students gain an understanding of the impacts that arise from failing to recognize and appreciate diversity, as well as the importance of fostering relationships between communities. To offer a broader perspective, I also engage in collaboration with individuals (resources person) who represent diverse cultures and viewpoints. This facilitates the cultivation of a broader worldview among students and fosters a deeper understanding of the interdependence between many communities and cultures." (R2, 48 Years).

The statement made by R1 regarding the role of teachers in imparting ideals of tolerance and inclusiveness is definitely corroborated by educational psychology theory. Lawrence Kohlberg's theory of moral growth posits that teachers have a vital role in facilitating students' progression to more advanced stages of morality, enabling them to understand and internalize moral principles, such as tolerance. This is accomplished by instructing and engaging in conversations on moral quandaries that encompass the notion of tolerance. Through the examination of these matters within a secure and receptive setting, students can acquire a more profound comprehension of the significance of tolerance and empathy, which they can then employ in practical circumstances.

Teachers can significantly contribute to cultivating a more accepting and comprehensive society by establishing an educational atmosphere that promotes dialogue and examination of ethical principles. They have the ability to establish a classroom environment that places importance on diversity and fosters a sense of respect and appreciation for other viewpoints and backgrounds among students. Through this approach, educators can assist students in cultivating the aptitudes and mindsets essential for effectively manoeuvring intricate social circumstances and actively participating in a cohesive and unified society. Through the examination of moral development theory in education, scholars can enhance their comprehension of how instructors can effectively foster principles of tolerance and inclusiveness inside the classroom. This research can be utilized to enhance educational methods and policies, guaranteeing that they are better attuned to the requirements of varied students and communities and that they foster inclusivity, empathy, and fairness.

The specialized training indicated by R1 corresponds to the principles of educational theory, namely the notion of "Inclusive Education". This approach prioritizes the significance of equipping instructors with instruction to facilitate the inclusion of students with special needs in a mainstream classroom environment. Likewise, the incorporation of tolerance and inclusion ideals into the curriculum necessitates teachers to undergo specific training in order to proficiently instill these values in their students. By providing teachers with the requisite expertise and understanding, they can establish a

more comprehensive and receptive educational setting that advantages all pupils, regardless of their capabilities or upbringing.

R2's approach for establishing an educational setting that fosters the growth of all students aligns with the tenets of inclusive education theory. This strategy prioritizes ensuring equitable access and comprehensive support for all students, regardless of their cultural, ethnic, or physical characteristics. Through the utilization of this strategy, educators can serve as pivotal catalysts in fostering a broad-minded and all-encompassing younger cohort, so yielding a beneficial influence within an ever-growing heterogeneous community. Inclusive education emphasizes diversity and inclusion in the classroom, fostering a sense of respect and achievement for all students. This nurturing environment allows educators to realize their full potential and achieve academic success. The R2 approach offers a framework for educators to establish a hospitable and encouraging educational setting that fosters inclusivity and fairness. Teachers can foster a more inclusive society by prioritizing the needs of all students, regardless of their backgrounds or skills. This strategy helps mitigate bias and discrimination, fostering a more accepting and inclusive society. By accepting diversity and encouraging inclusion, educators foster a sense of belonging for students, fostering social cohesion and equal access to opportunities, allowing every individual to thrive and contribute to the community's welfare.

These efforts are complementary and need to be sustained to achieve the goal of a more inclusive, just and tolerant Islamic education. Communities and stakeholders must work together to overcome the challenges that may arise on this journey and ensure that Islamic education benefits all individuals in Muslim societies (Shofiyyah et al., 2023). The policies shaped by these elite groups benefit or harm certain groups in Muslim societies. Countries can differ greatly in their approaches to education, and even within a country, policies can affect distinct populations in different ways. Depending on the particular rules, how they are implemented, and the environment in which they are used, we may determine whether or not these policies promote fairness and inclusivity or contain biases that need to be looked into. Education policies developed by government authorities or elites frequently seek to advance inclusivity and equity by granting all individuals, including Muslims, equal access to education regardless of their ethnic or religious background. These regulations may state that discrimination on the basis of religion, ethnicity, or other grounds is forbidden and that marginalized and disadvantaged groups have access to high-quality education.

However, there are still a number of reasons why difficulties and disparities may persist, such as:

1. **Socioeconomic Factors:** Access to high quality of education may be impacted by socioeconomic inequalities. Less resources, such as access to quality education, tutors, or study materials, may be available to students from lower-income families, which may limit their educational potential.
2. **Discrimination and Bias:** Whether deliberate or not, discrimination and bias have the power to shape the lives of Muslim students and other marginalized communities. There are other ways that this discrimination can manifest itself, such as systemic problems, curricular biases, or instructor bias.
3. **Cultural Sensitivity:** It is possible that educational systems may not always take particular groups' cultural or religious demands into account. Making sure that

instructional strategies and content are considerate of students' varied backgrounds including Muslim backgrounds is crucial.

4. **Language Barriers:** For certain minority populations, language can be a barrier to education. For equal access, it is essential to make sure that instructional materials and resources are available in the native tongues of the students.
5. **Unique Needs and Disabilities:** It may be more difficult for students with unique needs including those with disabilities to get an education. These groups should also be included in the inclusiveness.
6. **Regional Disparities:** There might be disparities in access to education due to the substantial differences in educational opportunities and resources between urban and rural locations.

Education policies must be continuously evaluated and changed to support equity and inclusivity in order to address these issues. This can involve working to end discrimination, giving underprivileged kids more assistance, and modifying instructional strategies to accommodate a range of student demographics. The identification and rectification of prejudices and inequalities within the educational system, including those that affect Muslim students and other minority groups, are topics of continuous discussion and advocacy in many nations. It is noteworthy that the effects of education systems can differ significantly throughout nations, and that the experiences of Muslims and other minority groups can also vary based on local conditions and existing regulations. Thus, a thorough analysis of educational policy, their application, To address any prejudices and inequities, one must consider these factors and how they affect various populations.

The Islamic community is influenced by the existence of factions that have special and special rights in the world of Islamic education. To ensure the impact on society, several recommendations have been implemented. The first is transparency, this is very important in formulating a policy as an effort to encourage the integration of understanding and points of view from the various parties involved. Involving wider stakeholders such as parents, students themselves, other community members, and even educators is very important for a methodology that is comprehensive and avoids bias. It is very important to modify existing policies in an effort to promote equality and inclusion. This can be seen from the extraordinary education for all students regardless of a person's personal history, economic status and social life. It is also important to support marginalized and disabled children.

Social interaction in Islamic societies

This segment contains an overview of the research aims, findings, and subsequent discourse. The complexities of identity interpretation are evident in this study, as they are influenced by bureaucracy, situational frames, discrimination, and privileged groups. The potential negative societal ramifications of reinterpreting identity could include a reduction in tolerance and inclusiveness. Reforming the bureaucracy of Islamic education, educating the public and students about the importance of critical thinking, promoting an atmosphere of tolerance and inclusion, and advocating for accountability and transparency in Islamic education are all necessary to address this issue. Further research could be conducted to examine the impact of identity reinterpretation within the context of Islamic education on social interaction within Muslim societies. This investigation has the potential to enhance

comprehension regarding whether changes in group or individual identity within Muslim communities affect social cohesion, assimilation, discord, or both. By conducting research on this topic, scholars may gain a more comprehensive understanding of the ways in which Islamic education can promote increased tolerance and understanding among Muslim communities of diverse backgrounds.

This research may also ascertain any possible obstacles or challenges that may impede the effective integration of identity reinterpretation into Islamic education. Such findings could contribute to the development of policies and educational methodologies that are more attuned to the requirements of the Muslim community (Badruzaman, 2014). Positive and negative effects may result from the reinterpretation of identities within Islamic education with regard to the assimilation of the Muslim community into the larger society. One potential benefit is that it may foster a sense of inclusivity and tolerance among Muslim individuals and collectives, thereby encouraging a greater sense of belonging and acceptance among the general populace. This may result in greater social harmony and integration between the Muslim and other communities. Conversely, identity reinterpretation may give rise to extreme or exclusive identities, which may engender discord among various Muslim communities and ultimately result in the marginalization of certain individuals or groups from society at large.

In Islamic education, an approach to identity reinterpretation that is both equitable and inclusive, prioritizing unity and acceptance over division and conflict, is of the utmost importance. Through an examination of these dynamics, scholars can enhance their comprehension of the ways in which Islamic education can be employed to foster social harmony and inclusiveness in Muslim societies, in addition to the possible obstacles or challenges that may require resolution. In order to promote inclusiveness and equity and to be more responsive to the requirements of the Muslim community, policymaking and educational practices may be informed by this research.

In the Muslim tradition, identity reinterpretation pertains to the procedure by which Muslim individuals or collectives reexamine the significance and principles enshrined in their faith and heritage, in an effort to comprehend and address divergences in a more constructive manner. The potential ramifications of this reinterpretation on the dynamics among diverse Muslim communities and their interactions with the broader society are intricate and multifaceted (Adiyono et al., 2024). The extent to which these effects manifest in the reinterpretation process itself is highly variable. An endorsement of greater tolerance towards religious and cultural diversity among Muslim individuals or groups may lead to a beneficial outcome when identity is reinterpreted (Sahin, 2018). Identity reinterpretation in Islam can promote dialogue and understanding of diverse worldviews, reducing animosity and discord within Muslim communities. This approach encourages collaboration, communication, and social harmony by encouraging individuals and organizations to contemplate others' perspectives and beliefs. This deepens understanding of diversity within the community and appreciates the value of diverse values and perspectives.

This can contribute to greater acceptance and tolerance within the Muslim community, thereby fostering greater social harmony and integration, and aid in the reduction of prejudice. An area that warrants investigation is the efficacy of identity reinterpretation as a means to foster group dialogue and mitigate discord among distinct

Muslim communities. This research endeavor has the potential to facilitate the identification of optimal approaches and tactics for fostering inclusivity and mitigating discord within the Muslim community. By ensuring that policymaking and educational practices are more attuned to the needs of the Muslim community and promote harmony, equity, and inclusiveness, the findings of this study could be utilized to that end (Ulum, 2023). By embracing and engaging in diverse cultures, the Muslim community can foster more harmonious relationships with the surrounding society and reduce feelings of alienation.

The potential for reinterpretation can also create exclusive or extreme identities (Semian & Nováček, 2017). If the reinterpretation process leads to a very narrow or overly dogmatic understanding, it can lead to a non-acceptance of other Muslim communities with different views. This can trigger internal conflicts between different Muslim communities. It is important to remember that the outcome of identity reinterpretation largely depends on how the process is conducted and how individuals and groups implement the results. Religious leaders, educators and social activists have an important role in guiding the process of identity reinterpretation to focus on universal values such as tolerance, understanding and openness (Suradi et al., 2020). In addition, intergroup communication and interfaith dialog are also important.

"Tolerance and inclusion education is very important. Students come from different backgrounds and cultures, and we all have to learn to respect each other's differences. It helps create a safe and comfortable school environment for all students, where they feel accepted and valued regardless of their origins or beliefs"(R4, 18 Years).

"Honestly, I think there is room for improvement. Although there have been some efforts to promote tolerance and inclusion, I feel we could still do more. Many students may not really understand the importance of this or how to implement it in everyday life"(R3, 17 Years).

"I think we need more lessons about diverse cultures and values and how we can treat people well. This can include lectures, class discussions, and even even visits to places that represent diverse societies. I also think it's important for teachers to set a framework of examples in this regard."R5, 17 years old).

R4's views on the importance of education for tolerance and inclusion reflect social psychological theory. Social identity theory, developed by Tajfel and Turner, suggests that individuals tend to identify with certain groups, which can give rise to stereotypes and prejudices against with other groups.. Therefore, education that promotes inclusion and respect for differences can help reduce conflict and prejudice among students.

R5's statement about the need for more education about diverse cultures and values reflects the constructivist approach to education. Constructivism theory argues that students are active in constructing their understanding of the world, and hands-on experiences, such as visits to places that represent diverse societies, can help students better understand the concepts of tolerance and inclusion.

DISCUSSION

Examines the changes and improvements that may be needed to create a more inclusive and equitable Islamic education. This includes suggestions for addressing discrimination, reducing inequalities and promoting better understanding between groups within Muslim societies. Emphasize the important role of Islamic education in shaping Muslim identity. How Islamic education changes can affect Muslims' identity and their contribution to society. Policy implications, which education policymakers and practitioners can use to improve the Islamic education system. These include policy recommendations to reduce discrimination, increase equality and promote inclusiveness in Islamic education.

Reforming the Islamic education bureaucracy

The Islamic education bureaucracy needs to be reformulated to be more flexible and relevant to the needs of society (Hanafi et al., 2021). Reforming the Islamic education bureaucracy is an important step to improve the quality and inclusiveness of Islamic education (Kosim et al., 2023). Involve all stakeholders, including teachers, students, parents and communities in reforming the education bureaucracy. Opinions and inputs from various parties should be listened to and integrated in policy changes. Conduct a thorough evaluation of existing education policies, practices and bureaucratic structures. Identify elements that are no longer relevant or that support discrimination and replace them with more inclusive ones. Formulate clear and inclusive standards and guidelines in Islamic education. These standards should respect human rights, eliminate discrimination and promote equal access to education.

Increase flexibility in the curriculum so that it can adapt to the needs of diverse students. This may include a curriculum that considers religious, cultural and linguistic diversity. Ensure that the Islamic education environment is safe and supportive for all students, including those of different faiths or backgrounds (Asvio & Batusangkar, 2017). Steps need to be taken to prevent discrimination and harassment. Provide training for teachers and education staff to understand inclusivity, diversity and human rights issues. Teachers need to understand how to support all students regardless of their background.

Put in place mechanisms for evaluating the performance of the education bureaucracy to ensure that inclusive policies are implemented properly, transparency in this evaluation process is important (Schmidt & Wood, 2019). Encourage active community participation in monitoring the performance of the Islamic education bureaucracy. The community can help monitor and report problems that need to be corrected. Communicate effectively with all stakeholders to explain the changes that will be made in the Islamic education bureaucracy. Transparency and good communication are key in gaining support. Reforming the Islamic education bureaucracy may take time. Changes must be implemented gradually to reduce negative impacts and ensure sustainability.

Reforming the bureaucracy of Islamic education is a crucial measure towards establishing a more comprehensive, pertinent, and adaptable educational system that caters to the requirements of Muslim society (Khan, 2015). It is imperative to implement suitable modifications in response to the input of various stakeholders in order to guarantee that Islamic education is comprehensive and advantageous for every member of Muslim society. By means of such active involvement, educational leaders can acquire significant

knowledge regarding the requirements and viewpoints of various constituents. This empowers them to formulate well-informed decisions that align with the welfare of the community. Moreover, by integrating community feedback, enhancement opportunities can be identified, empowering educators to implement essential modifications that foster inclusivity and pertinence in Islamic education. By doing so, Islamic education can prepare individuals to become accountable and involved members of society, thereby becoming a potent instrument for promoting pluralism, inclusion, and tolerance.

Tolerance and inclusion education

Teachers and students must receive tolerance and inclusion education in order to develop a greater appreciation for differences. Education regarding tolerance and inclusion is a crucial component in establishing an all-encompassing academic setting that values and honors diversity. Consider Kart and Kart (2021). Teaching students the values of tolerance and inclusion is a critical responsibility that falls upon educators, who establish a secure and all-encompassing educational setting that provides assistance to every student. As a result, it is imperative that educators receive specialized training in order to effectively incorporate these values into their pedagogical approaches and curricula (Rahayuningtias, 2021). By actively participating in this training, teachers can improve their skills and knowledge in order to create a comprehensive learning setting that meets the needs of all students. Additionally, it is very important to make sure that teachers have all the tools and help they need to successfully apply these principles into their lessons. Islamic teachers can give their students the skills and information they need to be involved and responsible members of the community by creating an environment of duty and acceptance in the classroom.

A curriculum that promotes diversity, inclusivity, and tolerance is essential for a tolerant academic environment. Integrating diverse religious and cultural perspectives into disciplines like history, social studies, and language arts can enhance students' understanding and appreciation of these differences. Establishing a secure and welcoming educational setting fosters a culture where students feel comfortable expressing their viewpoints and diversities, ultimately improving their understanding of the importance of diversity and tolerance in Islamic education and society. According to Amiruddin et al. (2019), the following information is presented. Fostering interreligious discourse, intercultural collaboration, and tolerance via extracurricular activities may effectively cultivate an inclusive and tolerant school atmosphere. Engaging students in group discussions, cultural events, and visits to places of worship can foster empathy and understanding. Including educational materials on tolerance, human rights, and inclusion in the academic curriculum can help students understand essential ideas in Islamic education. Integrating these resources into fields like history, social studies, and language arts deepens students' understanding.

Open discourse in the classroom fosters a respectful and constructive environment for students to express their opinions and differing viewpoints. Teachers can moderate discussions and offer guidance to maintain a respectful atmosphere. Teaching empathy towards different groups can enhance students' understanding of others' struggles. Integrating empathy-fostering activities into the curriculum can help. Teachers must also dispel any prejudices or stereotypes, implementing critical pedagogical approaches and

increasing awareness of diverse religious and cultural traditions. This fosters an inclusive learning environment that promotes tolerance, acceptance, and comprehension among students. An exhaustive and detailed historical examination of the contributions of various groups to the development of Islam. This can help students understand the diversity of Islamic history. Invite guest speakers or experts in the field of tolerance and inclusion to provide additional insights to teachers and students. Involve parents in their children's education about tolerance and inclusion. Building partnerships with parents can increase understanding and support at home.

In addition, referring to the role of teachers as good examples in tolerance and inclusion education, this reflects the concept of modeling in social learning theory. According to this theory, students learn through observing and imitating the behavior of others, including the behavior of teachers. Therefore, teachers who practice tolerance and inclusion can influence students' behavior and understanding in this regard. Tolerance and inclusion education is a long-term investment in creating a more harmonious, inclusive and respectful society. It is also in accordance with the fundamental principles of Islam that promote tolerance, justice and brotherhood among human beings.

Increasing community participation

Communities need to be involved in the Islamic education process to ensure that Islamic education meets their needs, increasing community participation in Islamic education is key to creating a responsive and relevant education system (Alhamuddin et al., 2021). Establish community forums or groups consisting of parents, community leaders and other community members to discuss Islamic education issues. This forum can serve as a platform to gather input and feedback from the community. Ensure that information about education programs, policies and decisions is easily accessible to the community. This includes providing annual reports on educational developments and school finances. Involve the community in the decision-making process through public consultation. Before implementing important policies or changes, authorities should seek community opinions and feedback. Encourage parent participation in school management. They may play a role on school committees, select principals, and oversee school administration.

Islamic education helps parents succeed academically and promotes family rights. It is possible to successfully promote it via community-oriented efforts, including the formation of partnerships with non-governmental organizations (NGOs) and community groups. These initiatives have the potential to inspire members of the community to get actively involved in Islamic education, therefore strengthening their skills and making a substantial contribution to the educational system. Monitoring the long-term viability of educational programs and finding opportunities for improvement may be aided by ongoing assessment as well as feedback from the community. It is possible to get significant insights into the efficacy of academic programs by implementing systems for community feedback and performing frequent evaluations. This enables educators to enhance the quality of education based on empirical data collected from the community.

It is essential to foster a sense of ownership and accountability among students by encouraging their participation in the educational process and decision-making that affects their learning. Engaging in such decision-making processes can provide students with significant insights into their emotions and requirements within educational environments.

It is critical to ensure that all discussions and decisions concerning Islamic education take into account and respect the varied perspectives and interests of the community. This can be accomplished by establishing a forum for inclusive and candid dialogues that consider the points of view of every stakeholder. Moreover, incentivizing and acknowledging community contributions towards the enhancement of the Islamic education system may inspire and cultivate gratitude among members of the community. Such recognition may take the form of incentives, public acknowledgement, or other manifestations of gratitude.

Positive reinforcement or acknowledgement for active engagement can significantly contribute to the advancement of community participation in Islamic education. It is imperative that the Muslim community engages actively in order to guarantee that the education system accurately represents their interests and principles (Adiyono, 2020). Additionally, it can foster a stronger connection between communities and schools, a vital element for the provision of inclusive and pertinent education. Hence, it is imperative to enhance community engagement in Islamic education through the provision of motivations for active participation and the cultivation of a sentiment of gratitude and recognition towards community members who make valuable contributions to the educational framework.

The influence of bureaucracy, situation definition, discrimination and elites in identity reinterpretation

Often rigorous and inflexible, the bureaucracy of Islamic education may diminish the relevance of Islamic education to contemporary society. One potential consequence of the Islamic education curriculum being excessively inflexible and antiquated is that it might engender a lack of learning motivation among students. Additionally, this inflexibility could render the program incongruent with the interests and requirements of the students, leading them to reevaluate their sense of self as "unlearners." Moreover, discrimination against minority groups may result from the rigid bureaucracy of Islamic education, as in the case of Islamic institutions that admit only pupils from particular groups. Reforming the Islamic education bureaucracy to make it more flexible and responsive to the evolving requirements of society is necessary to resolve this issue. Further, ensuring that students of all backgrounds and groups have equal access to education is a critical aspect of promoting inclusivity in Islamic institutions.

Discrimination against minority groups may cause them to reconsider their sense of self. For example, a student from an ethnic minority group might reestablish himself or herself as a member of the "ethnic minority" and endure constant discrimination. Discrimination may take on a multitude of manifestations, encompassing social exclusion and verbal and physical assault. This type of prejudice can cause minority students to experience feelings of exclusion and alienation, which may result in a negative reinterpretation of their identities. In order to address the repercussions of discrimination on the construction of identity, it is critical to enhance public consciousness regarding the importance of tolerance and inclusiveness. It is necessary to educate individuals to respect the human rights of all and to embrace diversity. Furthermore, safeguards against discrimination against minority groups must be implemented, including stricter regulations and laws that protect their rights.

Within the field of Islamic education, powerful groups will often place an emphasis on their own personal goals rather than the interests of the wider population. It's possible that this will lead to these groups having a more positive reinterpretation of who they are as a consequence. For instance, Islamic organizations may promulgate various ideas in order to appease the inclinations and preoccupations of particular sects. This redefinition of identity may cause different groups to have differing perspectives on Islam, which may ultimately result in division and conflict throughout society. It is very necessary to improve the accountability and openness of Islamic education in order to address the issue of the impact of elite groups on the reinterpretation of identity. This goal is attainable via the implementation of democratic management practices inside Islamic educational institutions and the active engagement of all relevant stakeholders. In addition, it is of the utmost importance to encourage the growth of people's knowledge of Islam in a manner that is more varied and comprehensive. It is of the utmost importance that every person be given the education necessary to respect the basic human rights of all other people as well as to value variety.

CONCLUSION

This section presents a comprehensive summary of the results and discourse regarding the research objectives. As a result, new fundamental concepts that are important for research findings are developed. The diverse nature of identity reinterpretation can be attributed to various elements, including bureaucratic processes, prejudice, situational construction, and aristocratic factions. This phenomenon has the potential to create negative effects on society, such as decreasing individual tolerance and inclusiveness. Several steps that must be taken to prevent identity reinterpretation are reforming the Islamic education bureaucracy, increasing public awareness of the importance of tolerance and inclusion, educating students on the importance of critical thinking, and encouraging accountability and transparency in Islamic education.

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