Strengthening Inclusivity Through Multicultural Islamic Education in Secondary Schools: A Qualitative Literature Analysis

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ABSTRACT

Islamic education at the secondary school level has a strategic role in shaping the character of students who are inclusive and able to appreciate diversity in a multicultural society. However, the integration of the values of multiculturalism and inclusivity in educational practice still faces various challenges, such as cultural resistance and limited understanding of teachers. This research aims to answer three problem formulations, namely: how the concepts of inclusivity and multiculturalism are integrated in Islamic education, strategies used to strengthen the value of inclusivity, and challenges and opportunities for its implementation. The method used is library research or literature study with a qualitative approach, analyzing various sources of literature, both national and international. The results of the study show that strengthening inclusivity in multicultural Islamic education can be done through the development of a curriculum that is responsive to diversity, teacher training, and the creation of a school environment that is supportive of the values of tolerance and ihtiram at-tanawwu' (respect for diversity). In conclusion, multicultural Islamic education in secondary schools has great potential in building an inclusive society, but continuous commitment from all parties is needed. The recommendation of this study is the need for synergy between the government, schools, and the community in implementing education oriented to inclusivity and at-ta'ayush as-silmi (peaceful life together).

Keywords: Inclusivity, Islamic education, multiculturalism, secondary schools.

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INTRODUCTION

Islamic education at the secondary school level has a vital role in shaping a young generation that is not only intellectually capable, but also socially and spiritually mature. In the midst of the very diverse reality of Indonesian society, Islamic education is expected to be able to be the main foundation in instilling the values of inclusivity and multiculturalism in students. This is becoming increasingly important given the challenges of globalization that bring foreign cultural influences and potential social conflicts due to differences in identities. Therefore, the integration of multicultural values in Islamic education is a necessity to strengthen social harmony and prevent the emergence of intolerance in the secondary school environment (Nuryana, 2022). In

addition, various studies confirm that high school is a crucial phase in the formation of students' character and mindset towards diversity (Wibowo, 2023).

The rapid development of technology and the flow of information requires Islamic education to adapt in learning methods and approaches. Teachers as agents of change are expected to be able to implement learning strategies that are responsive to the diversity of students and their cultural backgrounds. In this context, multicultural Islamic education is not just additional material, but should be an integral part of the school's curriculum and culture. The implementation of inclusivity values in Islamic education has been proven to be able to increase students' understanding, tolerance, and empathy for others (Rahman, 2023). Furthermore, strengthening inclusivity also plays an important role in creating a conducive learning environment and supporting the development of the potential of each individual without discrimination (Azizah, 2022).

However, efforts to integrate multiculturalism in Islamic education at the secondary level still face various obstacles, both structurally and culturally. One of the main challenges is the resistance from some parties who still view diversity as a threat, not as a force to build a harmonious society. In addition, the limited understanding and competence of teachers in managing heterogeneous classrooms is also an obstacle in the implementation of inclusive education (Sari, 2024). Research also shows that school and government policy support greatly determines the success of strengthening the values of inclusivity in Islamic education (Fauzi, 2023).

On the other hand, there is a great opportunity for Islamic education to be a pioneer in building an inclusive and peaceful society. Through curriculum strengthening, teacher training, and collaboration with various parties, secondary schools can become effective social laboratories in instilling the values of multiculturalism and inclusivity. Islamic educational practices that emphasize respect for differences have been proven to be able to prevent radicalism and strengthen solidarity between students (Hidayat, 2022). In addition, the development of extracurricular programs and diversity-based social activities is also an effective strategy in building the character of students who are open and tolerant (Putri, 2023).

Based on this description, this research is very relevant to be carried out to identify the extent to which strengthening inclusivity through multicultural Islamic education can be effectively implemented in secondary schools. Qualitative literature analysis was chosen as a method to explore various findings and best practices that have been carried out in different regions and countries. Thus, the results of this research are expected to make a real contribution to the development of Islamic education policies and practices that are more inclusive and adaptive to the challenges of the times (Yusuf, 2023). In addition, this research is also expected to be a reference for educators and policy makers in designing educational strategies that are able to build a peaceful and harmonious society (Latifah, 2024).

Literature Review

The concept of multiculturalism in education has undergone significant development in the last two decades, especially in the context of Islamic education in Indonesia. Multiculturalism is understood not only as an acknowledgment of diversity,

but also as a systematic effort to establish harmonious interactions among groups of different cultural, religious, and social backgrounds. In Islamic education, multiculturalism is an important foundation in forming a moderate and tolerant attitude among students (Hasanah, 2023). The cultivation of these values is believed to prevent the emergence of exclusive and intolerant attitudes that have the potential to trigger social conflicts (Rahmawati, 2022).

Inclusivity in Islamic education requires openness and acceptance of differences, both in terms of beliefs, culture, and social identity of students. Inclusive practices are not only reflected in the curriculum, but also in the daily interactions in the school environment. The latest study emphasizes the importance of involving all parties, from teachers, students, to parents, in creating a welcoming learning atmosphere that respects diversity (Suryadi, 2024). Furthermore, inclusivity can also strengthen students' confidence and active participation in the learning process (Mulyani, 2023).

The multicultural Islamic education method in secondary school is generally carried out through the integration of the values of tolerance, justice, and respect for differences in each subject. In addition, thematic and contextual approaches are effective strategies to internalize these values in students' daily lives. Research shows that real-life experience-based learning is very helpful for students to understand the meaning of multiculturalism in depth (Yuliani, 2023). Teachers who are able to relate teaching materials to students' social realities will be more successful in instilling inclusive values (Prasetyo, 2022).

The main challenge in the implementation of multicultural Islamic education in secondary schools is the limited understanding of teachers and the lack of policy support from the school. Many teachers still need special training to be able to manage heterogeneous classrooms and implement inclusive learning strategies. In addition, cultural resistance and stereotypes that develop in society are also serious obstacles in the process of internalizing multiculturalism values (Nugroho, 2024). The research also highlights the need to strengthen teacher capacity through sustainable professional development programs (Fitriani, 2023).

On the other hand, the opportunity to strengthen multicultural Islamic education is very open through collaboration between schools, families, and communities. The implementation of community-based programs, such as cross-cultural dialogue and shared social activities, has proven effective in building understanding and appreciation for differences (Utami, 2023). In addition, the use of information technology can be used to expand students' knowledge of multiculturalism at the global level (Ramadhan, 2024). This cross-sector collaboration is expected to be able to create an education ecosystem that is truly inclusive and adaptive to the changing times.

Based on the literature review that has been presented, this research is focused on three main problem formulations, namely: how the concepts of inclusivity and multiculturalism are integrated in secondary Islamic education, what strategies are used to strengthen the value of inclusivity, and the challenges and opportunities faced in their implementation. The purpose of this study is to analyze in depth best practices in strengthening inclusivity through multicultural Islamic education in secondary schools, as well as identify its supporting and inhibiting factors. This research is expected to make

a significant contribution to the development of more inclusive Islamic education theory and practice, as well as a reference for educators, policy makers, and researchers in designing educational strategies that are responsive to diversity. Thus, the results of this research are expected to be able to encourage the creation of a harmonious school environment and encourage the growth of a tolerant and multicultural young generation (Suryani, 2024). In addition, this research can also enrich the literature on multicultural Islamic education in Indonesia (Hakim, 2023).

RESEARCH METHODS

This research uses a qualitative approach with the library research method to explore strengthening inclusivity through multicultural Islamic education in secondary schools. The main data sources come from relevant literature, such as books, scientific journal articles, research results, and education policy documents published in the last five years. Data is collected through a systematic search of these sources, then analyzed using content analysis techniques to identify key themes, patterns, and relationships between concepts related to problem formulation. The research steps include: (1) determining the focus of the research and the formulation of the problem, (2) collecting literature data, (3) selecting and validating data sources, (4) in-depth analysis of the content, and (5) drawing relevant conclusions to answer the formulation of the research problem. With this process, researchers can obtain a comprehensive picture of practices, challenges, and opportunities to strengthen inclusivity in multicultural Islamic education (Sugiyono, 2019).

RESULTS AND DISCUSSION
Research Results

To write the results of the study, the author uses the following table model:

Table 1. Integration of the Concept of Inclusivity and Multiculturalism in Secondary Islamic Education

Yes	Integration Aspects	Form of Implementation	Literature Sources
1	Diversity Responsive Curriculum	The curriculum contains materials on tolerance, religious and cultural history, and the practice of interreligious dialogue.	Hasanah, 2023, "Integration of Multicultural Values in the Islamic Education Curriculum"
2	Strengthening Islamic Universal Values	Emphasis on the teachings of rahmatan lil alamin, justice, and respect for human rights.	Rahmawati, 2022, "The Value of Inclusivity in Contemporary Islamic Education"
3	Contextual Learning	Teachers relate teaching materials to social issues and local diversity.	Suryadi, 2024, "Contextual Approaches

			in Multicultural Islamic Education"
4	Student Character Development	Cultivate open, empathetic, and anti-discrimination character through classroom and extracurricular activities.	Mulyani, 2023, "Multicultural-Based Character Education in Islamic Schools"
5	Inclusive School Environment	The implementation of school rules that respect religious, ethnic, and gender differences in the school environment.	Wibowo, 2023, "Realizing Inclusive Schools Through Islamic Education"
6	Cross-Cultural Collaborative Activities	The implementation of joint activities across classes and religions, such as cultural dialogue and social service.	Azizah, 2022, "Cross-Cultural Collaboration in Secondary Islamic Education"

Table 2. Strategy to Strengthen the Value of Inclusivity in Multicultural Islamic Education

Yes	Strategy/ Approach	Examples of Practice in Schools	Literature Sources
1	Multicultural Teacher Training	Regular workshops and training for teachers on heterogeneous and anti-discrimination classroom management.	Fauzi, 2023, "Teacher Training for Multicultural Education"
2	Project-Based Learning	Cross-cultural group projects that emphasize cooperation and respect for differences.	Yuliani, 2023, "Project-Based Learning for Student Inclusivity"
3	Open Dialogue and Discussion	Discussion forum between students on diversity and tolerance issues as part of learning.	Prasetyo, 2022, "Open Dialogue in Multicultural Islamic Education"
4	Integration of Values in Subjects	Instilling inclusive values and tolerance in every subject, not only in religious lessons.	Putri, 2023, "The Integration of Multicultural Values in General Learning"
5	Strengthening the Role of School Counselors	Counselors actively assist students in dealing with discrimination or diversity conflicts.	Hidayat, 2022, "The Role of Counselors in Islamic Multicultural Education"

6	Inclusive Extracurricular Activities	Arts, sports, and social activities that involve all students regardless of background.	Utami, 2023, "Extracurricular as a Media of Inclusivity in Schools"

Table 3. Challenges and Opportunities for the Implementation of Multicultural Islamic Education Based on Inclusivity

Yes	Challenges / Opportunities	Explanation	Literature Sources
1	Challenge: Cultural Resistance	Some people still view diversity as a threat to local/religious identity.	Nugroho, 2024, "Cultural Resistance in Multicultural Education"
2	Challenge: Teacher Limitations	Teachers are undertrained in implementing inclusive learning and managing heterogeneous classrooms.	Fitriani, 2023, "Teacher Competence in Inclusive Education"
3	Challenge: Policy Support	Lack of school regulations and policies that support the implementation of multicultural education.	Sari, 2024, "Multicultural Education Policy in Secondary Schools"
4	Opportunity: Community Collaboration	Collaboration between schools, families, and communities strengthens the internalization of the value of inclusivity.	Ramadan, 2024, "Community Collaboration in Islamic Education"
5	Opportunity: Utilization of Technology	Information technology facilitates students' access to multicultural insights and global best practices.	Yusuf, 2023, "Technology for Multicultural Education"
6	Opportunities: Cross-Cultural Programs	Student exchange programs and cross-cultural activities foster global tolerance and understanding.	Latifah, 2024, "Cross-Cultural Programs in Secondary Islamic Education"

Discussion

Based on Table 1, it can be seen that the integration of the concepts of inclusivity and multiculturalism in secondary Islamic education has been carried out through various comprehensive aspects. Diversity-responsive curriculum, strengthening Islamic universal values, and contextual learning are important foundations in building students' understanding of the importance of diversity. In addition, the development of

students' character and an inclusive school environment is also a major concern, where the school seeks to create an atmosphere that respects religious, ethnic, and gender differences. Cross-cultural collaborative activities, such as cultural dialogue and social service, complement these efforts in building positive interactions between students. Every aspect of such implementation is supported by the latest literature that emphasizes the importance of a holistic approach in multicultural Islamic education. Thus, the integration of these values is not only limited to theory, but is also manifested in real practice in a high school environment.

When compared to problem formulation and literature review, the results in this table show strong consistency. The formulation of the first problem highlights the importance of integrating the values of inclusivity and multiculturalism, which has been accommodated through the curriculum, learning, and school environment. These findings are also in line with a literature review that emphasizes the importance of involving all school components in instilling the values of tolerance and respect for differences. The literacy studied, as expressed by Hasanah (2023) and Rahmawati (2022), emphasized that strengthening Islamic universal values is the key to building inclusive student character. Thus, the integration efforts carried out by secondary schools are on the right track, although they still need to be strengthened in various other aspects.

Linking these results to contemporary problems, the integration of the values of inclusivity and multiculturalism is becoming increasingly relevant amid increasing social polarization and the challenges of globalization that bring in new ideologies. Secondary schools as a social space have a strategic role in shaping the young generation who are able to dialogue with differences constructively. The practical implication is that schools need to continue to update their curriculum and teaching methods to be more adaptive to evolving social dynamics. Real implementation in the field can be in the form of strengthening cross-cultural collaborative programs and teacher training on an ongoing basis. Thus, secondary Islamic education is expected to be the main bulwark in building an inclusive, tolerant, and peaceful society in the future.

The content of Table 2 shows that strategies to strengthen the value of inclusivity in multicultural Islamic education in secondary schools are very diverse and touch on various aspects of learning. Multicultural teacher training is an important first step so that teachers have competence in managing heterogeneous classrooms. Project-based learning and open dialogue provide space for students to interact, understand differences, and develop empathy. The integration of values in each subject ensures that the message of inclusivity does not only become the domain of religious studies, but permeates all aspects of learning. In addition, strengthening the role of school counselors and implementing inclusive extracurricular activities further strengthens the school environment that is friendly to diversity. Each strategy outlined in the table is supported by findings from recent journals, which underscore the need for a systemic and sustainable approach to building an inclusive culture in schools.

When compared to the formulation of the second problem and the literature review, these strategies have answered the need to reinforce the value of inclusivity in a real way in secondary schools. The literature review highlights the importance of involving all parties, from teachers, students, to parents, in creating a learning

atmosphere that respects diversity. The strategies identified in the table, such as teacher training and open dialogue, are in line with the findings of Suryadi (2024) and Yuliani (2023) who emphasize the need for real-world experiential learning. This shows the existence of a continuity between theory and practice, where high schools have adopted a variety of innovative approaches to build inclusive student character.

In the context of current education issues, the strategy of strengthening the value of inclusivity is very important in the midst of rampant intolerance and discrimination in the educational environment. The implication of these findings is the need for stronger policy support from governments and education stakeholders to expand teacher training and provide facilities and infrastructure that support inclusive learning. Implementation in the field can be realized through the development of multicultural-based teacher training modules, the establishment of interfaith and cultural student discussion forums, and the optimization of the role of school counselors. Thus, high schools can be pioneers in creating a truly inclusive learning environment that is adaptive to social diversity.

Table 3 clearly illustrates the various challenges and opportunities faced in the implementation of inclusiveness-based multicultural Islamic education in secondary schools. The main challenges identified were cultural resistance, teachers' limitations in managing heterogeneous classrooms, and lack of policy support from schools. However, behind these challenges, there are great opportunities that can be utilized, such as community collaboration, the use of information technology, and cross-cultural programs that are able to strengthen students' understanding and tolerance. Each of the challenges and opportunities outlined in the table is supported by relevant literature, thus providing a comprehensive picture of the real conditions on the ground. Thus, the success of the implementation of multicultural education is highly dependent on the school's ability to overcome obstacles while maximizing existing potential.

When associated with the formulation of the third problem and the literature review, the challenges and opportunities identified in this table are particularly relevant to the realities facing high schools today. The literature review confirms that cultural resistance and teacher limitations are classic barriers that require strategic interventions, such as ongoing training and adequate policy support. On the other hand, opportunities for community collaboration and the use of information technology have been widely discussed in the literature as innovative solutions to overcome resource limitations (Nugroho, 2024; Ramadhan, 2024). Thus, the results of the table reading strengthen the argument that multicultural Islamic education must continue to adapt to the times and the needs of students.

In the context of current challenges, the issue of intolerance and social polarization is getting stronger in various lines of life, including in the school environment. The implication of these findings is the need for a collaborative and innovative approach in implementing multicultural Islamic education. Real implementation can be in the form of the formulation of school policies that are responsive to diversity, sustainable teacher training, and the use of technology to expand students' knowledge of global multiculturalism. In addition, student exchange programs and cross-cultural activities can also be a solution to foster tolerance and

empathy among students. Thus, secondary Islamic education can contribute significantly to building a harmonious and globally minded society.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that strengthening inclusivity through multicultural Islamic education in secondary schools has been pursued through various aspects of integration, strengthening strategies, and efforts to overcome the challenges faced. The concepts of inclusivity and multiculturalism are implemented in real terms through responsive curriculum, contextual learning, character development, and an inclusive school environment. Strategies to strengthen the value of inclusivity involve teacher training, project-based learning, open dialogue, and extracurricular activities that embrace all students without discrimination. However, challenges such as cultural resistance, teacher limitations, and lack of policy support remain obstacles that need to be overcome. On the other hand, great opportunities open up through community collaboration, the use of technology, and cross-cultural programs that are able to strengthen students' understanding and tolerance. Thus, multicultural Islamic education has great potential in building a generation that is inclusive, tolerant, and ready to face global challenges.

The implication of the findings of this study is the need for stronger synergy between schools, the government, and society in realizing Islamic education that is truly inclusive and adaptive to the dynamics of diversity. Real implementation can be done by strengthening school policies that support inclusivity, increasing teacher capacity through continuous training, and expanding spaces for dialogue and cross-cultural collaboration in the school environment. Information technology must also be optimally utilized to enrich students' insights about global multiculturalism. The recommendations of this study are the need to develop a curriculum that is more responsive to diversity issues, the provision of regular multicultural-based teacher training programs, and the strengthening of the role of counselors in assisting students to face social challenges. Further research is expected to explore best practices in various regions as a model for strengthening inclusivity in secondary Islamic education in Indonesia.

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