

## Sustaining inclusive-multicultural education: Islamic religious education practices in a junior secondary school

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### Abstract

Many studies have discussed inclusive multicultural education from global and national perspectives, yet limited research examines its concrete implementation in Islamic Religious Education (IRE) at the junior secondary level, a crucial stage for identity formation and social interaction. This study analyzes the implementation of inclusive multicultural education in IRE learning at State Junior High School 2 South Pontianak and examines its sustainability using Talcott Parsons' social system theory. Employing a qualitative descriptive approach, data were collected through interviews, observations, and documentation. The findings show that inclusive multicultural practices are systematically implemented through four main principles: equity and quality improvement, recognition of diversity, meaningful learning, and stakeholder engagement. The sustainability of this model is reflected in its fulfillment of Parsons' four social system functions: adaptation, goal attainment, integration, and pattern maintenance. The study demonstrates that IRE functions not only as religious instruction but also as a social mechanism for fostering inclusive and multicultural values within the school environment. The integration of moral, social, and spiritual dimensions creates an educational system that is participatory, just, and civilized. Conceptually, this research contributes to the development of inclusive and multicultural Islamic education practices and offers an adaptable model for broader educational contexts in Indonesia.

**Keywords:** inclusive-multicultural education, Islamic religious education, resilience, secondary school

## INTRODUCTION

Education for all underscores the importance of equitable access, recognition, and participation without discrimination based on ethnicity, culture, language, religion, gender, or physical and mental conditions of learners (Biesta, 2022). (Nurman et al., 2022) Consequently, an ideal educational model should foster universal human awareness while simultaneously creating a fair and adaptive learning environment for all students (Rogahang et al., 2023).

A concrete manifestation of this principle is the inclusive-multicultural education model. This approach demands that the educational system remain open to differences and asserts that diversity constitutes a source of strength rather than an obstacle (Leersnyder et al., 2025). In the context of religious education, particularly Islamic Religious Education (PAI), this paradigm is especially relevant, as PAI embodies moral and spiritual values oriented toward justice, compassion, and respect for others. The integration of inclusive and multicultural values into PAI can serve as an effective means of shaping students into peaceful, egalitarian, and socially responsible individuals (Muqtadir et al., 2025).

Nevertheless, empirical evidence indicates that the implementation of inclusive-multicultural education in Indonesia continues to face significant challenges. Reports from the Indonesian Child Protection Commission (KPAI, 2023) reveal persistent violations of children's rights in schools, including discrimination and barriers to access for students with disabilities or those from minority groups. Many schools lack educators competent in addressing diverse learning needs, and institutional support for teacher training remains inadequate (Arnaiz-s et al., 2023). These conditions indicate a clear gap between the normative ideals of inclusion and the practical realities encountered in the field.

Such challenges are particularly pronounced at the junior secondary school level, a stage at which students' social and religious identities begin to crystallize. Schools become arenas where different values and cultures intersect, potentially giving rise to conflict or exclusion (Reskia et al., 2025). As a result, the multicultural values that should be internalized through PAI are not yet fully realized. This occurs despite national legal frameworks, such as Law No. 20 of 2003 on the National Education System, which affirm every citizen's right to quality education without discrimination. However, practical pedagogical implementation often falls short of these legal ideals (Musyarrofi & Rofiq, 2025).

From a theological perspective, Islam provides a strong foundation for promoting inclusive and multicultural values. The Qur'an affirms that diversity is a natural human condition intended for mutual recognition rather than denigration: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another" (Q.S. Al-Hujurāt [49]:13). Tafsir Al-Mishbah emphasizes the equality of all human beings (Shihab, 2012), while Tafsir Al-Azhar underscores the importance of civility in social life (Hamka, 1988). The Prophet Muhammad's (SAW) hadith, "Seeking knowledge is obligatory upon every Muslim" (HR Ibn Majah No. 224), reinforces the view that education is a universal right free from discrimination. Hence, inclusivity in Islamic education is not merely an adoption of Western paradigms but a reflection of the values of *rahmatan lil'ālamīn* and the *ta'dīb* paradigm, which integrates knowledge, action, and moral refinement (Kusnadi et al., 2025).

Several studies underscore the importance of integrating inclusive-multicultural education within the context of religious education. Akbar et al (2023) demonstrate that pedagogy enhances the participation of students from diverse backgrounds, ensuring equal learning opportunities for all, while Alhaddad (2020) highlights the relevance of this model in madrasahs for fostering tolerant and respectful character. Junaidi Arsyad & Maisaroh Ritonga (2022) finds that multicultural-oriented Islamic education can strengthen social cohesion and reduce potential conflicts among students, whereas Andini et al (2020) emphasize that the implementation of inclusion in educational systems involves not only access but also the adaptation of methods and curricula responsive to diverse learning needs. Additionally, Dwi et al (2025) underscore the role of schools as arenas for character building, tolerance, and appreciation of differences, making inclusive-multicultural education not merely normative but also practical in everyday school life. Nevertheless, research that examines in depth how inclusive-multicultural education is specifically implemented in Islamic Religious Education (PAI) in general public schools, as well as how its sustainability is maintained amid structural, cultural, and pedagogical challenges, remains limited; this represents the research gap that the present study seeks to address.

In this context, State Junior High School 2 South Pontianak represents an important example of inclusive and multicultural education. The school implements a flexible curriculum, adaptive facilities, and special education support to accommodate students with diverse learning needs. Its student population reflects significant religious, cultural, and socioeconomic diversity, including students from Islamic, Christian, Hindu, and Buddhist

backgrounds, as well as students with disabilities who study alongside regular students through a non-discriminatory admission policy. Within this pluralistic environment, Islamic Religious Education (PAI) is oriented not only toward the transmission of religious doctrine but also toward fostering humanistic values, tolerance, and respect for diversity, reflecting the implementation of inclusive and multicultural Islamic education in a plural society.

Therefore, this study seeks to address two main research questions: (1) How is the inclusive-multicultural education model implemented in Islamic Religious Education (PAI) at State Junior High School 2 South Pontianak? and (2) How is the sustainability of this model maintained amid structural, cultural, and pedagogical challenges? The findings of this study are expected to contribute theoretically to the development of an inclusive paradigm in Islamic education and offer a practical model that can be adapted for policy development in Islamic education in Indonesia.

## METHOD

This study employs a qualitative research design with a descriptive approach to examine how Islamic Religious Education (PAI) sustains inclusive and multicultural values in public junior secondary schools. This approach is appropriate because it focuses on understanding social phenomena in their natural context without manipulating variables, particularly the meanings and practices of inclusion and multiculturalism in school settings (Creswell, 2009). The study was conducted at SMP Negeri 2 Pontianak Selatan, which implements inclusive and multicultural principles in its educational practices. The study participants included four PAI teachers, one principal, two special support teachers, and six students representing diverse backgrounds and learning needs. Participants were selected through purposive sampling to ensure that the data collected were relevant to the experiences and practices of inclusive education at the school. Data were gathered through in-depth interviews, classroom observations, and document analysis, which included lesson plans, school policies, and activity records. The data collection process spanned three months to provide a comprehensive understanding of both pedagogical and managerial dimensions in the implementation of inclusive education.

The data were analyzed using the interactive model proposed Miles, Huberman, & Saldana (2014) which consists of three components: data condensation, data display, and conclusion drawing/verification) and interpreted through Talcott Parsons' AGIL

framework to examine the sustainability of inclusive multicultural education through adaptation, goal attainment, integration, and latency in PAI learning.

## RESULT AND DISCUSSION

### Implementation of Inclusive–Multicultural Education in Islamic Religious Education (PAI) Learning

Inclusive–multicultural education at State Junior High School 2 South Pontianak not only emphasizes the mastery of Islamic Religious Education (PAI) content but also upholds the principles of equality, justice, and respect for student diversity. This practice represents a concrete embodiment of *Islam rahmatan lil 'alamin* Islam as a mercy to all creation where every student, both regular and those with special needs, possesses equal rights to learn and develop. The school applies adaptive, flexible, and participatory approaches, transforming PAI learning into an inclusive and meaningful educational space for all learners.

The findings reveal that inclusive–multicultural education in PAI learning at State Junior High School 2 South Pontianak has been implemented comprehensively and consistently. This implementation is evident in school policies, teacher student interactions, and learning environments that promote equality and acceptance of differences. Four main dimensions are identified in this implementation: (1) equal access and quality improvement, (2) recognition of diversity, (3) meaningful learning, and (4) stakeholder involvement.

#### Equal Access and Quality Improvement

Equitable access to educational services serves as the foundation of inclusive–multicultural education. At State Junior High School 2 South Pontianak, this principle is realized through school policies affirming that all students both regular and those with special educational needs have the same right to learn. This commitment is reflected in the provision of facilities and infrastructure that support accessibility for all learners. The school environment is equipped with ramps, handrails, wheelchairs, and disability-friendly restrooms. In addition, the school mosque is integrated with the main school building and is accessible through a sloped ramp, enabling students with physical disabilities to access and participate in worship activities without significant physical barriers. certain limitations can actively participate in the PAI learning process.



**Figure 1.** Inclusive physical facilities at State Junior High School 2 South Pontianak supporting the participation of both regular and special needs students.

The existence of such facilities is not merely a symbolic fulfillment of inclusivity standards but also a reflection of Islamic values of justice (*'adl*) and compassion (*rahmah*). In practice, equitable access at this school is understood not only in physical terms but also in social and pedagogical dimensions. Each student is given equal opportunities to grow according to their potential and abilities. Special education teachers (*guru pendamping khusus*) play a central role in realizing this goal. They not only assist students with special needs in understanding PAI materials but also collaborate with subject teachers to adapt teaching methods, pacing, and learning media to maintain inclusivity.

One special education teacher explained that in PAI learning, students with and without disabilities learn together and receive equal learning services. He added that the school provides inclusive facilities such as wheelchairs, ramps, and disability-friendly restrooms to support students' learning and development. (Interview with Special Education Teacher, Muhardi, October 27, 2025).

This demonstrates that equality in PAI learning at State Junior High School 2 South Pontianak is not merely administrative but is deeply internalized in the teachers' work ethic and school culture. PAI teachers consistently apply differentiated instruction, providing varied approaches, additional explanations, and personal guidance to ensure that every student comprehends the material thoroughly and participates actively. The PAI classroom

becomes a social space of equality where diversity is perceived as a strength rather than a barrier.

Through the combination of inclusive physical facilities, the active role of special education teachers, and the pedagogical sensitivity of PAI teachers, the school has successfully built a system that guarantees the universal right to education for all students. This approach not only demonstrates the success of implementing inclusive multicultural education but also affirms Islamic values as the moral and spiritual foundation for education.

### **Student Diversity and Curriculum Flexibility**

State Junior High School 2 South Pontianak implements equitable educational services while recognizing student diversity as a valuable asset. This diversity includes physical conditions, academic abilities, socioeconomic backgrounds, cultural contexts, and levels of religiosity. The school also accommodates religious diversity by providing separate spaces and religious instruction according to students' respective faiths, including Islam, Christianity, Catholicism, Hinduism, and Buddhism, each taught by qualified teachers. In this context, inclusive-multicultural education is realized by positioning every student as a unique individual with equal learning rights, needs, and potentials.

Islamic Religious Education teachers play a central role in managing diversity by acting not only as knowledge transmitters but also as facilitators who ensure students learn according to their capacities. Curriculum flexibility is implemented through Individualized Learning Programs (PPI) for students with special needs, enabling teachers to adapt materials, methods, and assessments so that all learners have equal opportunities to understand and practice Islamic values in daily life.

A PAI teacher explained that teaching methods are adjusted to students' different abilities and additional support is provided when needed. He also noted that a PPI program helps students with disabilities keep up with learning and ensures equal opportunities for all students. (Interview with PAI teacher, Irfan, October 27, 2025)

Observations indicate that the implementation of the PPI and the flexible learning approach have fostered an inclusive and harmonious classroom atmosphere. Interactions among students occur naturally without social barriers. Regular students demonstrate empathy and support toward peers with special needs, while teachers actively cultivate

cooperation across differences through group discussions, value simulations, and project-based learning activities.

Furthermore, curriculum flexibility enables the integration of Islamic values that emphasize *tawazun* (balance), *'adl* (justice), and *rahmah* (compassion). PAI learning at this school not only focuses on cognitive and spiritual dimensions but also develops social awareness that diversity is part of *sunnatullah* the divine order that must be respected. Thus, the PAI curriculum at State Junior High School 2 South Pontianak serves as an instrument for cultivating multicultural character, preparing students to live peacefully and respectfully within a plural society.

### **Meaningfulness of Learning**

The implementation of inclusive-multicultural education in Islamic Religious Education learning at State Junior High School 2 South Pontianak reflects meaningfulness through the creation of a friendly, open, and respectful classroom community. The diversity of students whether in cultural background, social condition, or physical ability is well embraced by all members of the school community. A warm and egalitarian learning atmosphere allows every learner to feel accepted and valued without discrimination.

In PAI learning, students feel comfortable participating and interacting, with diversity enriching classroom experiences. Meisya stated that she feels accepted at school and during PAI lessons, and is treated equally despite coming from an ethnic minority background. She also noted that teachers do not discriminate based on ethnicity, appearance, intelligence, or skin color. (Interview, 27 October 2025)

A similar view was expressed by Kiano, a student with disabilities, who stated that he feels accepted by teachers and classmates. He explained that teachers treat him kindly, he is allowed to sit at the front, and peers readily help him when needed, including assisting students who use wheelchairs. (Interview, 27 October 2025)



**Figure 2.** Learning atmosphere among regular and special-needs students.

These conditions show that PAI learning at State Junior High School 2 South Pontianak is not only focused on cognitive aspects but also on building an inclusive social environment. Teachers play an important role in promoting respect for differences through advice, group activities, and daily classroom practices. Thus, PAI learning serves as a medium for fostering Islamic values of *ukhuwah*, *tawazun*, and *rahmah*, which are reflected in students' moral and social character.

### **Stakeholder Involvement**

Stakeholder involvement plays a crucial role in ensuring the effectiveness and sustainability of inclusive-multicultural education at State Junior High School 2 South Pontianak. The implementation of inclusive PAI learning relies not only on classroom teachers but also on collaboration among special education teachers, homeroom teachers, parents, and external institutions such as the Disability Service and Assessment Center. This collaboration is reflected in the Individualized Learning Program (PPI), which aligns learning strategies with students' diverse needs and ensures equitable educational access. Regular coordination among schools, parents, and disability service teams also helps determine appropriate learning strategies for students with special needs.

This multi-stakeholder collaboration strengthens not only administrative mechanisms but also the Islamic values of deliberation, justice, empathy, and mutual cooperation. Through this approach, the school has developed an adaptive and resilient

Educational system in which all stakeholders contribute to creating a fair, safe, and meaningful learning environment. Parental involvement, institutional support, and input from special education teachers enrich instructional practices and enhance the sustainability of inclusive education.

## **Resilience of the Inclusive–Multicultural Education System in Islamic Education (PAI) Learning**

The resilience of the inclusive–multicultural education system in Islamic Education (PAI) learning at State Junior High School 2 South Pontianak shows that the school is able to maintain inclusive principles, adapt to changes, and preserve social harmony. The analytical framework is based on Talcott Parsons' social system theory, which includes four dimensions: Adaptation, Goal Attainment, Integration, and Latency (AGIL).

### **Adaptation**

The first scheme for analyzing the resilience of the inclusive–multicultural education system is adaptation. Adaptation refers to the system's ability to adjust to environmental changes and conditions to remain relevant and sustainable. In the school context, adaptability is essential to support the effectiveness of all educational components, including the implementation of Islamic Education (PAI) learning.

At State Junior High School 2 South Pontianak, adaptation efforts are carried out to ensure that all students are well-facilitated without discrimination. One form of adaptation is evident in the school's facilities and infrastructure, which are accessible to all students, including those with special needs.

As stated by Adnan, a student at State Junior High School 2 South Pontianak, he explained that the school provides various facilities that can be used by all students. He added that as a student with physical limitations, he can easily access upper floors due to the availability of ramps. (Interview, October 27, 2025)

Similarly, Mr. Irfan, the Islamic Education teacher, explained that all school facilities are accessible to all students. He stated that students with disabilities use accessible restrooms with handrails and ramps to reach classrooms, while other students use standard facilities. (Interview, 27 October 2025)

The school's facilities are well-functioning and support all learners, including during Islamic Education activities. The presence of Special Education Teachers in PAI classes also

Serves as a form of adaptation, ensuring that students with special needs receive appropriate support and that inclusive learning is effectively implemented.

## **Goal Attainment**

The second scheme in analyzing the resilience of the inclusive-multicultural education system is goal attainment, which reflects the system's ability to set and achieve inclusive and sustainable goals. At State Junior High School 2 South Pontianak, these goals are reflected in the school's vision to develop students who are pious, competitive, and environmentally conscious, which is implemented in classroom activities, particularly in Islamic Education.

The school implements this vision through the Merdeka Curriculum and PPI programs, ensuring equal learning opportunities for all students. Islamic Education teachers adjust materials, methods, and assessments, while Mr. Asban noted that PPI involves teachers, parents, and psychologists in supporting students' needs. (Interview, 27 October 2025)

This adaptive curriculum is supported by participatory and engaging learning practices. The PAI teacher focuses not only on knowledge transfer but also on fostering mutual respect and appreciation of diversity. Through group discussions, prayer simulations, and collaborative projects, students are encouraged to interact and learn together regardless of their differences.

PAI learning is conducted in an inclusive atmosphere where all students, including those with disabilities, participate in class activities with support from special teachers and peers. During activities such as tadarus and group prayers, students help each other, including assisting peers with disabilities in reading and understanding the Qur'an. Thus, learning covers cognitive, emotional, and social dimensions.

Mr. Irfan stated that students study and play together without distinction, and peers naturally help students with disabilities, showing that the values taught have been internalized. (Interview, 27 October 2025)

Through these practices, goal attainment in the inclusive multicultural education model extends beyond cognitive achievement to moral and social formation. Islamic Education integrates values of tolerance, justice, and compassion (rahmah), enabling

students to appreciate diversity and internalize moral values in daily life. Thus, goal attainment in this system is not merely policy rhetoric but a practical implementation that strengthens inclusive and equitable PAI learning.

## **Integration**

Integration is a crucial mechanism for maintaining the continuity of the inclusive multicultural education system at State Junior High School 2 South Pontianak. Within Parsons' AGIL framework, integration ensures that all elements within a social system including schools function harmoniously to achieve common goals. In this context, integration refers to the school's ability to coordinate all stakeholders so that inclusive education can be effectively and sustainably implemented.

The school builds cross-sector collaboration among subject teachers, Special Education Teachers, homeroom teachers, parents, and external institutions such as the Disability and Assessment Service Center of Pontianak City. This synergy ensures that students, especially those with special needs, receive holistic academic, psychological, and social support. The PAI teacher plays a central role in this coordination, as religious education carries moral and spiritual dimensions that foster character development and acceptance of diversity.

Mr. Irfan, the PAI teacher, stated that the school collaborates with the Disability and Assessment Service Center of Pontianak City and parents to meet the needs of students with disabilities. (Interview, 27 October 2025)

In addition, the school maintains good relations with government institutions through various collaborative initiatives supporting inclusive education. PAI teachers also participate in government programs such as workshops, inclusion training, and technical guidance for handling students with special needs.



**Figure 3.** Teacher Technical Guidance on Handling Students with Special Needs

These activities enhance teachers' competence and strengthen professional networks, ensuring inclusive practices are applied systematically and sustainably. This integration reinforces the resilience of the education system while embodying Islamic values such as *ta'awun* (cooperation) and *syura* (deliberation). These principles provide a moral foundation for fostering empathy and shared responsibility within the school community.

Through cross-sector coordination and policy support, Islamic Education serves not only as cognitive learning but also as a means of internalizing humanitarian and social solidarity values. Thus, its implementation at State Junior High School 2 South Pontianak supports inclusive multicultural education while fostering social and spiritual character in line with the principle of *rahmatan lil'alam*.

#### **Latency (Pattern Maintenance)**

The final component in analyzing the resilience of the inclusive-multicultural education model in PAI learning is **latency**, or pattern maintenance. This function ensures the continuity of values, norms, and motivations that maintain the stability and adaptability of the social system.

At SMPN 2 Pontianak Selatan, pattern maintenance is reflected in the creation of a classroom culture that is friendly, democratic, and fair. PAI teachers instill respect for differences through equal and empathetic interactions. Students are encouraged to respect one another, cooperate, and accept diversity without discrimination in ability, culture, or physical condition.

As expressed by Dhanu, a student with disabilities, he stated that there are no issues in class related to differences in cultural, ethnic, or disability backgrounds. He explained that all students are treated equally, and teachers ensure understanding by checking whether students have comprehended the lesson. (Interview, 27 October 2025)

Moreover, the school regularly celebrates International Day of Persons with Disabilities every December 3 as a concrete form of maintaining inclusive values. This event becomes an important moment to strengthen empathy, solidarity, and respect for diversity among students.



**Figure 4.** Celebration of the International Day of Persons with Disabilities

Thus, the latency function in PAI learning at State Junior High School 2 South Pontianak operates through the habituation of values, the practice of fairness, and activities that reinforce mutual respect. This pattern serves as a moral and social foundation that ensures the inclusive-multicultural education system remains sustainable and consistent with Islamic principles.

### **Practices and Sustaining of Inclusive-Multicultural Education in Islamic Religious Instruction**

Islamic Religious Education (PAI) at State Junior High School 2 South Pontianak demonstrates consistent inclusive multicultural practices, emphasizing principles of justice, participation, and respect for diversity. This practice is not merely about delivering religious content but also instilling moral, social, and cultural values relevant to the plural context of society. Such an approach reflects the idea that inclusive-multicultural education should move beyond simply accommodating differences toward effective teaching for all learners (Sudarso et al., 2024). In this regard, Islamic Religious Education at the school has successfully

created a learning environment that values differences and encourages active participation from all students, including those with special needs.

Inclusive multicultural education practices at this school are based on the principles of equity and quality improvement, diversity and curriculum flexibility, meaningful learning, and stakeholder engagement. These principles emphasize not only equal access but also the quality and effectiveness of learning for all students regardless of ability, background, or social condition. They align with the inclusive education framework that integrates equitable access, quality improvement, recognition of diversity, meaningful learning, and community participation. In this model, inclusion is understood as both a social right and a moral responsibility, in line with Islamic values of *'adl* (justice), *rahmah* (compassion), and *ihsan* (excellence), ensuring fair and continuously improving educational practices.

The implementation of equity in PAI learning at this school is evident through the availability of accessible facilities and infrastructure for all students, including those with special needs. Ramps, wheelchairs, and special toilets for students with disabilities are part of adaptive strategies ensuring equal learning opportunities for everyone. Such equity reflects the Islamic values of *'adl* (justice) and *rahmah* (compassion), where every individual is respected and given equal space to grow (Agustina et al., 2024). The presence of Special Education Assistants plays an integral role in this equity strategy. The special education teachers not only helps students with disabilities understand the material but also serves as a bridge between subject teachers, students, and parents. This aligns with participatory education principles, where personalized support and cross-stakeholder coordination are crucial in ensuring meaningful inclusion. Ainscow (2020) emphasizes that effective inclusion requires systemic transformation rather than limited modification, making the role of special education teachers at State Junior High School 2 South Pontianak both appropriate and relevant.

In addition to equity and quality improvement, curriculum flexibility functions as a pivotal mechanism to accommodate students' diverse academic abilities, physical conditions, socio-economic backgrounds, and religious orientations. Rather than viewing diversity as a pedagogical challenge, this approach treats it as an epistemic asset that enriches both teaching and learning. Differentiated learning implemented through Individual Learning Programs

(ILPs) enables teachers to adapt instructional materials, methods, and assessments to each learner's context and potential (Ranbir, 2024). This flexibility reflects an inclusive philosophy that views human diversity as part of *sunnatullah* and divine wisdom (*hikmah ilahiyyah*), positioning pluralism within Islamic pedagogy. In this framework, PAI teachers apply *ijtihad pedagogis* to adapt Islamic values for diverse learners. Thus, curriculum flexibility turns diversity into a learning resource and supports the development of reflective, empathetic, and ethically grounded students in plural contexts (Nimah & Niam, 2024).

Meaningful learning in Islamic Religious Education (PAI) is reflected in a friendly, open, and respectful classroom culture where diversity is actively embraced. A warm and egalitarian environment enables all students to feel valued and included, allowing them to participate, share perspectives, and engage in moral dialogue that strengthens intellectual understanding and ethical sensitivity. Such an approach resonates with Garrote et al (2020) who emphasize that meaningful learning enhances empathy and social competence. This study extends this view by integrating *akhlaq*-based pedagogy that connects cognitive learning with moral values. Thus, meaningful learning becomes a process of internalizing Islamic values such as *ukhuwah*, *tawazun*, and *rahmah*, shaping students into empathetic and socially responsible individuals grounded in *rahmatan lil 'alamin*.

Moreover, stakeholder involvement is essential for ensuring that inclusive-multicultural education is both effective and sustainable. The implementation of inclusive PAI depends on collaboration among special education teachers, homeroom teachers, parents, administrators, and external institutions such as the Disability Services and Assessment Center. This cooperation is reflected in the Individual Learning Program, which aligns teaching strategies with students' individual needs and supports educational justice and participation. It also embodies Islamic principles of *shura* (consultation), *ta'awun* (cooperation), and *mas'uliyah* (responsibility). Through this collaboration, stakeholder involvement becomes a key element of systemic resilience, ensuring that inclusive multicultural PAI remains responsive, equitable, and aligned with the spirit of *rahmatan lil 'alamin* (Uygur et al., 2020).

In the context of this study, sustaining inclusive multicultural education is conceptualized not merely as the persistence of existing practices but as the education system's

adaptive capacity to respond to evolving social and institutional dynamics. This interpretation aligns with Talcott Parsons' AGIL framework, which posits that a resilient system maintains equilibrium through four interdependent functions: adaptation, goal attainment, integration, and latency (Parsons, 1987) Within this framework, the sustainability of inclusive multicultural Islamic education at State Junior High School 2 South Pontianak represents a form of systemic resilience that harmonizes pedagogical flexibility with moral consistency. Adaptation is shown in the school's responsiveness to diverse learner needs and contextual challenges; goal attainment in its focus on academic and ethical development; integration in stakeholder collaboration that strengthens social cohesion; and latency in the transmission of inclusive and Islamic values that sustain institutional stability. Thus, sustainability goes beyond administrative continuity and reflects the interaction between structural adaptation and value-based endurance grounded in Islamic moral principles.

In terms of systemic resilience, the inclusive–multicultural practices in Islamic Religious Education (PAI) at State Junior High School 2 South Pontianak demonstrate functionality through the dynamic interaction of the four dimensions proposed by Talcott Parsons: adaptation, goal attainment, integration, and latency or pattern maintenance. Adaptation is reflected in the school's capacity to continuously modify curricula, pedagogical methods, and learning environments to accommodate the diverse abilities and socio-cultural backgrounds of students, illustrating an education system that learns from its own context. Goal attainment is manifested in the moral orientation of learning, where PAI not only promotes intellectual and academic achievement but also nurtures ethical consciousness and spiritual awareness as its ultimate objectives. Integration emerges through a collaborative culture among teachers, students, parents, and policymakers, producing a cohesive network that reinforces inclusivity and mutual respect as shared institutional values. Latency or pattern maintenance operates through habitual practices and cultural rituals, such as the celebration of International Disability Day, which function as symbolic reaffirmations of empathy, solidarity, and equality. Taken together, these dimensions form a balanced system that embodies both sociological functionality and Islamic ethical intentionality, revealing that resilience in inclusive–multicultural education is sustained not merely by structural

adaptation but by the continuous internalization of justice (*'adl*), compassion (*rahmah*), and cooperation (*ta'awun*) as the moral core of the school's educational ecosystem.

This systemic resilience is strengthened through multi-stakeholder engagement involving parents, community leaders, support institutions, and schools, which functions as both a social and moral foundation for sustaining inclusive multicultural education. Such collaboration not only improves pedagogical effectiveness but also builds shared responsibility that stabilizes the educational ecosystem. In this context, Islamic Religious Education (PAI) serves a dual role: transmitting religious knowledge and fostering inclusive awareness and collective ethics. These functions reflect the Islamic principles of *mas'uliyah* (shared responsibility) and *shura* (consultative governance), where educational resilience emerges through cooperative moral agency rather than mere bureaucratic control. Consequently, the sustainability of inclusive multicultural education at State Junior High School 2 South Pontianak is rooted in the integration of structural adaptability and moral solidarity, supported by the values of justice (*'adl*), compassion (*rahmah*), and social responsibility as manifestations of *rahmatan lil 'alamin* (Iman et al., 2025).

Although this study demonstrates strong resilience, its focus on a single school limits broader generalization, as differences in teacher competence, facilities, and institutional commitment may influence outcomes in other contexts. Nevertheless, the findings hold important theoretical and practical significance for Islamic and inclusive education. Theoretically, the study shows that Islamic Religious Education (PAI), grounded in the values of *'adl* (justice), *rahmah* (compassion), and *musawah* (equality), can serve as a transformative framework for fostering tolerant, participatory, and inclusive learners, reflecting the Qur'anic vision of *rahmatan lil 'alamin* that embraces diversity as part of divine intent. Practically, the model offers a framework for integrating inclusive multicultural education through collaborative governance, differentiated instruction, and value-based pedagogy, while emphasizing the importance of teacher capacity building and cross-sector collaboration. The study concludes that the sustainability of inclusive multicultural education depends on continuous value development, participation, and systemic balance supported by equity, diversity, meaningful learning, and stakeholder engagement. The integration of moral, social, and spiritual dimensions ultimately strengthens educational resilience and promotes equality, empathy, and participatory learning within Islamic education.

## CONCLUSION

This study examined the implementation and sustainability of inclusive multicultural education within Islamic Religious Education at State Junior High School 2 South Pontianak. The findings show that the model has been systematically implemented through the principles of equity, diversity recognition, meaningful learning, and stakeholder engagement, while its sustainability is maintained through Talcott Parsons' four social system functions: adaptation, goal attainment, integration, and pattern maintenance. The study highlights that Islamic Religious Education functions not only as religious instruction but also as a social mechanism that nurtures inclusive and multicultural values within the school environment. The integration of moral, social, and spiritual dimensions strengthens the educational system in promoting justice, participation, and civility in learning. This study contributes to the development of inclusive-multicultural Islamic education and offers a practical model that may guide secondary schools in Indonesia toward more equitable and adaptive educational practices. Future research may further explore similar models in different school contexts and examine policy dimensions supporting inclusive-multicultural practices in Islamic education.

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