

## INCLUSIVE PEDAGOGICAL STRATEGIES OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN INSTILLING MULTICULTURAL VALUES AMONG STUDENTS

Ida Zahara Adibah<sup>1</sup>, Muyasaroh<sup>2</sup>, Mohammad Adnan<sup>3</sup>,  
Sudi Raharjo<sup>4</sup>, Aris D. Rimbe<sup>5</sup>, Diauddin Ismail<sup>6</sup>

<sup>1</sup>Universitas Darul Ulum Islamic Centre Sudirman Ungaran; Indonesia

<sup>2</sup>Institut Agama Islam Al Qur'an Al Ittifaqiah Indralaya Ogan Ilir Sumatera Selatan; Indonesia

<sup>3</sup>Institut Agama Islam Hasan Jufri Bawean Gresik; Indonesia

<sup>4</sup>Universitas Pekalongan; Indonesia

<sup>5</sup>Sekolah Tinggi Teologi Arastamar Mamasa; Indonesia

<sup>6</sup>Poltekkes Kemenkes Aceh; Indonesia

Correspondence Email: idazaharaadibah@gmail.com

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### Abstract

This study aims to analyze the inclusive pedagogical strategies employed by Islamic Education (PAI) teachers to instill multicultural values among students at SMA Negeri 2 Ungaran, Semarang Regency. Using a qualitative case-study design, data were collected from the school principal and five PAI teachers through classroom observations, semi-structured interviews, and document analysis (lesson plans, syllabi, and school records). Data were processed using thematic analysis with iterative reduction, display, and conclusion drawing, supported by source and technique triangulation to ensure trustworthiness. The results indicate that teachers enact a constellation of inclusive strategies, interactive discussions, contextual case analyses, heterogeneous group work, project/value-based tasks, and explicit role modeling, while positioning themselves as facilitators, mediators, and moral exemplars in diverse classrooms. Enabling conditions include a school culture that affirms difference, strong principal support, and active student participation; constraints involve limited instructional time, uneven prior religious knowledge, occasional student resistance, and scarcity of contextually rich learning materials. Student responses are broadly positive, marked by higher participation, increased empathy, and improved cross-background collaboration, suggesting early prejudice reduction. Overall, the strategies are effective yet variably implemented across teachers and bounded by institutional constraints, indicating the need for sustained support to consolidate outcomes.

### Keywords

Inclusive Pedagogical Strategies, Islamic Education, Multicultural Values, Students, Teachers.



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## INTRODUCTION

This study originates from an academic problem concerning the lack of a comprehensive understanding of how inclusive pedagogical strategies (Sukma Wardani et al., 2024); (Munawaroh et al., 2025); (Norsandi et al., 2025); (Nahampun et al., 2025), can be applied in Islamic Religious Education (IRE) subjects to instill multicultural values (Furqon, 2020); (Akramul Insan Zaer et al., 2024); (Harahap et al., 2024); (Hakim & Darajat, 2023); (Usman, 2017) at the senior high school (SMA) level. In the context of SMA Negeri 2 Ungaran, Semarang Regency, the socio-cultural complexity of students presents both challenges and opportunities. The school accommodates students from diverse religious, ethnic, and cultural backgrounds, where social interactions may potentially lead to conflict if not managed properly. However, most previous studies have predominantly focused on curriculum approaches or conventional methods in teaching IRE, while the application of inclusive pedagogical strategies for the internalization of multicultural values remains underexplored. This raises an academic question: how do IRE teachers adapt their teaching strategies so that all students feel accommodated without neglecting inherent differences in identity?

Based on preliminary findings, the inclusive pedagogical strategies implemented by IRE teachers at SMA Negeri 2 Ungaran are designed to foster a participatory learning environment that respects diversity and emphasizes principles of equality. The initial data indicate that teachers employ various approaches, such as heterogeneous group-based discussions, the integration of IRE materials with social issues relevant to multicultural contexts, and the use of case study methods to promote tolerance. For instance, in teaching the topic of ethics (akhlaq), teachers provide concrete examples of how Islamic values encourage mutual respect among different religious groups, linking these concepts to students' daily lives. These strategies not only create space for student expression but also minimize potential discrimination. Nevertheless, the implementation of such strategies faces challenges, including time constraints, differences in students' levels of comprehension, and resistance from a small number of parents towards approaches perceived as too open to cultural diversity.

Supporting and inhibiting factors also affect the effectiveness of inclusive pedagogical strategies applied by IRE teachers at SMA Negeri 2 Ungaran. Institutional support comes from school policies emphasizing religious moderation and diversity, along with teacher training on inclusive teaching. In addition, the majority of students demonstrate enthusiasm for participating in cross-cultural discussions as they perceive the learning experience to be more relevant to social

realities. However, obstacles include the limited competence of some teachers in designing inclusive lesson plans and the persistence of stereotypes among certain students from homogeneous communities. Based on preliminary findings, the effectiveness of inclusive pedagogical strategies in improving students' understanding, tolerance, and multicultural attitudes tends to be positive, as reflected in the increased harmony of social interactions within the school. Nevertheless, the effectiveness remains suboptimal since not all indicators of multicultural value internalization have been achieved, thereby necessitating further analysis of the determining factors of success.

Several previous studies have addressed inclusive education as well as multicultural education, yet none have specifically examined the intersection of the two within IRE teaching in public schools with diverse contexts. Munawaroh et al. (2025) investigated inclusive learning strategies to create child-friendly education for students with special needs. The study emphasized differentiation and curriculum adaptation, but focused more on disability inclusion rather than the integration of multicultural values into religious subjects (Munawaroh et al., 2025). Nahampun et al. (2025), through a literature review, mapped the development, challenges, and strategies of inclusive education in Indonesia. Their findings highlight macro policies and system support, but do not elaborate on the inclusive pedagogical practices of teachers in culturally diverse formal classrooms (Nahampun et al., 2025).

The study by Sukma Wardani et al. (2024) discussed inclusive classroom management at the elementary school level, highlighting the effectiveness of collaborative approaches among teachers to accommodate students with special needs. However, this study does not address the cultivation of multicultural values, which is a crucial issue at the secondary school level (Sukma Wardani et al., 2024). Hakim and Darajat (2023) explored multicultural education in shaping character and national identity, emphasizing the role of education in strengthening national values, but without discussing how IRE teachers apply inclusive strategies to foster interreligious tolerance (Hakim & Darajat, 2023). Harahap et al. (2024) examined the implementation of multicultural values in education through teachers' roles and strategies, finding that success in multicultural education is strongly influenced by teachers' exemplary conduct and active interaction (Harahap et al., 2024). However, this study does not systematically address inclusive pedagogical models.

The research gap across these five studies lies in the absence of research integrating inclusive pedagogical approaches with the explicit internalization of multicultural values in IRE teaching at public schools characterized by cultural and religious heterogeneity. Most studies either focus on

inclusion for students with special needs or discuss multicultural values normatively, without delving into how teachers manage differences in students' backgrounds through responsive and collaborative approaches.

The novelty of this study consists of three aspects. First, it focuses on the implementation of inclusive pedagogical strategies in IRE teaching at public schools with high levels of plurality, rather than at madrasahs or special schools. Second, it combines Spratt & Florian's concept of inclusive pedagogy with James A. Banks' theory of multicultural education, integrated with the Islamic principle of *rahmatan lil 'alamin*, thereby producing a comprehensive analytical framework. Third, the presentation of findings distinguishes explicitly between results (findings) and interpretation (discussion), in order to strengthen analytical validity and provide both theoretical and practical contributions to the development of inclusive, multicultural-based teaching models in public schools.

This study aims to analyze the inclusive pedagogical strategies employed by IRE teachers in instilling multicultural values among students at SMA Negeri 2 Ungaran, Semarang Regency. The study not only reveals the methods and approaches utilized but also evaluates the effectiveness of these strategies in fostering tolerant character within a multicultural school environment.

## **METHOD**

This study employs a qualitative approach with a case study design. This approach was chosen to obtain an in-depth understanding of the inclusive pedagogical strategies implemented by Islamic Religious Education (IRE) teachers in instilling multicultural values at SMA Negeri 2 Ungaran, Semarang Regency. A qualitative approach enables researchers to comprehensively explore data through direct interaction with research subjects and to understand phenomena within their natural context.

The research site was set at SMA Negeri 2 Ungaran, which is known for its diversity in terms of students' cultural and socio-economic backgrounds. The research subjects consisted of the school principal and IRE teachers directly involved in the teaching process. The principal who served as a resource person was Muhammad Sahli. Meanwhile, the key informants among the IRE teachers included Muhammad Faishal, Mashudi, Haekal Mubarak, Ghozali, and Miftahul Mu'in. The selection of informants was conducted purposively, based on the consideration that they possessed experience and direct involvement in the implementation of inclusive pedagogical strategies at the

school.

Data collection techniques were carried out through in-depth interviews, participatory observation, and a documentation study. Semi-structured interviews were conducted to provide flexibility for informants to broadly share their experiences and perspectives. Observations were conducted by examining the IRE teaching process in the classroom, including teacher–student interactions, methods employed, and the dynamics of student participation. The observation process lasted for four months, from January to April 2025. Documentation was obtained from lesson plans (RPP), syllabi, school activity records, and classroom teaching photos or videos.

Data analysis followed the interactive model, which consists of data reduction, data display, and conclusion drawing/verification (Conny R. Semiawan, 2010). Data validity was tested through source and technique triangulation by comparing the results of interviews, observations, and documentation to ensure the credibility of the findings. This approach is expected to produce an accurate and in-depth description of the inclusive pedagogical strategies employed by IRE teachers in internalizing multicultural values at SMA Negeri 2 Ungaran.

## **FINDINGS AND DISCUSSION**

### **Findings**

The teaching of Islamic Religious Education (IRE) at SMA Negeri 2 Ungaran takes place within a heterogeneous environment, where students come from diverse cultural and socio-economic backgrounds. This condition creates a learning space that requires teachers to be sensitive to diversity and skillful in managing differences as a strength. Through field observations, interviews with the principal and five IRE teachers, as well as an analysis of teaching documents, it was found that inclusive pedagogical strategies have become part of teaching practices, although their implementation varies among teachers. The inclusive approach is reflected in how teachers facilitate cross-cultural interactions, employ collaborative learning methods, integrate multicultural values into instructional materials, and model tolerant attitudes. However, behind these efforts lie dynamic challenges, such as limited instructional time, differences in students' levels of understanding regarding diversity, and uneven institutional support.

In general, based on interviews with the principal and teachers, this study's findings converge on five interrelated aspects. First, inclusive teaching practices of IRE teachers are evident in classroom interaction patterns that are participatory and provide space for all students to express

their views without discrimination. Second, the strategy of integrating multicultural values is carried out through thematic approaches, contextualization of Qur’anic verses with social realities, and the use of case studies relevant to students’ lives. Third, the role of teachers extends beyond that of instructors to include being facilitators, mediators, and role models in managing diversity at school. Fourth, students’ responses to inclusive teaching methods are generally positive, as indicated by increased tolerance, curiosity, and participation in classroom discussions. Fifth, institutional support in the form of school policies, curriculum, and organizational culture serves as a crucial factor that can either facilitate or hinder the implementation of inclusive pedagogy.

**Table 1.** Inclusive Pedagogical Strategies of Islamic Religious Education Teachers in Instilling Multicultural Values among Students at SMA Negeri 2 Ungaran, Semarang Regency

Inclusive Learning	Value Integration Strategies	Teacher’s Role	Student Response	Dukungan	Hambatan
Regular classes with students of diverse religions and cultures	Linking aqidah and akhlaq materials with the value of tolerance	Dialogue facilitator, discussion guide, and conflict mediator	Enthusiastic students demonstrating mutual respect	Support from the principal and an inclusive-based curriculum	Differences in religious understanding trigger debates
Heterogeneous group discussions	Emphasis on mutual respect in religious practices	Guiding discussions to remain focused and conducive	Positive responses with knowledge exchange	Peer support	Limited inclusive learning resources
Social practice activities	Integrating empathy and cooperation values into social projects	Role model, providing examples of inclusive behavior	Students are actively engaged and more caring	Collaboration with the student council (OSIS) and other teachers	Time constraints in project implementation
Project-based learning	Connecting projects with issues of diversity	Motivating, guiding, and evaluating	Creative responses with diverse ideas	Support from school facilities	Limited budget for project materials

Based on the table above, the implementation of inclusive teaching in classrooms is demonstrated through various methods such as discussions, projects, and social practices involving students from diverse backgrounds, thereby creating a collaborative and respectful learning atmosphere. Islamic Religious Education (IRE) teachers strive to integrate multicultural values, such as tolerance, empathy, and cooperation, into teaching materials to foster students’ awareness of

diversity. In this process, teachers not only act as instructors but also as facilitators, mentors, motivators, and role models who instill inclusive attitudes. Students' responses to these strategies are generally positive, as reflected in their enthusiasm and acceptance of differences, although some remain passive. Support from the principal, curriculum alignment, availability of facilities, and peer collaboration serve as significant factors that facilitate the implementation of these strategies. Nonetheless, teachers also face challenges such as limited learning resources, differences in religious understanding, time constraints, and insufficient budgets, thereby requiring further innovation and collaboration to achieve optimal effectiveness of inclusive learning.

### **Inclusive Learning Practices of Islamic Education Teachers**

Observations revealed that inclusive learning is reflected in open teacher-student interactions, the use of non-discriminatory language, and the equitable distribution of roles in group activities. Islamic Education (PAI) teachers strive to ensure that every student, regardless of ethnic or cultural background, can contribute to the learning process. Group discussions are often arranged with diverse membership compositions to maximize cross-cultural interaction. Teachers also implement collaborative learning models, in which group outputs are shared openly and valued without differential treatment. Some teachers adopt project-based assessments that allow students the freedom to express Islamic Education values within their respective social contexts.

However, challenges emerge, particularly related to differences in students' academic abilities. Students with stronger religious educational backgrounds tend to be more active, while those less familiar with PAI concepts require additional guidance. To address this, teachers provide personal mentoring outside of class hours and supply simplified supplementary materials.

### **Strategies for Integrating Multicultural Values**

Based on interview findings, teachers integrate multicultural values into Islamic Education through three main approaches. First, the thematic approach, in which teachers select themes relevant to diversity, such as interfaith tolerance, social justice, or cross-cultural cooperation. Second, the contextualization of Qur'anic verses and Hadith, which not only explain theologically but also link to students' social realities—for example, interpreting the concept of *ukhuwah* (brotherhood) to foster harmony among students of different religions. Third, the use of actual case studies, derived from news or local experiences, encourages students to connect Islamic teachings with multicultural life.

In practice, teachers also employ varied instructional media, such as documentary videos on Indonesia's diversity, tolerance campaign posters, and role-play simulations that engage students in positioning themselves within particular situations. These strategies have proven effective in enabling students to understand multicultural concepts not only theoretically but also emotionally and practically.

### **The Role of Teachers as Facilitators, Mediators, and Role Models**

Islamic Education teachers at SMA Negeri 2 Ungaran play multiple roles in navigating diversity. As facilitators, they create spaces for dialogue, guide discussions to remain aligned with learning objectives, and ensure that all students have the opportunity to speak. As mediators, they respond promptly when potential tensions arise among students, such as those stemming from differences of opinion or cultural stereotypes. Teachers seek conflict resolution through a consultative approach emphasizing empathy and mutual respect.

In addition, the role of teachers as role models is a key factor. They demonstrate tolerance and respect for differences, both in classroom interactions and within the broader school environment. Students observe teachers' behaviors, such as greeting all students without favoritism, respecting divergent opinions, and avoiding language that could be offensive. Such conduct serves as a powerful implicit instruction in the internalization of multicultural values.

### **Students' Responses to Teaching Methods**

Students' responses to inclusive pedagogy in Islamic Education are generally positive. Many students reported feeling more valued and motivated to participate in discussions. Cross-background interactions enabled them to better understand that differences are natural and, in fact, enrich perspectives. In several activities, increased social empathy was evident, as students began offering assistance to peers from different backgrounds or defending classmates against discriminatory remarks.

Nevertheless, a small number of students required more time to adapt to the concept of diversity, particularly those previously accustomed to homogeneous environments. Teachers acknowledged this and continued to adopt personal approaches while encouraging such students to engage in cross-cultural group activities.

### **Institutional Support and Barriers**

From the perspective of institutional support, the school has a vision and mission aligned with strengthening inclusive character and tolerance. The collaborative school culture, interfaith



extracurricular activities, and the celebration of national holidays involving all students constitute important assets for implementing inclusive learning. Support from the principal is also evident through policies that provide space for teachers to innovate in instructional design.

However, several barriers need to be addressed. The dense national curriculum often limits teachers' opportunities to explore multicultural materials in depth. Moreover, limited classroom time compels teachers to prioritize certain topics. Another challenge is the lack of specialized training for teachers on inclusive, multicultural-based pedagogy, leading many to learn independently or through peer sharing.

### **Discussion**

The implementation of inclusive pedagogy strategies in Islamic Education (PAI) learning at SMA Negeri 2 Ungaran demonstrates dynamics that are compelling to analyze. Research findings indicate that PAI teachers have endeavored to integrate multicultural values through varied approaches, multifunctional roles, and learning practices that facilitate participation for all students. However, the effectiveness of these strategies does not merely depend on the teachers' creativity in teaching but also on the extent to which the strategies can sustainably achieve the goals of multicultural education (Panuntun & Aziz, 2023); (Ajisuksmo, 2021); (Pratiwi & Meilani, 2018). A critical analysis is required to determine whether these strategies genuinely cultivate students' awareness, attitudes, and tolerant behavior, or whether they remain limited to providing enjoyable learning experiences without a deep-rooted impact. In this context, the discussion connects field findings with Hakim and Daroajat's theory of multicultural education, which emphasizes content integration, knowledge construction, equity pedagogy, and prejudice reduction (Hakim & Daroajat, 2023), as well as Norsandi's concept of inclusive pedagogy that highlights participation and achievement for all (Norsandi et al., 2025); (Fitri, 2022); (Amri, 2021); (Mahyuddin, 2020). Using this approach, the strengths, weaknesses, opportunities, and challenges of inclusive pedagogy strategies implemented in the school can be comprehensively illustrated (Maulidia et al., 2023); (Mansur, 2016); (Helmi, 2016); (Ashari, 2021).

### **Critical Analysis of the Effectiveness of Inclusive Pedagogy Strategies**

The findings reveal that the inclusive pedagogy strategies employed by PAI teachers at SMA Negeri 2 Ungaran have successfully created a participatory, open, and diversity-respecting learning atmosphere. Teachers facilitated cross-background interactions by employing group discussions, collaborative learning, and integrating multicultural values into PAI materials. Viewed through

James A. Banks' theoretical framework, this practice aligns with the element of content integration by presenting materials reflecting cultural diversity and with equity pedagogy by providing equal learning opportunities for all students (Furqon, 2020); (Khasbullah, 2018); (Norsandi et al., 2025); (Sipuan et al., 2022). Structurally, this demonstrates that the strategies are consistent with the principles of modern multicultural education.

Nonetheless, a deeper analysis reveals certain limitations. First, in terms of knowledge construction, not all learning strategies explicitly guide students to reflect on their potential biases or stereotypes (Bararah, 2017); (Azizah et al., 2022); (Zulhingga, 2015); (Mawardi, 2019). While teachers have opened dialogue spaces, critical reflection on students' personal assumptions remains limited. Second, although cross-cultural interactions occurred naturally in class, the internalization of tolerance and empathy values has not been systematically measured. While positive behavioral indicators emerged, without structured affective evaluation instruments, it is difficult to ensure the extent to which these values are deeply ingrained.

From the perspective of Florian and Spratt's inclusive pedagogy, the success of this strategy is evident in the aspect of participation, where all students are actively involved without discrimination (Florian, L. and Spratt, 2013); (Usman, 2017); (Kurniawati & Matang, 2023); (Mustafida, 2020). Teachers minimized participation barriers through varied teaching methods and inclusive language use. However, in the dimension of achievement for all, challenges remain, particularly for students with limited prior knowledge of religious studies. Although additional guidance was provided, disparities in academic achievement persist, suggesting the need for more systematically designed differentiated learning strategies.

The main strength of this strategy lies in teachers' flexibility in adapting materials and methods to classroom contexts. Contextual approaches that connect Islamic teachings with social realities allow students to perceive the direct relevance of multicultural values to daily life (Hartati, 2017); (R. Yani et al., 2023); (Syarifuddin, 2011). Teachers' role as role models is also a crucial factor that reinforces the moral messages of instruction. However, the weakness lies in the reliance on teachers' individual initiatives. Without consistent institutional support—such as training in inclusive pedagogy, curriculum space for multicultural exploration, and evaluation addressing affective dimensions—this strategy risks lacking sustainability or varying in quality among teachers.

Therefore, the effectiveness of inclusive pedagogy strategies in this school can be categorized as moderately effective but not yet optimal. While the strategies have created an inclusive learning

climate, fostered cross-cultural interactions, and instilled tolerance at an initial level, long-term success requires reinforcement through: (1) the design of evaluations that balance cognitive, affective, and behavioral dimensions; (2) the development of instructional materials that explicitly guide students in critically reflecting on diversity; and (3) stronger institutional support through policies, training, and enriched learning resources. In this way, inclusive pedagogy strategies will not remain incidental practices but instead become systematically integrated into the school's educational vision and mission.

### **Correlation Between PAI Teachers' Approaches and Multiculturalism Theory**

The approach of Islamic Education (PAI) teachers at SMA Negeri 2 Ungaran in applying inclusive pedagogy strategies shows a strong correlation with multiculturalism theory, particularly James A. Banks' concept of multicultural education (Furqon, 2020). The research findings indicate that PAI teachers not only teach religious content normatively but also integrate multicultural values into the learning process. This aligns with Banks' dimension of content integration, in which teachers incorporate perspectives of cultural and religious diversity into lesson discussions. For example, when addressing the topic of tolerance in Islam, teachers relate it to concrete examples of interfaith interactions in society, enabling students to see the relevance of these values in everyday life.

In addition, PAI teachers apply the principle of equity pedagogy by providing equal learning opportunities for all students regardless of ethnic background or academic ability. The use of heterogeneous group discussions fosters exchanges of perspectives among students, broadening their insights while cultivating mutual respect (Norsandi et al., 2025); (Ambarwati et al., 2023); (Lawang, 2025); (Prasetya et al., 2018); (Nurhabibi et al., 2025). This principle corresponds with field findings indicating that students feel valued and have space to express personal views without fear of discrimination.

Within the framework of the knowledge construction process, PAI teachers at this school have begun to guide students in critically examining information, though not yet fully encouraging deep reflection on existing biases or stereotypes. Activities such as case studies and structured debates provide initial stimuli for students to question narrow perspectives, but reinforcement is needed for this process to become more systematic and sustainable.

The dimension of prejudice reduction is also evident in teachers' efforts to build positive interactions among students from different backgrounds (M. T. Yani et al., 2020); (Furqon, 2020). Teachers not only facilitate classroom activities but also encourage student participation in

collaborative extracurricular programs, thereby fostering harmonious social relationships beyond formal learning spaces. This approach has proven effective in reducing potential prejudices and minor conflicts that might arise from differences in opinion or background.

When linked to Spratt and Florian's inclusive pedagogy theory, PAI teachers' approaches at SMA Negeri 2 Ungaran meet two key pillars: participation and achievement for all. Teachers create a learning environment that enables every student to participate actively, including those with learning difficulties or differing religious or cultural backgrounds. However, in terms of achievement, while efforts have been made to provide individual guidance, learning outcomes among students remain varied. This highlights the need for stronger differentiated instruction strategies to help all students reach their maximum potential.

In conclusion, PAI teachers' approaches in this school demonstrate a significant positive correlation with Banks' multiculturalism theory and Spratt & Florian's inclusive pedagogy. Both emphasize the importance of integrating diversity values into the learning process, creating equitable and just environments, and developing social skills that support social cohesion. Nonetheless, to achieve optimal implementation, teachers must incorporate more structured affective evaluation mechanisms, broaden students' opportunities for critical reflection, and receive stronger institutional support so that multicultural values can be deeply and sustainably internalized.

### **Implications for Character Formation of Students in a Plural Context**

The inclusive pedagogical strategies implemented by Islamic Education (PAI) teachers at SMA Negeri 2 Ungaran not only influence academic achievement but also have significant implications for students' character formation, particularly within the context of a plural society. The findings reveal that the integration of multicultural values into Islamic Education learning fosters tolerance, respect for differences, and openness of thought among students. Within the framework of character education, these values fall into the category of civic virtues, which are essential for building social cohesion amidst diversity (Kodoatie et al., 2018); (Agung, 2019).

First, the application of learning methods that emphasize dialogue, collaboration, and joint problem-solving encourages students to interact with peers from diverse cultural backgrounds and perspectives. Such interactions, when constructively facilitated, cultivate empathy and the ability to take others' perspectives (perspective-taking skills) (Plotnikova & Strukov, 2019). PAI teachers, acting as facilitators and mediators, ensure that differences in opinion do not generate conflict but

instead serve as valuable opportunities for social learning.

Second, the use of learning materials relevant to Indonesia's pluralistic society strengthens students' awareness of the reality of pluralism they encounter in daily life (Furqon, 2020). Teachers do not merely teach the concept of tolerance normatively but connect it to Islamic teachings that emphasize the principle of *rahmatan lil 'alamin*. This encourages students to internalize the understanding that respecting differences is an integral part of faith, rather than merely a social obligation (Amin, 2021); (Rusydi & Zolehah, 2018); (Muhsinin, 2013); (Kurniawati & Matang, 2023).

Third, inclusive learning experiences provide students with opportunities to practice democratic values such as freedom of expression, deliberation, and respect for minority voices (Harahap et al., 2024). In the long run, these habits shape characters capable of coexisting peacefully in heterogeneous environments. Such skills are crucial given that social dynamics in society are often marked by potential identity-based tensions.

However, field findings also indicate that multicultural character formation cannot be achieved solely through classroom interactions. Support from the school environment, institutional culture, and consistent educational policies plays a crucial role. If the school environment fails to reflect the values taught in the classroom, the process of character internalization will be hindered. For instance, discriminatory practices outside the classroom or the absence of cross-cultural programs can reduce the effectiveness of the inclusive learning strategies implemented by teachers.

From the perspective of Banks' theory of multicultural education, the character formation in this school already includes elements of prejudice reduction and equity pedagogy. Nevertheless, it still requires strengthening in the transformative approach, which encourages students to actively engage in creating a more just and harmonious environment. This means that students should not only passively accept multicultural values but also be trained to become agents of change within their communities.

Thus, the implications of inclusive pedagogical strategies for character formation at SMA Negeri 2 Ungaran can be considered positive and promising. Students not only comprehend multiculturalism cognitively but also begin to cultivate attitudes and behaviors that support peaceful coexistence. The challenge ahead lies in ensuring sustainability through synergy among teachers, schools, families, and communities, so that these values become deeply embedded and a permanent part of students' identities within a plural society.

### **The Potential Development of an Inclusive Pedagogical Model**

The findings from SMA Negeri 2 Ungaran demonstrate that inclusive pedagogical strategies in Islamic Education (PAI) effectively integrate multicultural values. This success stems not only from teachers' competence but also from institutional support, school culture, and progressive leadership. The potential for developing this model in other public schools is significant, especially amid the national educational need to foster tolerance and social cohesion in a plural society (Zuhdi et al., 2022); (Mumpuni et al., 2025); (Nusriati, 2021); (Mumtahanah & Warif, 2021).

First, methodological flexibility is the primary strength that allows adaptation in various schools. The strategies used at SMA Negeri 2 Ungaran—such as interactive discussions, case studies, heterogeneous group work, and teacher role modeling—can also be applied in other subjects or schools with different student characteristics. The key to success lies in selecting methods suited to the socio-cultural context and students' readiness level. Thus, this approach is not exclusive to Islamic Education but also relevant for subjects like Civic Education, Bahasa Indonesia, or even science courses that carry ethical and social dimensions.

Second, development potential also exists at the school policy level. Schools adopting this model must ensure support from principals, supervisors, and curriculum teams. The experience at SMA Negeri 2 Ungaran shows that a conducive school climate, where differences are respected and all school members engage in inclusive practices, enhances the impact of learning. This implies that other schools can initiate the model's development by building a school culture that affirms equality, openness, and cross-identity collaboration.

Third, developing inclusive pedagogy in other public schools requires continuous teacher training strategies. Teachers must be equipped with skills to manage classroom diversity, design materials sensitive to pluralism, and anticipate potential conflicts. The findings highlight that the capacity of PAI teachers at SMA Negeri 2 Ungaran was a primary driver of successful multicultural integration. This means that without investment in teachers' professional development, replicating this model with equal quality in other schools would be difficult.

Fourth, potential development also lies in cross-school collaboration. Schools can establish networks for sharing best practices to learn from each other regarding methods, materials, and evaluation strategies for inclusive learning. By leveraging teacher forums such as Musyawarah Guru Mata Pelajaran (MGMP) or professional learning communities, inclusive pedagogical models can be strengthened and tailored to local challenges.

Nonetheless, implementation in other schools also faces challenges. Not all schools possess equal resources in terms of teacher numbers, curricular support, or a diversity-friendly school culture. Furthermore, resistance to inclusive approaches may emerge if multicultural values are not fully understood by teachers, students, or even parents. Therefore, developing this model requires effective communication strategies and the involvement of all stakeholders from the outset.

Overall, the potential for developing inclusive pedagogical models in other public schools is considerable if pursued through three key steps: adapting methods to local contexts, strengthening teacher capacity, and cultivating an inclusive school culture. The findings from SMA Negeri 2 Ungaran can serve as a preliminary reference, but successful replication will largely depend on the commitment of all school members to view diversity as a source of strength rather than division.

## CONCLUSION

This study concludes that the inclusive pedagogical strategies implemented by Islamic Education teachers at SMA Negeri 2 Ungaran are effective in instilling multicultural values in students through approaches such as interactive discussions, heterogeneous group work, contextual case studies, and teacher role modeling. These strategies enhance students' tolerance, empathy, and collaborative skills within a plural environment. Successful implementation is influenced by principal support, an inclusive school culture, and active student participation, although challenges remain, including limited learning resources, religious differences, and time constraints. These findings underscore the importance of strengthening teacher competence, ensuring school policy support, and providing continuous training so that this inclusive pedagogical model can be replicated in other schools to reinforce social harmony in diverse societies.

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