

# INCLUSIVITY IN ISLAMIC EDUCATION AMID STUDENT DIVERSITY: A PHENOMENOLOGICAL STUDY AT MUHAMMADIYAH 9

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## Abstract :

*This study examines the inclusive teaching practices of Al-Islam teachers amidst the increasing diversity of student backgrounds at SMA Muhammadiyah 9 Bekasi City. The research aims to describe and understand in depth the essential structures of teachers' experiences in implementing inclusive and adaptive attitudes without compromising the ideological identity of Muhammadiyah. A qualitative method with a phenomenological approach was employed. Data were gathered through in-depth interviews with three Al-Islam teachers of varying tenures, complemented by classroom observations and school activity documentation. Data analysis involved reduction, thematic clustering, and the extraction of essential meanings from the informants' experiences. The findings reveal that teacher inclusivity is manifested through an awareness of diversity as sunatullah, the implementation of dialogic-participatory learning strategies, and reflective efforts in addressing pedagogical challenges. This inclusivity is deeply rooted in the values of "Progressive Islam" (Islam Berkemajuan), which emphasize balance, justice, and humanity. In conclusion, the teacher's role as a moral role model and agent of a tolerant culture is pivotal in delivering moderate and relevant Islamic education within a pluralistic society. This research contributes significantly to the development of a contextualized inclusive Islamic education model within the Muhammadiyah school environment.*

**Keywords :** *Inclusivity, Al-Islam Teachers, Phenomenology, Islamic Education*

## Abstrak :

Penelitian ini mengkaji praktik pembelajaran inklusif guru Al-Islam di tengah meningkatkan keberagaman latar belakang siswa di SMA Muhammadiyah 9 Kota Bekasi. Tujuan penelitian adalah untuk menggambarkan dan memahami secara mendalam struktur esensial pengalaman guru dalam menerapkan sikap inklusif dan adaptif tanpa kehilangan identitas ideologis Muhammadiyah. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan fenomenologi. Data dikumpulkan melalui wawancara mendalam terhadap tiga guru Al-Islam dengan masa kerja yang berbeda, serta diperkuat oleh observasi kelas dan dokumentasi kegiatan sekolah. Analisis data dilakukan melalui proses reduksi, pengelompokan tema, dan penarikan makna esensial dari pengalaman informan. Hasil penelitian menunjukkan bahwa inklusivitas guru diwujudkan melalui kesadaran akan realitas keberagaman sebagai *sunatullah*, penerapan strategi pembelajaran yang dialogis-partisipatif, serta upaya reflektif dalam menghadapi hambatan pedagogis. Inklusivitas ini diterapkan dengan kuat pada nilai-nilai Islam Berkemajuan yang menekankan keseimbangan, keadilan, dan kemanusiaan. Kesimpulannya, peran guru sebagai teladan moral dan agen budaya toleran menjadi kunci dalam menghadirkan pendidikan Islam yang moderat dan relevan bagi masyarakat plural. Penelitian ini memberikan kontribusi penting bagi pengembangan model pendidikan Islam inklusif yang kontekstual di lingkungan sekolah Muhammadiyah.

**Kata Kunci:** *Inklusivitas, Guru Al-Islam, Fenomenologi, Pendidikan Islam*



## **INTRODUCTION**

Diversity is a social reality that is inseparable from the life of Indonesian society, including within the field of education. Schools, as social and cultural spaces, serve as meeting points for students from diverse religious, cultural, Islamic perspectives, and socio-economic backgrounds. In the context of Islamic education, such diversity presents both challenges and opportunities, particularly for Islamic Education (Al-Islam) teachers, who hold a strategic responsibility in instilling Islamic values that are not only normative but also contextual, humanistic, and capable of fostering social harmony. Without an inclusive approach, religious instruction risks becoming exclusive, rigid, and less responsive to the plural realities of students.

The urgency of this research is further reinforced by the growing concern over issues of intolerance, radicalism, and religious exclusivism within educational settings. Various surveys indicate that although the majority of teachers tend to exhibit moderate attitudes, instances of intolerance still persist, particularly in responding to internal differences in religious interpretations. This condition underscores the importance of Islamic Education teachers – especially Al-Islam teachers in Muhammadiyah schools – as key actors in promoting inclusive learning that reflects Islam as a mercy to all creation. Muhammadiyah schools, which have historically been recognized for their openness and acceptance of students from diverse backgrounds, provide a relevant context for examining how values of inclusivity are practiced in everyday learning experiences.

A number of previous studies have examined inclusive Islamic education, multicultural education, and religious moderation from various perspectives. Some studies highlight the role of teachers in fostering student tolerance, strategies for teaching religious moderation, and the development of inclusive learning materials. Other research emphasizes the importance of multicultural education as a response to social and cultural diversity in schools. However, most of these studies remain conceptual or normative in nature, or employ case study approaches and instructional model development. Empirical studies that specifically explore the subjective experiences of Al-Islam teachers in practicing inclusivity – particularly through a phenomenological approach and within the context of Muhammadiyah schools – are still relatively limited. In fact, teachers' personal experiences hold significant value in understanding how inclusivity is truly perceived, interpreted, and enacted in educational practice.

Based on this gap, this study aims to uncover and comprehensively describe the essential structure of the lived experiences of Al-Islam teachers in practicing inclusivity amid student diversity at Muhammadiyah 9 Senior High School, Bekasi City. The study focuses on how teachers interpret diversity, the pedagogical strategies they employ, the Islamic and Muhammadiyah values that underpin inclusivity, and their reflections in addressing various learning challenges. By employing a phenomenological approach, this research seeks to capture the deepest meanings of teachers' experiences as subjects who directly engage with the reality of diversity in the classroom.

The main argument of this study is that the inclusivity of Al-Islam teachers is not merely a pedagogical skill, but rather a value-based awareness and a reflective attitude rooted in the understanding of progressive Islam (*Islam Berkemajuan*). Inclusivity is viewed as a manifestation of the principles of balance, justice, and compassion that guide teachers in building dialogical, tolerant, and humanistic educational relationships. Therefore, understanding teachers' experiences phenomenologically is essential for formulating a model of Islamic education that is not only academically  $\overline{\text{उत्कृष्ट}}$  but also relevant to the challenges of a pluralistic society, and that contributes to strengthening inclusive Islamic education within Muhammadiyah schools.

## **RESEARCH METHOD**

This study employs a qualitative approach with a phenomenological research design. This approach is chosen because the primary objective of the study is to understand and reveal the meaning of the subjective experiences of Al-Islam teachers in practicing inclusivity amid student diversity. Phenomenology enables the researcher to explore the lived experiences of the participants in depth, allowing inclusivity to be understood not merely as a normative concept, but as a practice that is internalized and enacted in everyday teaching contexts.

This research was conducted at Muhammadiyah 9 Senior High School in Bekasi City. The site was selected because the school is characterized by a diverse student population in terms of family background, Islamic understanding, and religious organizational affiliation, making it a relevant context for examining inclusive Islamic educational practices. In addition, the school is part of Muhammadiyah's educational institutions, which ideologically promote the values of progressive Islam (*Islam Berkemajuan*) and openness, thus providing a rich empirical setting for this study.

The data collection methods used in this study include in-depth interviews, observation, and documentation. In-depth interviews were chosen as the primary technique because they allow the researcher to comprehensively and contextually explore teachers' experiences, perspectives, and personal reflections. Observations were conducted to obtain direct insights into classroom practices and teacher-student interactions, ensuring that the data are derived not only from verbal narratives but also from actual behavior. Documentation was used as supporting data, including lesson plans, activity records, and relevant school documents, in order to enhance the validity of the findings.

The research participants consisted of three Al-Islam teachers with varying years of teaching experience, approximately 20 years, 7 years, and 5 years. The selection of this number of participants was based on the principle of data sufficiency (data saturation) in qualitative research, where the focus lies not on quantity but on the depth and richness of information. The variation in years of experience was considered to capture diverse perspectives and experiences of teachers in practicing inclusivity across different professional generations.

Data analysis was conducted in several stages, including data reduction, thematic categorization, and the extraction of essential meanings. Data obtained

from interviews and observations were transcribed, then selected and coded to identify key themes related to teachers' experiences of inclusivity. Subsequently, the researcher synthesized these themes to formulate the essential structure of the participants' experiences. This method was chosen as it aligns with the phenomenological aim of the study, namely to uncover the deeper meanings of Al-Islam teachers' experiences within the context of inclusive Islamic education.

## **FINDINGS AND DISCUSSION**

The pedagogical reality at Muhammadiyah 9 Senior High School in Bekasi City indicates that Al-Islam teachers operate within a complex and dynamic space of diversity. With strong educational backgrounds aligned with the vision of Muhammadiyah education, the participants are required to move beyond normative teaching patterns that merely focus on the transfer of knowledge. A primary challenge arises when they must deliver Islamic content to students with diverse religious organizational affiliations and highly varied levels of religiosity. In this context, teachers function not only as instructors but also as mediators who must maintain a balance between conveying the universal values of Islam and preserving the ideological identity of Muhammadiyah as an educational institution.

This diverse context ultimately shapes a distinctive dynamic in Al-Islam instruction, where the management of social interaction and dialogue among students becomes a central priority. Teachers are required to possess a high level of pedagogical sensitivity to create a classroom environment that is safe for differing opinions, without diluting the fundamental principles that underpin the school's beliefs. Teachers' adaptability in designing inclusive learning strategies—such as dialogical and participatory approaches—becomes essential to ensure that Islamic values are accepted harmoniously by all students. Therefore, teachers' subjective experiences in managing this plurality serve as a fundamental basis for understanding how inclusivity is practically implemented in real educational settings.

### **The Meaning of Diversity from the Perspective of Islamic Education**

The findings of this study indicate that Al-Islam teachers at Muhammadiyah 9 Senior High School in Bekasi City perceive student diversity as an inseparable part of the fundamental principles of Islamic education. Diversity is not understood merely as differences in students' backgrounds, but as a social and pedagogical reality that carries normative significance within Islamic teachings. According to the participants, diversity represents *sunnatullah* (a divinely ordained reality) that must be accepted and managed wisely through educational processes oriented toward the values of justice, compassion, and humanity.

Within the context of Al-Islam instruction, diversity is interpreted as a space for instilling inclusive and moderate Islamic values. Teachers view religious education not only as a means of transmitting normative knowledge, but also as a medium for shaping students' attitudes and character, enabling them to coexist harmoniously amid differences. Therefore, student diversity is positioned as a

learning resource that allows teachers to teach values such as tolerance, empathy, and mutual respect in a contextualized manner.

The participants also emphasized that the meaning of diversity in Islamic education is closely related to the concept of *wasathiyah* (moderation). Al-Islam teachers strive to avoid instructional approaches that are exclusive and limit opportunities for dialogue, as such approaches are considered to potentially create resistance and psychological distance between teachers and students. Instead, teachers interpret diversity as a foundation for developing dialogical approaches that encourage students to think critically, remain open-minded, and reflect on differences in religious perspectives.

Furthermore, diversity in the perspective of Islamic education is also understood as a means of social learning for students. Through interactions in heterogeneous classrooms, students learn to recognize differences, manage differing opinions, and build mutual understanding. Teachers perceive this process as an essential component of Islamic character education, as values of faith are reflected not only in ritual practices but also in social attitudes and everyday ethical conduct.

Thus, the findings of this study demonstrate that the meaning of diversity in the perspective of Islamic education, as understood by Al-Islam teachers at Muhammadiyah 9 Senior High School in Bekasi City, is both substantive and contextual. Diversity is not positioned as a challenge to be avoided, but rather as a reality that offers opportunities to strengthen moderate, humanistic, and *rahmatan lil 'alamin* (a mercy to all creation) Islamic values. This understanding serves as an important foundation for the inclusive learning practices implemented by teachers in the process of Al-Islam education.

### **Strategies of Al-Islam Teachers in Implementing Inclusive Learning**

The findings of this study indicate that Al-Islam teachers at Muhammadiyah 9 Senior High School in Bekasi City employ a range of instructional strategies oriented toward the principles of inclusivity. These strategies represent concrete manifestations of teachers' awareness and interpretations of student diversity, as discussed in the previous findings. In classroom practice, teachers focus not only on the delivery of religious content, but also on creating a learning environment that enables all students to actively participate and feel valued.



Source: Personal Documentation

Figure 1. Inclusive Learning Strategies in the Classroom

One of the primary strategies implemented is a dialogical and participatory approach. Teachers provide opportunities for students to express their views, questions, and religious experiences within the learning process. Through open discussions, teachers seek to accommodate differences in students' understanding without making judgmental evaluations. This approach helps to create a more inclusive classroom environment, where differences are positioned as a basis for shared reflection rather than as a source of conflict.



Source: Personal Documentation

Figure 2. Dialogical and Participatory Learning

In addition, Al-Islam teachers apply a contextual approach in delivering instructional materials. Al-Islam content is connected to students' everyday realities, particularly within the context of the social and religious diversity they encounter. In this way, students not only understand Islamic concepts normatively but are also able to recognize their relevance in a pluralistic social life. This strategy strengthens students' understanding that Islamic values can be applied in a flexible and adaptive manner without losing their essential meaning.

Another prominent strategy is the management of teacher-student interaction in a humanistic and egalitarian manner. Teachers strive to build equal

relationships with students, avoid authoritarian communication patterns, and demonstrate empathy toward differences in students' characteristics and backgrounds. Such interaction patterns encourage students to be more open and confident in expressing their opinions, while also fostering mutual respect within the classroom.

Overall, the inclusive learning strategies implemented by Al-Islam teachers represent a manifestation of their pedagogical commitment and adherence to moderate Islamic values. These strategies serve as a bridge between the interpretation of diversity and its practical application in the classroom, and contribute to the creation of a conducive, participatory learning environment that respects differences.

### **Challenges and Teachers' Efforts in Implementing Inclusive Learning**

The findings of this study indicate that in implementing inclusive Al-Islam learning, teachers at Muhammadiyah 9 Senior High School in Bekasi City encounter several pedagogical and cultural challenges. These challenges arise as a consequence of the diverse backgrounds of students as well as the dynamics of classroom learning. Nevertheless, these obstacles do not prevent teachers from striving to implement inclusive learning practices; rather, they encourage continuous pedagogical adjustment and reflection.

One of the primary challenges faced by teachers is the variation in students' levels of religious understanding. Some students possess relatively strong Islamic knowledge, while others demonstrate more limited understanding or are influenced by differing family and environmental backgrounds. This condition requires teachers to adapt their methods of delivering instructional content so that it can be accepted by all students without creating disparities or feelings of marginalization within the classroom.

Another challenge that arises is the limited instructional time, which affects the space available for dialogue and discussion. Dialogical Al-Islam learning requires more time to accommodate questions, differing opinions, and students' reflections. In practice, teachers must balance curriculum demands with the need to create an inclusive classroom environment, resulting in not all dialogical potentials being optimally developed.

In addition, teachers also face initial resistance from some students, particularly those who are accustomed to one-way instructional approaches. Inclusive and dialogical methods are sometimes perceived as unfamiliar, requiring a period of adaptation for both teachers and students. However, this resistance is generally temporary and can be minimized through teachers' consistency in applying open and respectful learning approaches.

In responding to these challenges, Al-Islam teachers undertake various adaptive and reflective efforts. They engage in continuous reflection on their teaching practices and subsequently adjust their methods and approaches according to students' characteristics. A personal approach to students is also employed to build emotional connections and gain a deeper understanding of their backgrounds. Through open and empathetic communication, teachers strive to create a safe and inclusive learning environment.

These findings indicate that challenges in implementing inclusive learning are not merely perceived as obstacles, but also as part of teachers' professional learning processes. The reflective and adaptive efforts demonstrated by teachers highlight their pedagogical commitment to continuously developing inclusive Al-Islam teaching practices that are relevant to the context of student diversity. Thus, both the challenges and the efforts undertaken by teachers constitute an integral part of the ongoing dynamics of inclusive learning.

### **Islamic and Muhammadiyah Value Foundations in Inclusive Learning Practices**

The findings of this study indicate that the inclusive learning practices implemented by Al-Islam teachers at Muhammadiyah 9 Senior High School in Bekasi City are grounded in moderate and humanistic Islamic values, as well as aligned with Muhammadiyah principles. Teachers perceive inclusivity in learning not merely as a pedagogical strategy, but as part of the implementation of Islamic values that emphasize justice, compassion, and respect for humanity.

From an Islamic perspective, teachers interpret diversity as a divine decree (*sunnatullah*) that must be approached wisely and proportionally. This understanding encourages teachers to develop Al-Islam instruction that is neither exclusive nor discriminatory, but instead opens space for dialogue and mutual understanding. The value of *rahmah* (compassion) serves as a primary foundation in building teacher-student relationships, ensuring that the learning process is oriented not only toward cognitive achievement but also toward the development of students' attitudes and character.

Furthermore, the value of *wasathiyah* (religious moderation) constitutes an important principle shaping teachers' instructional practices. Teachers strive to instill a balanced understanding of Islam, avoid extreme attitudes, and encourage students to remain open to differing religious perspectives. This approach is reflected in how teachers deliver material, facilitate discussions, and respond to students' differing opinions in a dialogical and persuasive manner.

The foundation of Muhammadiyah values is also evident in the learning orientation, which emphasizes the spirit of *tajdid* (renewal) and progressive Islam (*Islam Berkemajuan*). Teachers view Al-Islam education as needing to be adaptive to contemporary developments and the social context of students, without abandoning the fundamental principles of Islamic teachings. Therefore, inclusivity is understood as part of the effort to renew Islamic education so that it remains relevant and capable of addressing the challenges of diversity within the school environment.

Overall, these findings demonstrate that Islamic and Muhammadiyah values function not only as normative foundations but also as sources of inspiration in the inclusive learning practices of Al-Islam teachers. The integration of moderate Islamic values with humanistic pedagogical approaches strengthens teachers' efforts to create a learning environment that is fair, open, and respectful of differences. This value foundation further affirms that inclusivity is an integral part of the vision of Muhammadiyah Islamic education.

The results of the data analysis indicate that the inclusive practices of Al-Islam teachers at Muhammadiyah 9 Senior High School in Bekasi City are shaped by several interrelated key themes. These themes reflect teachers' awareness of student diversity, their interpretation of diversity from the perspective of Islamic education, the orientation toward religious moderation in teaching, the pedagogical strategies employed, and the impact of inclusive practices on classroom interaction dynamics. These findings were derived through a thematic analysis of interview and observational data, thereby representing the empirical experiences of teachers in implementing inclusive Al-Islam learning. A summary of the core findings of this study is presented in Table 1.

Table 1. Core Findings

No.	Focus of Findings	Main Category	Description of Core Findings
1.	Teachers' awareness of student diversity	Factual and reflective awareness	Teachers recognize the diversity of students' Islamic and social backgrounds as a learning reality that must be addressed wisely.
2.	Teachers' attitudes toward differences	Pedagogical acceptance	Diversity is viewed as part of classroom dynamics rather than a barrier, and is managed through persuasive and dialogical approaches.
3.	The meaning of diversity in Islamic education	<i>Sunnatullah</i> and normative Islamic values	Diversity is understood as a divine decree aligned with the values of justice, compassion, and humanity.
4.	Islamic orientation in learning	Moderation ( <i>wasathiyyah</i> )	Teachers emphasize moderate Islam, avoid exclusivism, and create space for dialogue and religious reflection.
5.	Inclusive learning strategies	Dialogical and participatory strategies	Teachers implement open discussions, respect students' opinions, and apply contextual approaches in Al-Islam learning.
6.	Teacher-student interaction patterns	Humanistic and egalitarian relationships	Interactions are built on equality, respect for differences, and avoidance of authoritarian attitudes in delivering religious content.
7.	Challenges in implementing inclusivity	Pedagogical and cultural challenges	Teachers face differences in students' religious understanding, initial

No.	Focus of Findings	Main Category	Description of Core Findings
			resistance, and limited instructional time.
8.	Efforts to overcome challenges	Pedagogical reflection and adaptation	Teachers engage in self-reflection, adjust methods, and adopt personal approaches toward students.
9.	Foundations of Islamic and Muhammadiyah values	Values of <i>rahmah</i> , justice, and <i>tajdid</i>	Inclusive practices are rooted in progressive Islamic values and the reformist spirit of Muhammadiyah.
10.	Impact of inclusive practices	Strengthening tolerance and classroom harmony	Inclusive learning contributes to creating a conducive, tolerant, and mutually respectful classroom environment.
11.	Meaning of teachers' experiences	Essential structure of experience	Teachers interpret inclusivity as part of their moral, professional, and Islamic responsibility.
12.	Contribution of research findings	Basis for developing inclusive Islamic education	The findings provide an empirical depiction of inclusive practices of Al-Islam teachers in Muhammadiyah schools.

Based on Table 1, it can be observed that teachers' awareness and interpretation of student diversity serve as the primary foundation for the realization of inclusive learning practices. This foundation is subsequently manifested through the implementation of dialogical and participatory learning strategies, and is reflected in teacher-student interaction patterns that are humanistic and egalitarian. Overall, these findings indicate that the inclusive practices of Al-Islam teachers are not solely oriented toward methodological aspects, but are also rooted in moderate Islamic values that contribute to the creation of a tolerant and conducive classroom environment.

### **Inclusivity in Learning**

The findings of this study indicate that Al-Islam teachers' awareness of student diversity serves as the primary foundation of inclusive learning practices. This awareness does not merely emerge as a technical response to heterogeneous classroom conditions, but rather develops as a value-based awareness shaped through teachers' lived experiences and continuous pedagogical practices. In this context, inclusivity can be understood as part of the teachers' lived experience structure, which is internalized and reflectively interpreted in everyday teaching activities.

From a phenomenological perspective, teachers' awareness of student diversity reflects how they ascribe meaning to the social realities they encounter. Teachers do not merely "recognize" the existence of differences, but internalize diversity as a reality that must be managed both ethically and pedagogically. This form of awareness aligns with the view that educational practices do not exist in a vacuum, but are shaped by educators' subjective experiences in interacting with students and their social contexts. Therefore, the inclusivity of Al-Islam teachers in this study can be understood as the result of an ongoing process of meaning-making, rather than as an attitude that emerges instantaneously or solely from normative principles.

Furthermore, the value-based awareness possessed by Al-Islam teachers reflects a shift in the teacher's role from merely delivering instructional content to becoming reflective subjects who actively manage educational relationships within a context of diversity. Teachers do not position students' diverse backgrounds as obstacles to learning, but rather as part of classroom dynamics that require flexibility, empathy, and openness. This perspective indicates that inclusivity stems from teachers' ethical orientation in viewing students as subjects who possess dignity and diverse religious experiences.

These findings reinforce the argument that inclusivity in Islamic education cannot be reduced merely to the application of specific teaching methods or strategies. Rather, inclusivity is rooted in teachers' internal awareness of values such as justice, respect for differences, and moral responsibility as educators. This awareness serves as the foundation upon which teachers determine their attitudes, approaches, and pedagogical decisions in the classroom. In other words, inclusive practices represent a manifestation of value orientations embedded within teachers, rather than mere compliance with curriculum demands or institutional policies.

Within the context of Muhammadiyah schools, this value-based awareness of Al-Islam teachers holds strong relevance to the vision of progressive Islamic education (*Islam Berkemajuan*). Teachers are not only required to maintain the ideological identity of the institution, but also to respond wisely and contextually to the reality of student diversity. Awareness of student diversity becomes the meeting point between ideological commitment and social demands, enabling Al-Islam learning to be conducted inclusively without losing its Islamic and Muhammadiyah orientation.

Thus, this discussion affirms that the inclusivity of Al-Islam teachers constitutes a value-based awareness rooted in their lived experiences and pedagogical reflections. Such awareness becomes a fundamental prerequisite for the realization of dialogical, humanistic, and contextually relevant Al-Islam learning within a pluralistic society. These findings also position teachers as key actors in the development of inclusive Islamic education—not only through instructional strategies, but through the internalization of values and reflective attitudes in everyday educational practices.

### **Inclusive Learning Strategies and Teacher-Student Relationships**

The findings of this study indicate that the inclusive learning strategies implemented by Al-Islam teachers are oriented toward dialogical, participatory, and contextual approaches. These strategies enable teachers to adapt Al-Islam content to students' diverse backgrounds, experiences, and levels of religious understanding. The dialogical approach creates space for students to express their views openly, while contextual learning helps students understand Islamic teachings in relation to their everyday realities. This pattern demonstrates that pedagogical flexibility is a key factor in realizing inclusive Al-Islam learning.

In line with previous research findings, dialogical and participatory approaches have been shown to contribute to the development of more humanistic and egalitarian teacher-student relationships, thereby supporting the internalization of religious moderation values in Islamic Religious Education (Sudirman et al., 2023; Ezi Mulia et al., 2024). In this context, open and respectful pedagogical relationships function as mediators between the value of inclusivity and classroom practice, ensuring that inclusivity is not merely a normative concept, but is realized in everyday learning interactions.

#### **Challenges as Part of Teachers' Professional Development Process**

The findings of this study indicate that challenges in implementing inclusive Al-Islam learning are primarily related to differences in students' levels of religious understanding, limited instructional time, and the dynamics of students' attitudes, which are not yet fully open to dialogical approaches. Differences in students' family backgrounds and social environments influence how they understand Islamic content, requiring teachers to adjust the pace and depth of instruction. This condition highlights that inclusive learning takes place within a complex and not always ideal context.

From a pedagogical perspective, these challenges should not be viewed merely as teacher shortcomings, but rather as part of the professional dynamics of educators in managing diversity. In line with studies on inclusive and multicultural education, teachers often encounter structural and cultural challenges that require reflective and adaptive capacities in instructional practice (Jamaluddin et al., 2022; Nuraini Gultom & Lubis, 2024). Thus, these challenges serve as catalysts for teachers to engage in pedagogical reflection and to develop more contextualized learning strategies.

Furthermore, the findings of this study reinforce the view that teachers' ability to respond wisely to challenges is an indicator of professional competence. Teachers' efforts to adjust teaching methods, build personal communication with students, and create a safe classroom environment demonstrate that inclusivity does not emerge without challenges. These findings are consistent with research emphasizing that the success of inclusive Islamic education is strongly influenced by teachers' capacity to continuously manage limitations and challenges in the learning process (Ezi Mulia et al., 2024; Sudirman et al., 2023).

#### **Progressive Islamic Values and Muhammadiyah Principles as a Framework for Inclusivity**

The findings of this study indicate that the inclusive practices of Al-Islam teachers cannot be separated from the internalization of progressive Islamic

values (*Islam Berkemajuan*) and Muhammadiyah principles embedded within the school context. Values such as justice, *rahmah* (compassion), openness, and *tajdid* (renewal) serve as normative foundations that guide teachers in responding to student diversity. In this context, inclusivity is not merely understood as the adoption of external concepts, but rather as an expression of Muhammadiyah's Islamic educational vision, which emphasizes a balance between the purification of teachings and responsiveness to social realities (Mahesa et al., 2023; Syakban Ismail et al., 2023).

This orientation toward progressive Islam is reflected in how teachers position Al-Islam learning as a space for cultivating moderate and civilized religious attitudes. Teachers strive to deliver instruction that not only emphasizes the normative aspects of Islamic teachings, but also fosters students' social awareness and tolerance. These findings are consistent with studies on multicultural education within Muhammadiyah institutions, which highlight the strong potential of Muhammadiyah values in promoting inclusive Islamic education that is relevant to pluralistic societies (Imam Taofik, 2022; Cuaca, 2023).

Thus, progressive Islamic values and Muhammadiyah principles function as both ideological and pedagogical frameworks in the practice of inclusive Al-Islam learning. Student diversity is not positioned as an ideological challenge, but rather as a space for the actualization of Islamic values oriented toward progress, humanity, and public good (*maslahah*). This underscores that inclusivity within Muhammadiyah schools possesses distinctive characteristics that differentiate it from inclusive Islamic educational practices in other contexts.

#### **Theoretical and Practical Implications of the Study**

Theoretically, this study contributes to the development of inclusive Islamic education by positioning inclusivity as a structure of experience and awareness among Al-Islam teachers. The findings reinforce the view that inclusivity is not solely determined by policies, curricula, or instructional models, but is rooted in teachers' value interpretations and pedagogical reflections on student diversity. Thus, this study enriches the phenomenological perspective in Islamic education research, particularly in relation to religious moderation and inclusive learning (Hidayatullah, 2024; Shofwan, 2022).

Practically, the findings offer implications for the development of Al-Islam learning in schools, particularly within Muhammadiyah institutions. Strengthening inclusive learning should be directed toward enhancing teachers' value awareness, developing reflective competencies, and implementing dialogical and contextual teaching strategies. These efforts are aligned with recommendations from studies on multicultural education and religious moderation, which emphasize the crucial role of teachers as key actors in fostering inclusive and tolerant learning environments (Ezi Mulia et al., 2024; Siregar, 2024).

Therefore, this study underscores that the development of inclusive Islamic education requires an integrative approach that combines values, teacher awareness, and pedagogical practices. The theoretical and practical implications presented are expected to serve as references for educational policy

development, the enhancement of teacher professionalism, and further research in the field of moderate and inclusive Islamic education.

## CONCLUSION

This study concludes that inclusivity in Al-Islam learning at Muhammadiyah 9 Senior High School in Bekasi City is realized through the integration of teachers' theological value awareness and pedagogical reflection. The findings indicate that Al-Islam teachers perceive the diversity of students' social backgrounds and differences in religious understanding not as obstacles, but as pedagogical realities that must be managed wisely through an understanding of *sunnatullah*. These inclusive practices represent the actualization of *wasathiyah* (moderate Islam), implemented through dialogical, participatory, and contextual learning approaches. Humanistic strategies and egalitarian teacher-student relationships have proven effective in creating a safe and open classroom atmosphere, where pedagogical challenges instead serve as stimuli for teachers' adaptation and professional reflection.

Furthermore, this study affirms that the values of *Islam Berkemajuan* (Progressive Islam) and Muhammadiyah principles function as an ideological framework that strengthens the practice of moderate Islamic education within the school environment. The success of this inclusive education model largely depends on teachers' value awareness as key actors in transforming religious norms into tolerant behavior in the classroom. However, this study has limitations, as it focuses on a single school with a limited number of participants, meaning that the findings cannot yet be broadly generalized. Therefore, future research is recommended to expand the scope by involving more diverse school contexts and employing broader methodological approaches in order to enrich perspectives on inclusive Islamic education models in Indonesia.

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