

# The Concept of Neuroscience-Based Inclusive Islamic Education for Millennial Generation: A Literature Review

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## Abstract

This article aims to elaborate on the concept of neuroscience-based inclusive, tolerant Islamic education for the millennial generation. This educational model is applied to create a balanced and equal relationship between various groups that are integral parts and need each other. This education is directed at building awareness that social life requires relationships that help each other and work together among diverse community members in terms of ethnicity, ethnicity, culture, and religion. Several conflicts accompanied by acts of violence occur due to the lack of public awareness of culture and religion. The method used is library research, with data sources consisting of the latest research results in journal articles, theses, dissertations, and other relevant research reports. The results showed that neuroscience-based inclusive, tolerant Islamic education could be tried to be implemented as an effort to develop thinking skills, emotional maturity, and social awareness of the millennial generation.

## Abstrak

Artikel ini bertujuan untuk mengelaborasi konsep pendidikan Islam inklusif toleran berbasis neurosains bagi generasi milenial. Model pendidikan ini diterapkan untuk menciptakan hubungan yang seimbang dan setara antara berbagai kelompok yang merupakan bagian integral dan saling membutuhkan. Pendidikan ini diarahkan untuk membangun kesadaran bahwa kehidupan sosial membutuhkan hubungan yang saling membantu dan saling bekerja sama di antara anggota masyarakat yang beragam, baik dari segi etnis, suku, budaya, maupun agama. Sejumlah konflik yang disertai dengan tindak kekerasan terjadi akibat kurangnya kesadaran masyarakat terhadap budaya dan agama. Metode penelitian yang digunakan yaitu *library research*, dengan sumber data terdiri atas hasil-hasil penelitian terkini

berupa artikel jurnal, tesis, disertasi, serta laporan penelitian lain yang relevan. Hasil penelitian menunjukkan bahwa pendidikan Islam inklusif toleran berbasis neurosains dapat dicoba untuk diimplementasikan sebagai upaya untuk mengembangkan kemampuan berpikir, kematangan emosional, dan kesadaran sosial generasi milenial.

### Keywords

Islamic education, inclusive, neuroscience, emotional maturity, social awareness

### Introduction

Violent behavior in the name of religion has often occurred in recent years, starting from strengthening fundamentalism and radicalism and leading to terrorism. Various indicators that show signs of national division are easy to read transparently. Conflicts in Ambon, Papua, and Poso, and the last case of violence against Shia congregations in Sampang, Madura, is like a fire in the husks, which can explode at any time. However, it can be suppressed many times. This incident not only claimed many lives but also destroyed hundreds of places of worship (Keane, 2018).

Not to mention the internal conflicts among Muslims, such as the emergence of the phenomenon of blaming each other, heresy, misleading, and infidel between people due to differences of opinion and religious understanding. Religion seems to be the cause of the violence and destruction of humankind, not peace and love. Whereas supposedly, religion's universal ethical values can encourage humankind always to uphold peace and improve human welfare (Solikhah, 2021). It can be seen, in recent decades, news about acts of violence (terrorism) occupy the top news that grabs the courage of Muslims. Why not? These acts of terror are almost always associated with radical Islamic groups. Some carry out acts of terror in the name of *jihad* but on the other hand there are also jihads which are seen as an act of terror. So there is speculation that Islam is a terrorist (Asmara, 2016). The chaos that occurs within the body of religion occurs because there is no awareness of the existence of the other party. They always assume that they are the most correct (Guiora, 2014). As a result, unilateral claims often arise related to the truth of an understanding or religion that is embraced by a person or society. This partial understanding will lead to unilateral claims from those who claim to be true believers and Muslims, and this will place all parties outside of them as threats to faith and Islam (Yusuf, 2014).

In this era, many students (millennial generation) are found who are eager to learn religious sciences so that students have knowledge that can be used for the future, but it is regrettable that many students (millennial

generation) are not strong enough to learn it, so it happened. deviations in studying, for example, such as the occurrence of many wars, violence, terrorism, because students are not based on good knowledge so that there are many terrorism among millennial generation students today (Szlachter et al., 2020).

In reality, some various religions and beliefs develop in society. The plurality of religions, beliefs and guidelines for human life is a social fact that cannot be denied. All parties must be aware that on this earth there are various identities, both multiethnic, multilingual, multireligious, multiracial and multicultural, which have different styles and cannot be equated (Muzaki & Tafsir, 2018). And in a multi-faceted life, including multi-religious, every religious belief has the right to have their own different views, and they have the right to continue to live and be respected with the view of life they have chosen. Therefore, everyone and every religious group must be willing to acknowledge the existence of other parties and want to respect existing differences (tolerance).

One of the efforts to raise awareness of this tolerance attitude is through education. Education is one of the most effective media to give birth to a generation with views that can make diversity a part that must be appreciated constructively (Yusuf, 2014). Islamic education should naturally have an inclusive nature because Islam teaches respect for followers of other faiths and religions (Munawan, 2018). During the leadership of the Prophet Muhammad in Medina, the Muslims displayed religious practices that respected an open attitude full of respect for followers of other religions. A vibrant space marks the openness and dynamism of inclusive education for dialogue. With dialogue, students are invited to understand the reality of plurality, explore the humanist values of that plurality and then give birth to an open attitude in understanding the existing plurality.

Neuroscience examines the awareness and sensitivity of the brain in terms of biology, perception, memory, and its relation to learning (Goyal, 2019). For the theory of neuroscience, the nervous system and the brain are the physical basis for the human learning. Neuroscience is a field of scientific research on the nervous system, especially the brain. Neuroscience is research on the brain and mind (B. Shearer, 2018; C. B. Shearer, 2017; R. A. Shearer & Ann King, 2004). It has been proven that in addition to having a great ability to store information, the brain also has an equally great ability to rearrange that information in new ways so as to create new ideas to solve problems (Solikhah, 2021).

Based on the explanation above, the researcher is interested in examining the concept of neuroscience-based inclusive, tolerant Islamic education for the millennial generation because many students nowadays have deviant thoughts, so there are many conflicts such as terrorists and

radicalism. This article is expected to guide the millennial generation so that there is no deviant and good thinking.

## **Method**

This study uses the library research method, with data sources consisting of recent research results in journal articles, theses, dissertations, and other relevant research reports. Through this literature review, the author tries to gather information pertinent to the concept of inclusive, tolerant Islamic education based on neuroscience. The author carried out this literature study because it has stricter rules and regulations than reflection studies. This literature study was conducted through keyword search efforts. Researchers search for relevant keywords in catalogs, indexes, search engines, and full-text sources. This is useful for narrowing the search to specific subject headings and finding sources not captured under relevant subject headings.

## **Results and Discussion**

Islamic education is a conscious effort to direct the growth and development of children with all the potential that Allah has bestowed on them so that they can carry out the mandate and responsibility as the caliph of Allah on earth in their service to Allah (Suharti 2016). According to Abdurrahman Wahid, inclusive Islamic education is related to the concept of reforming Islamic education and modernizing Islamic education. The formal teachings of Islam must be prioritized, and Muslims must be educated about the teachings of their religion, and in this case, what needs to be changed is the way of conveying it to students so that they can understand and defend the truth. This has its own validity, and it can be seen from the seriousness of educated young Muslims applying what they consider to be the actual teachings of Islam (Wahid 2006).

The discussion of Islamic education above can be interpreted as meaning that the curriculum for Islamic religious instruction must include lessons on tolerance, respect for other people's beliefs and cultures, the perils of prejudice, negotiation, and mediation of conflicts, human rights, democracy, and other pertinent topics (Groeninck, 2021). In addition to the additional themes above, other issues have existed so far, such as the concept of divinity, the concept of humans, the idea of religion, neuroscience, and sources of Islamic teachings. Islamic teachings can also be implemented while still promoting an inclusive paradigm. One of the characteristics of the inclusive paradigm in the description of general religious topics is the presentation which is carried out in an open and dialogical manner. In each theme, all perspectives related to understanding the theme are presented.

The concept of inclusiveness is an open attitude in addressing plurality and heterogeneity (diversity) (Solikhah, 2021). The diversity of

different ethnicities, religions, thoughts, paradigms, beliefs, economics and politics must be addressed with openness. Namely with open attitudes and perspectives to appreciate and select heterogeneity with a constructive attitude. With this attitude, civil society can be formed. Inclusive religion does not mean doubting their beliefs but accepting the existence of people of other religions/beliefs whose rights must be respected in society.

The opposite of inclusive is exclusive. Exclusive means alone, separate from others, and independent (Fuadi, 2018). In general, exclusivity is an attitude of glorifying belief superiority based on one-sided claims (Muchlis, 2020). For example, claims to have truly understood and practiced religion purely and consistently. These beliefs then become the legitimacy of coercive behavior concepts to people or groups with different views.

Inclusive education was born as an answer to the emergence of an exclusive attitude. This exclusive attitude is an understanding that encourages the emergence of fundamentalist, radicalist, aggressive, and even terrorist attitudes and characters (Szlachter et al., 2020). This ideology's impact has destroyed plurality, multireligious and multiculturalistic values. Other losses that arise are the loss of the lives of innocent people, disturbing security and economic stability and even a rampant crisis of trust between fellow Muslim communities (Lyons, 2012). This exclusivism attitude occurs because its adherents are so convinced and fanatical that only their understanding is correct, while others are wrong, apostates, infidels, and the like.

An exclusive attitude in looking at differences and plurality will not only harm others but actually harm yourself. It becomes unavoidable if religion experiences derivation or deviation of doctrine and practice. Theological arrogance that always views other religions as heretical religions so that they must repent, this is an attitude that might even distance themselves from the substance of a religious attitude that is all-loving and polite in inviting to the path of truth (Nafis 1995).

Therefore, inclusive Islamic education is a rivalry to exclusivism which, of course, has a different conception. In this conception, openness to the probability of truth from other parties is very visible, and dialogical mediation is a method taken in dealing with conflicts of differences, no longer coercion and claiming the truth itself. One approach that can be taken is a dialogical theological approach, namely the method of religious approach through dialogue on the normative values of each sect or religion. In the dialogue process, openness is needed between one another, so mutual understanding and understanding grows (Qorbani, 2019).

Meanwhile, etymologically, neuroscience is a neural science that studies the nervous system with a multidisciplinary approach, especially looking at neurons or nerve cells (Pasia 2012). In terminology, neuroscience is a field of science specializing in studying the nervous system scientifically.

On this basis, neuroscience is also referred to as the study of the brain and all spinal cord functions (Wathon, 2016).

Neuroscience is a field of study regarding the nervous system in the human brain. Neuroscience also examines the awareness and sensitivity of the brain in terms of biology, perception, memory, and its relation to learning (Goyal, 2019). For the theory of Neuroscience, the nervous system and the brain are the physical basis for the human learning process. Neuroscience is a field of scientific research on the nervous system, especially the brain. Neuroscience is research on the brain and mind (Wathon, 2016). The study of the brain is fundamental in understanding how we feel and interact with the outside world, particularly what humans experience and how humans affect others. The main goal of this science is to study the biological basis of every behavior (Wathon, 2016). The main task of neuroscience is to explain human behavior from the point of view of the activities that occur in the brain.

The millennial generation (young people) today mostly have a deviant mindset that makes weak generations who can be used as tools to carry out deviant actions such as radicalism and terrorism. Syafii Maarif said that currently, terrorism networks include radicalism. They are targeting young people to be influenced because the condition of young people who are easily brainwashed makes it easier for terrorist groups to regenerate their groups (Asmara, 2016). However, this convenience cannot be separated from the young generation's minimal understanding of religion. Talking about terrorism, they act using violence, and barbarity that is not in accordance with Islamic teachings. The condition of young people who are easily brainwashed is due to a weak understanding of religion. So that young people who are looking for that identity will easily follow what the terrorist groups say. Religion is no longer functioning even though Islam is a religion of civility, not a religion of savagery.

Examples of deviant behavior that occurred, for example, were two of the perpetrators of the bombing of the Oikumene Church, Samarinda, (19/11/2016) who were teenagers, aged 16 and 17. Even their role as bomb makers. Overall data on terrorism convicts, based on data on targets for the deradicalization program of the National Counterterrorism Agency (BNPT) in February 2017, shows that more than 52% of terrorist prisoners in prison are young people (aged 17-34 years). This fact deserves our attention. Ease of access, high intensity, and the process of searching for identity among young people become vulnerable from the influence of radicalism content that is present on the internet and social media networks. Some terrorist actors get knowledge and their actions are inspired through the internet (Rahardanto, 2012).

According to the National Counterterrorism Agency (BNPT), in carrying out acts of terrorism, terrorists also use cyberspace. "They are very

good at using cyberspace to get members. The website's contents are interspersed with writings that refer to radical content. Moreover, nowadays people who want to know about their religion prefer to search via the internet without reconfirmation with clerics or clerics who understand religion. Radicals use this condition to recruit members” (Ghifari, 2017).

The younger generation is the most vulnerable group. Terrorist groups target the younger generation through the use of social media. Terrorism never seems to die. The dynamics of terrorism always experience dynamic changes in patterns, modes, propaganda patterns, recruitment, and networks. The most dangerous thing is the understanding and ideology that can change people's views and mindsets. And this is done through social media websites, where there are currently thousands of websites that are the result of a radical mindset.

According to Abdul Mu'ti, the emergence and development of terrorism groups is the result of a narrow understanding of religion, and thinking that religion is in a threatened position. There are 3 aspects of radical thinkers. The first is the tendency of an open understanding of religion. The interpretation of religion is only from a narrow understanding of religious texts. The second is the influence of the environment and the emergence of dreams to clean the moral damage of the environment by purifying the faith (Mubarak, 2012).

To overcome the spread of radicalism by terrorist groups, the younger generation itself must embrace and cooperate with other young generations in fighting radicalism in cyberspace. Neuroscience-based Inclusive Inclusive Islamic Education is very suitable for today's young generation, because the thinking system of this young generation is still very unstable and very easy to be influenced by wrong or deviant paths.

Therefore, this neuroscience education aims to explain human behavior from the point of view of the activities that occur in the brain. Neuroscience is a very complex science with studies on the human brain's nervous system, paradigms, and thoughts to help growth, development, intelligence, and optimizing the abilities of the millennial generation. Of course, the contribution of neuroscience can also be applied to inclusive Islamic education for the millennial generation to help the development of thoughts, emotions and behavior.

Neuroscience provides a statement to the millennial generation on the above problems that have a paradigm that deviates from friendship with one another, so neuroscience changes that mindset by linking inclusive education that humanizes humans. Therefore, with an inclusive Islamic education based on neuroscience, it is hoped that it will be able to foster a comprehensive view of millennial students towards each other, realizing that they cannot be separated from the reality of ethnic plurality, rationalism, religion, culture and diverse needs.

## Conclusion

The nature of Islam is inclusive. Exclusive behavior in some Muslims results from Islamic learning that does not emphasize inclusiveness. It is contrary to Islam's nature, which is attached to teachings that refer to inclusive understanding. Inclusive Islamic education needs to be pursued by improving its teaching, which currently still seems ambiguous in discussing the themes of tolerance. Neuroscience is a field of study regarding the nervous system in the human brain. Neuroscience also examines the awareness and sensitivity of the brain in terms of biology, perception, memory, and its relation to learning. So if this neuroscience-based inclusive Islamic education is expected to change the mindset of this millennial generation to be tolerant of each other so as not to divide each other.

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## Conflict of Interest

We do not have any conflict of interest, which then causes us to be dishonest, both in the research process, the manuscript writing process, or in the manuscript submission process. We certify that this article is unique and is not being submitted to another journal.

## Ethical Considerations

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