



RECONCEPTUALIZING ISMUBA INSTRUCTION THROUGH MULTICULTURAL PEDAGOGY: TEACHERS' PERSPECTIVES ON INCLUSIVE ISLAMIC EDUCATION IN SOUTHWEST PAPUA

Muhammad Muzakki¹(✉), Muhammad Yaumi², Amirah Mawardi³, Wahyuni
Febiyanti Setiawan⁴

^{1,3,4}Universitas Muhammadiyah Makassar, South Sulawesi, Indonesia
²Universitas Islam Negeri Alauddin Makassar, South Sulawesi, Indonesia

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(✉)Correspondence to:
kangzaky92@gmail.com

Abstract: This study examines how integrative pesantren education develops students' religiosity and resilience across three institutional models in Sorong Regency. A sequential explanatory mixed-method design combined survey data from 205 santri with interviews, non-participant observations, and institutional documents from Pondok Pesantren Modern Al-Guroba, Ma'had Bilal bin Rabbah, and Pondok Pesantren Nurul Yaqin. Pearson correlation and simple linear regression showed a positive association between religiosity and resilience ($r = .329$, $p < .001$; $F = 24.611$, $p < .001$), with religiosity explaining 10.8% of resilience variance. Qualitative findings identified four educational mechanisms: aqidah-based meaning making, worship habituation supporting emotional regulation, communal support, and moral discipline strengthening self-control. The three institutions generated distinctive pathways: structured discipline in the modern model, relational support in the residential model, and meaning-based spiritual endurance in the traditional-modern model. The study proposes a pesantren-based spiritual resilience model integrating Islamic values, educational culture, and psychological development. The findings support the transformation of pesantren into holistic institutions capable of forming religious, adaptive, and psychologically resilient generations.

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INTRODUCTION

The increasing diversity of students' cultural, ethnic, linguistic, and religious backgrounds has become a defining characteristic of contemporary education, including Islamic schools. UNESCO reports that educational institutions are expected to promote inclusion, equity, and intercultural understanding as essential competencies for sustainable societies (Saepulmilah et al., 2025; Ul

Hassan et al., 2025). Meanwhile, global migration, digital communication, and social interaction have intensified encounters among individuals from different cultural identities, making multicultural competence an indispensable educational objective. In Indonesia, this challenge is particularly significant because the country consists of more than 17,000 islands, over 1,300 ethnic groups, and hundreds of local languages, creating one of the world's most culturally diverse educational contexts (Öztemur, 2024; Muhajir et al., 2025; Siddik et al., 2025). Although Islamic schools are expected to strengthen religious identity, they are simultaneously required to cultivate tolerance, social cohesion, and respect for diversity. However, reports of intolerance, discrimination, and identity-based conflicts in educational settings indicate that multicultural values have not been fully integrated into classroom practices, highlighting the urgent need to examine how Islamic education teachers foster inclusive learning environments through multicultural pedagogy (Anyichie et al., 2023; Kumi-Yeboah & Amponsah, 2023).

Previous studies consistently emphasize that multicultural pedagogy contributes to students' intercultural competence, empathy, democratic attitudes, and respect for diversity. Banks argues that multicultural education should transform curriculum, instructional strategies, and school culture to ensure equitable learning opportunities for all students regardless of their cultural backgrounds. Muhajir et al (2025) Gay further explains that culturally responsive teaching enables teachers to connect instructional content with learners' cultural experiences, thereby increasing engagement and academic achievement. Saepulmilah et al (2025) Within Islamic education, several scholars contend that Islamic teachings inherently support justice, equality, moderation (*wasatiyyah*), and respect for human diversity. Kumi-Yeboah & Amponsah (2023) Nevertheless, existing research predominantly discusses multicultural values in Islamic Religious Education from curriculum analysis or policy perspectives, while limited attention has been given to teachers' lived experiences in implementing multicultural pedagogy during classroom instruction. Studies specifically examining ISMUBA (*Al-Islam*, *Kemuhammadiyah*, and Arabic) instruction remain scarce, despite ISMUBA serving as the core subject that shapes students' religious understanding, moral development, and social attitudes in Muhammadiyah schools.

Considering these empirical and theoretical gaps, this study aims to explore teachers' perspectives on the implementation of multicultural pedagogy in ISMUBA instruction and its contribution to fostering inclusive Islamic education. Rather than merely examining curriculum documents or institutional policies, this research focuses on teachers as the primary agents who translate educational ideals into classroom practices. Their beliefs, experiences, instructional decisions, and pedagogical reflections provide valuable insights into how multicultural values are integrated into religious learning while maintaining Islamic principles and Muhammadiyah educational philosophy. Therefore, this study addresses the research question of how to integrate multicultural values into ISMUBA instruction in Sorong. The answer to this question is expected to enrich academic

understanding of inclusive Islamic education and offer practical implications for teachers' professional development.

This study argues that multicultural pedagogy can strengthen the inclusiveness of ISMUBA instruction without diminishing Islamic identity or Muhammadiyah educational values. Instead, multicultural pedagogy is assumed to provide an educational framework that enables teachers to integrate Islamic teachings with principles of respect, justice, dialogue, empathy, and peaceful coexistence among culturally diverse learners. The preliminary assumption underlying this research is that teachers who possess positive perceptions of cultural diversity are more likely to employ inclusive instructional strategies, encourage participatory classroom interactions, and facilitate meaningful dialogue among students from different backgrounds. Consequently, multicultural pedagogy is expected to function not only as an instructional approach but also as a transformative educational practice that promotes social harmony and religious moderation. By investigating teachers' perspectives, this study seeks to demonstrate that inclusive Islamic education is fundamentally shaped by teachers' pedagogical beliefs, classroom practices, and professional commitment to balancing religious authenticity with multicultural responsiveness in increasingly diverse educational settings.

RESEARCH METHOD

This study employed a qualitative research approach using a phenomenological design to explore teachers' perspectives on multicultural pedagogy in ISMUBA instruction. A phenomenological approach was considered appropriate because the study sought to understand teachers' lived experiences, beliefs, and interpretations regarding the implementation of inclusive Islamic education within their instructional practices. The unit of analysis consisted of ISMUBA learning activities conducted in Muhammadiyah junior high schools located in Sorong Regency, Southwest Papua, Indonesia. These schools were selected because they represent Muhammadiyah educational institutions operating in culturally, ethnically, and religiously diverse communities, providing a relevant context for investigating multicultural pedagogical practices. Rather than measuring the effectiveness of instructional outcomes, this research focused on understanding how teachers conceptualize multicultural values, translate them into classroom interactions, and negotiate the relationship between Islamic educational principles and cultural diversity. The study therefore emphasized contextual understanding, participants' experiences, and the meanings they attached to inclusive educational practices.

primary sources of information were ISMUBA teachers who had substantial experience teaching Al-Islam, Kemuhammadiyahan, and Arabic subjects in Muhammadiyah junior high schools in Sorong Regency. Participants were selected through purposive sampling based on predetermined criteria, including a minimum of three years of teaching experience, active involvement in ISMUBA instruction, and willingness to participate throughout the research process. To enrich data interpretation through triangulation, additional information was

obtained from school principals, vice principals responsible for curriculum implementation, and several students who had participated in ISMUBA learning activities. These participants provided complementary perspectives regarding classroom interactions, school culture, and the implementation of multicultural values in everyday educational practices. The selection of multiple information sources enabled the researchers to obtain comprehensive insights into teachers' pedagogical perspectives while enhancing the credibility, dependability, and confirmability of the research findings through cross-validation of participants' experiences and institutional practices (Afriyanto & Anandari, 2024).

Data were collected through semi-structured interviews, classroom observations, and document analysis to obtain a comprehensive understanding of multicultural pedagogy in ISMUBA instruction. Semi-structured interviews were conducted with all participants to explore their perceptions, instructional experiences, challenges, and strategies for fostering inclusive Islamic education. Classroom observations focused on teacher-student interactions, instructional methods, classroom discourse, and learning activities that reflected multicultural values such as respect, dialogue, cooperation, and appreciation of diversity. Meanwhile, document analysis examined lesson plans, teaching modules, school policies, curriculum documents, and supporting instructional materials related to ISMUBA learning. The integration of these three data collection techniques allowed methodological triangulation, thereby strengthening the trustworthiness of the findings (Mukhlis et al., 2025). Data collection continued until thematic saturation was achieved, indicated by the absence of substantially new information emerging from subsequent interviews and observations, ensuring that the findings adequately represented participants' lived experiences and educational practices.

RESULT AND DISCUSSION

Result

Teachers' Conceptualization of Multicultural Pedagogy in ISMUBA

The first finding demonstrates that ISMUBA teachers in Muhammadiyah junior high schools in Sorong Regency perceive multicultural pedagogy as an educational approach that harmonizes Islamic teachings with respect for cultural diversity. Rather than viewing multiculturalism as a concept originating outside Islamic values, participants consistently interpreted it as an integral part of Islamic education grounded in the principles of *rahmatan lil 'alamin*, justice (*al-'adl*), moderation (*wasatiyyah*), and human dignity. Teachers explained that ISMUBA instruction should not only strengthen students' religious understanding but also cultivate empathy, mutual respect, and peaceful coexistence among learners from different ethnic, linguistic, and cultural backgrounds. This perspective was shaped by their daily teaching experiences within multicultural classrooms where students interacted across diverse identities. Consequently, multicultural pedagogy was understood as a means of integrating religious commitment with social inclusiveness, enabling students to appreciate diversity while maintaining a firm Islamic identity consistent with Muhammadiyah educational philosophy.

The interview data revealed several recurring themes that illustrate teachers' shared understanding of multicultural pedagogy in ISMUBA instruction, as summarized in Table 1.

Table 1. Teachers' Conceptualization of Multicultural Pedagogy in ISMUBA

Emerging Theme			Representative Teacher Perspective	Educational Meaning		
Diversity as creation	as	Allah's	Cultural diversity is part of Allah's wisdom and should be respected.	Religious	appreciation	of diversity
Inclusive Islamic values			Islamic education teaches justice, compassion, and equality.	Inclusive religious orientation		
Respect without compromising faith			Respecting differences does not weaken Islamic belief.	Balance between identity and openness		
Religious moderation (Wasatiyyah)			Students should avoid extremism and appreciate differences.	Development of moderate attitudes		
Muhammadiyah educational values			ISMUBA promotes progressive Islam through inclusive learning.	Institutional foundation for multicultural education		

These themes consistently emerged across interviews with ISMUBA teachers and were further supported by classroom observations and school documents, indicating a shared pedagogical orientation toward inclusive Islamic education. The findings suggest that teachers' understanding of multicultural pedagogy extends beyond the recognition of cultural diversity toward a broader educational commitment to nurturing inclusive Islamic values. Participants consistently rejected the assumption that multicultural education diminishes religious commitment. Instead, they emphasized that Islamic teachings provide strong theological foundations for respecting human diversity while preserving Islamic beliefs and practices. Teachers also viewed ISMUBA as a strategic subject for introducing values such as tolerance, dialogue, empathy, cooperation, and social responsibility because these principles are closely connected with Qur'anic teachings and the prophetic tradition. Furthermore, participants highlighted that multicultural pedagogy should become an integral component of everyday instructional practices rather than merely an institutional slogan or curriculum statement. Their perspectives indicate that inclusive Islamic education begins with teachers' beliefs, which subsequently shape instructional decisions, classroom interactions, and students' understanding of diversity within Islamic educational contexts.

This finding indicates that teachers construct multicultural pedagogy through an Islamic epistemological framework rather than adopting secular multicultural discourse independently of religious values. Their perspectives demonstrate that inclusivity is interpreted as a manifestation of Islamic ethical principles emphasizing justice, compassion, human equality, and peaceful coexistence. Such conceptualizations reinforce the view that Islamic education and multicultural education are complementary rather than contradictory educational paradigms.

The prominence of Muhammadiyah educational values further suggests that institutional ideology strengthens teachers' commitment to implementing inclusive pedagogy while maintaining religious authenticity. Consequently, teachers perceive multicultural pedagogy not merely as a teaching technique but as a moral responsibility embedded within ISMUBA instruction. This conceptual foundation becomes essential because teachers' beliefs significantly influence instructional planning, classroom interactions, and the formation of students' attitudes toward diversity. Therefore, the successful implementation of inclusive Islamic education depends substantially on teachers' conceptual understanding of multicultural pedagogy before it is translated into concrete instructional practices.

Instructional Practices for Fostering Inclusive Islamic Education

Classroom observations revealed that ISMUBA teachers implemented multicultural pedagogy through student-centered instructional practices that promoted participation, dialogue, collaboration, and mutual respect among learners. Rather than relying solely on teacher-centered religious instruction, participants consistently designed learning activities that encouraged students from different ethnic and cultural backgrounds to exchange ideas, solve problems collaboratively, and reflect on Islamic values within authentic social contexts. Teachers frequently integrated Qur'anic verses, prophetic traditions, and examples from Islamic history with contemporary issues concerning diversity, tolerance, and social harmony. Observations further showed that classroom interactions were characterized by open communication, equal opportunities for participation, and appreciation of students' diverse experiences. Local cultural contexts in Sorong Regency were also incorporated into classroom discussions to help students relate Islamic principles to their everyday lives. These instructional practices demonstrated that multicultural pedagogy was embedded in daily teaching rather than delivered as a separate instructional topic, making inclusive Islamic education an integral component of ISMUBA learning. The classroom observations identified several recurring instructional practices that reflected the implementation of multicultural pedagogy during ISMUBA learning, as summarized in Table 2.

Table 2. Observed Instructional Practices Supporting Inclusive Islamic Education

Observed Practice	Classroom Evidence	Contribution to Inclusive Learning
Dialogic learning	Teachers encouraged students to express different opinions respectfully during discussions.	Developed openness and respectful communication
Collaborative learning	Students worked in heterogeneous groups during learning activities.	Strengthened cooperation across cultural backgrounds
Contextual Islamic learning	Lessons connected Qur'anic values with local multicultural realities.	Increased relevance of Islamic teachings
Reflective discussion	Students reflected on tolerance, justice, and empathy after each lesson.	Fostered critical self-awareness and moral reasoning

Culturally responsive interaction	Teachers appreciated local languages, traditions, and students' cultural experiences.	Created a welcoming and inclusive classroom climate
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The convergence of these observational data indicates that inclusive Islamic education was consistently enacted through interactive instructional strategies rather than conventional teacher-centered approaches. The observational findings indicate that multicultural pedagogy was operationalized through instructional practices emphasizing meaningful student engagement, collaborative learning, and contextual understanding of Islamic teachings. Teachers consistently positioned students as active participants in constructing knowledge through dialogue and shared experiences instead of merely receiving religious information. This instructional orientation enabled students to appreciate diversity while strengthening their understanding of Islamic ethical principles. Furthermore, teachers intentionally connected religious concepts with students' everyday social experiences, allowing multicultural values to emerge naturally throughout the learning process. These practices demonstrate that inclusive Islamic education was not limited to curriculum content but was continuously reinforced through pedagogical interactions, classroom management, and communication patterns that encouraged respect, empathy, cooperation, and shared responsibility among all learners.

The observed instructional practices suggest that multicultural pedagogy becomes effective when teachers transform inclusive values into concrete classroom experiences rather than presenting them solely as abstract moral concepts. The emphasis on dialogue, collaboration, contextualization, and reflective learning indicates that ISMUBA teachers adopted pedagogical approaches aligned with constructivist and culturally responsive learning principles. Such practices enabled students to negotiate diverse perspectives while maintaining a strong foundation in Islamic values, thereby reducing the potential tension between religious commitment and cultural diversity. The integration of local contexts into classroom instruction further illustrates that inclusive Islamic education is strengthened when learning acknowledges students' sociocultural realities. Consequently, multicultural pedagogy functions as both a pedagogical strategy and a character-building process that develops empathy, mutual respect, and democratic participation. These findings imply that the quality of inclusive Islamic education depends not only on curriculum design but also on teachers' capacity to facilitate meaningful interactions that embody Islamic values within culturally diverse classroom environments.

Institutional and Classroom Factors Influencing Multicultural Pedagogy

The third finding reveals that the implementation of multicultural pedagogy in ISMUBA instruction is shaped by a combination of institutional support and classroom conditions. Data from interviews, observations, and document analysis indicate that teachers' efforts to foster inclusive Islamic education are strengthened when schools establish policies and learning environments that value diversity, collaboration, and mutual respect. Participants consistently reported that Muhammadiyah schools in Sorong Regency encourage educational practices

aligned with Islamic moderation, character education, and social responsibility, providing a supportive framework for multicultural learning. At the classroom level, teachers emphasized that students' diverse ethnic, linguistic, and cultural backgrounds created meaningful opportunities to introduce inclusive values through everyday interactions. Nevertheless, participants acknowledged that the successful implementation of multicultural pedagogy depended on teachers' pedagogical competence, classroom management skills, and institutional commitment to sustaining inclusive educational practices. Consequently, multicultural pedagogy emerged as a shared responsibility involving both teachers and the broader school community. Evidence from the field identified several institutional and classroom factors that either facilitated or constrained the implementation of multicultural pedagogy, as summarized in Figure 1.

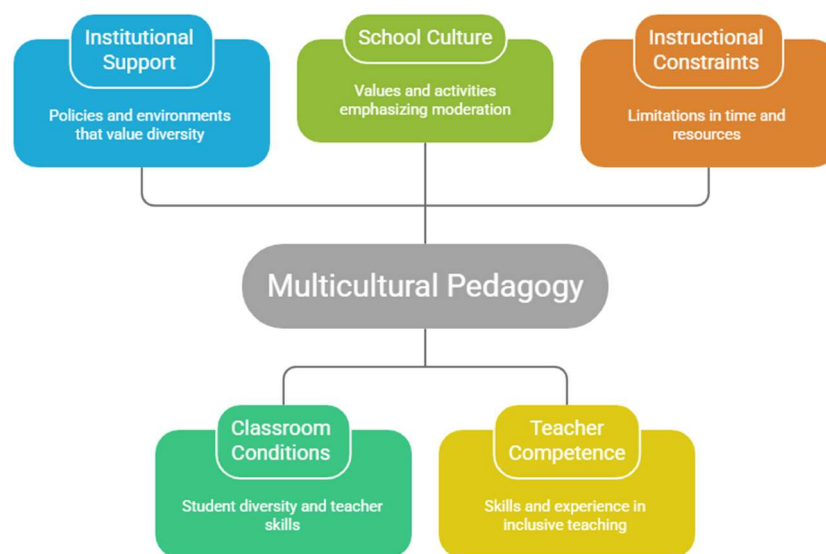


Figure 1. Institutional and Classroom Factors Influencing Multicultural Pedagogy

Overall, the findings demonstrate that institutional culture and classroom realities jointly influenced teachers' ability to implement multicultural pedagogy effectively. The findings demonstrate that multicultural pedagogy is influenced by interconnected institutional and classroom factors rather than by teachers' individual initiatives alone. Participants consistently emphasized that school leadership, Muhammadiyah educational values, collaborative professional culture, and positive teacher-student relationships created favorable conditions for implementing inclusive Islamic education. Simultaneously, multicultural classrooms offered authentic contexts in which students could practice dialogue, cooperation, and mutual respect through daily learning activities. However, teachers also acknowledged several practical challenges, including limited instructional time, varying levels of pedagogical readiness, and the absence of structured professional development specifically addressing multicultural pedagogy in ISMUBA instruction. Despite these constraints, teachers continued to integrate inclusive values by adapting learning activities to their classroom contexts.

This finding suggests that multicultural pedagogy should be understood as a systemic educational process rather than an isolated classroom practice. Institutional leadership, organizational culture, and professional collaboration provide the structural conditions that enable teachers to implement inclusive learning effectively, while classroom diversity offers the social context in which multicultural values can be practiced and internalized. The identified challenges indicate that teachers' commitment alone is insufficient without continuous institutional investment in professional learning, curriculum support, and pedagogical innovation. At the same time, the findings demonstrate that culturally diverse classrooms should not be viewed as obstacles but as valuable educational resources for developing students' empathy, intercultural understanding, and Islamic moderation. Therefore, fostering inclusive Islamic education requires coordinated efforts among school leaders, teachers, curriculum developers, and the wider school community to establish a sustainable learning ecosystem in which multicultural pedagogy becomes an integral dimension of ISMUBA instruction rather than an occasional instructional initiative.

Discussion

The first finding demonstrates that teachers' conceptualization of multicultural pedagogy extends beyond acknowledging diversity toward embedding inclusive values within Islamic educational philosophy. This finding implies that the success of inclusive Islamic education is fundamentally determined by teachers' pedagogical beliefs before it is reflected in classroom practices. When teachers perceive multiculturalism as consistent with the principles of *rahmatan lil 'alamin*, *wasatiyyah*, and social justice, they are more likely to foster learning environments that encourage empathy, respect, and peaceful coexistence (Hasanah et al., 2024; Anggaira et al., 2025). Consequently, teacher education programs should prioritize strengthening teachers' conceptual understanding of multicultural pedagogy alongside religious knowledge. This implication is particularly relevant for Muhammadiyah schools because ISMUBA instruction serves not only as a medium for transmitting Islamic knowledge but also as a platform for cultivating students' inclusive religious identity. Therefore, developing teachers' multicultural awareness represents a strategic investment for promoting educational quality, social cohesion, and religious moderation within culturally diverse Islamic educational settings (Huszka et al., 2024).

The close relationship between teachers' conceptual understanding and inclusive educational practices can be explained through multicultural education theory and Islamic educational philosophy (Khoir et al., 2023; Halim, 2024). Banks argues that multicultural education begins with educators' beliefs regarding cultural diversity, since these beliefs influence curriculum decisions, instructional strategies, and classroom interactions. Similarly, Gay emphasizes that culturally responsive teaching depends on teachers' recognition of students' cultural backgrounds as valuable learning resources rather than obstacles (Huszka et al., 2024). The present finding supports these theoretical perspectives by demonstrating that ISMUBA teachers interpret multicultural pedagogy through

Islamic values of justice, compassion, and moderation. Rather than perceiving multiculturalism as contradictory to Islamic identity, participants integrated both perspectives into a coherent educational framework (Irsyaad et al., 2025). This correlation also reflects Muhammadiyah's educational philosophy, which promotes progressive Islam that remains faithful to religious principles while responding constructively to contemporary social diversity. Accordingly, teachers' pedagogical beliefs function as the conceptual foundation for implementing inclusive Islamic education (Qomari et al., 2025).

The second finding highlights that inclusive Islamic education is realized through concrete instructional practices rather than solely through curriculum statements or institutional policies. The observed use of dialogic learning, collaborative activities, contextual instruction, and reflective discussions suggests that multicultural pedagogy can transform classroom interactions into meaningful opportunities for students to practice respect, cooperation, and critical reflection (Baharun et al., 2025; Anggaira et al., 2025). This finding implies that instructional innovation should become a central component of ISMUBA teaching because inclusive values are most effectively developed through active participation and authentic social experiences. Consequently, teacher professional development should focus not only on strengthening subject knowledge but also on expanding pedagogical competencies that support culturally responsive learning. Furthermore, integrating local cultural contexts into Islamic instruction enhances the relevance of religious learning while enabling students to connect Islamic ethical principles with everyday multicultural realities (Onia, 2024; Najiburrohmah et al., 2025). Such instructional practices contribute to the development of learners who are both religiously committed and socially inclusive.

The effectiveness of the instructional practices identified in this study can be explained through constructivist learning theory and culturally responsive pedagogy. Constructivist perspectives emphasize that knowledge is actively constructed through interaction, dialogue, and reflection rather than transmitted passively from teacher to student (Baidarus et al., 2025; Kholida et al., 2025). Likewise, Gay argues that culturally responsive teaching increases students' engagement by connecting instructional content with their cultural experiences and social realities. The present findings confirm these theoretical propositions by showing that ISMUBA teachers employed collaborative discussions, contextual examples, and reflective learning to encourage students' active participation in constructing inclusive Islamic values. These practices also align with Islamic educational traditions that emphasize *musyawarah*, mutual learning, and ethical dialogue as essential components of knowledge development (Afriyanto & Anandari, 2024; Khasanah, 2025;). Therefore, the observed instructional strategies illustrate that multicultural pedagogy is pedagogically effective because it integrates active learning principles with Islamic moral values, enabling students to internalize inclusiveness through meaningful educational experiences rather than memorization alone.

The third finding demonstrates that multicultural pedagogy is sustained through the interaction between institutional commitment and classroom implementation. This finding implies that fostering inclusive Islamic education requires a whole-school approach rather than relying exclusively on individual teachers' initiatives. School leadership, organizational culture, professional collaboration, and supportive educational policies collectively create conditions that enable teachers to implement multicultural pedagogy consistently (Faidah et al., 2024; Hidayat, 2024). Consequently, educational institutions should integrate multicultural values into school governance, teacher development programs, curriculum planning, and extracurricular activities to ensure long-term sustainability (Winoto Pamungkas et al., 2025). The findings also indicate that culturally diverse classrooms should be viewed as educational assets capable of strengthening students' intercultural competence, empathy, and religious moderation. Therefore, institutional investment in teacher training, collaborative learning communities, and inclusive educational policies is essential for ensuring that multicultural pedagogy becomes an enduring characteristic of ISMUBA instruction rather than an isolated classroom innovation.

The relationship between institutional support and successful multicultural pedagogy is consistent with ecological perspectives on education, which emphasize that learning outcomes are shaped by interactions among individuals, schools, and broader social environments. Inclusive educational practices cannot be sustained solely through teachers' personal commitment because organizational leadership, institutional culture, and professional collaboration significantly influence pedagogical decision-making (Khasanah, 2025; Kholida et al., 2025). This interpretation is consistent with educational change theory, which argues that sustainable instructional innovation requires alignment between teachers' professional capacity and institutional structures. The findings further indicate that Muhammadiyah schools provide a cultural and ideological foundation that reinforces teachers' commitment to inclusive Islamic education through values of moderation, social responsibility, and progressive Islam (Muhammad A'inul Haq et al., 2025; Winoto Pamungkas et al., 2025). Consequently, multicultural pedagogy emerges as a systemic educational process in which institutional vision, school culture, and classroom practice operate synergistically. This correlation explains why inclusive Islamic education is more effectively implemented when pedagogical innovation is supported by organizational commitment and collaborative educational leadership.

CONCLUSION

This study demonstrates that multicultural pedagogy in ISMUBA instruction serves as a meaningful framework for fostering inclusive Islamic education in Muhammadiyah junior high schools in Sorong Regency. The findings reveal that teachers' conceptual understanding, inclusive instructional practices, and supportive institutional environments collectively shape students' respect for diversity while strengthening their Islamic identity. The study highlights that multicultural values are not separate from Islamic teachings but are embedded

within the principles of justice, moderation, compassion, and rahmatan lil 'alamin. These findings contribute to the growing discourse on inclusive Islamic education by providing an empirically grounded model of multicultural pedagogy from teachers' perspectives within Muhammadiyah schools. Nevertheless, the study is limited to a qualitative investigation conducted in a specific regional context, which may limit the transferability of its findings. Future research is recommended to involve broader educational settings, employ comparative or mixed-methods designs, and examine the long-term impact of multicultural pedagogy on students' intercultural competence, religious moderation, and civic engagement across diverse Islamic educational institutions.

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