Islamic Education Management for Inclusive and Multicultural Learning Environments at MA Nurul Islam Banjit

[1*] Luthfi Assagaf, [2]Feri Riski Dinata
[1,2] Institusi Sekolah Tinggi Ilmu Tarbiyah Al Hikmah Bumi Agung Way Kanan
[1*] luthfiassagaf@stit-alhikmahwk.ac.id [2]feririskidinata@stit-alhikmahwk.ac.id

Tanggal Submit:12-10-2025 Tanggal diterima:12-11-2025 Tanggal Terbit: 19-11-2025

Abstrak: Lingkungan pendidikan saat ini menuntut lembaga-lembaga Islam untuk mampu beradaptasi dengan realitas sosial yang semakin beragam, termasuk dalam hal budaya, kemampuan, dan kebutuhan peserta didik. Penelitian ini dilatarbelakangi oleh pentingnya penguatan manajemen pendidikan Islam yang mampu mewujudkan lingkungan belajar inklusif dan multikultural di madrasah. Penelitian ini bertujuan untuk menganalisis kepemimpinan, pengelolaan kurikulum, proses pembelajaran, serta dukungan fasilitas di MA Nurul Islam Banjit dalam membangun budaya sekolah yang inklusif. Menggunakan pendekatan kualitatif dengan metode studi kasus, data dikumpulkan melalui wawancara mendalam, observasi, dan analisis dokumen, kemudian dianalisis menggunakan teknik reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kepala madrasah menerapkan kepemimpinan partisipatif dan visioner yang selaras dengan teori Bush mengenai kepemimpinan Islami berbasis musyawarah, keadilan, dan kolaborasi. Kurikulum madrasah telah mengintegrasikan nilai karakter, inklusivitas, dan multikulturalisme, sementara guru menerapkan metode pembelajaran aktif yang sesuai dengan teori Banks tentang pendidikan multikultural transformasional. Selain itu, fasilitas dan dukungan administratif madrasah mendukung kesetaraan layanan bagi semua peserta didik, termasuk mereka yang memiliki kebutuhan khusus. Temuan ini mengimplikasikan bahwa manajemen pendidikan Islam yang diterapkan di MA Nurul Islam Banjit dapat menjadi model implementasi lingkungan belajar inklusif dan multikultural yang harmonis, relevan, dan aplikatif bagi lembaga pendidikan lainnya.
Kata kunci: manajemen pendidikan Islam, inklusivitas, multikulturalisme, kepemimpinan madrasah, kurikulum, pembelajaran inklusif.

Abstract: The current educational environment requires Islamic institutions to be able to adapt to increasingly diverse social realities, including in terms of culture, abilities, and student needs. This study was motivated by the importance of strengthening Islamic education management that is capable of creating an inclusive and multicultural learning environment in madrasahs. This study aims to analyze leadership, curriculum management, learning processes, and facility support at MA Nurul Islam Banjit in building an inclusive school culture. Using a qualitative approach with a case study method, data were collected through in-depth interviews, observations, and document analysis, then analyzed using data reduction, data presentation, and conclusion drawing techniques. The results show that the madrasah principal implements participatory and visionary leadership in line with Bush's theory of Islamic leadership based on deliberation, justice, and collaboration. The madrasah curriculum has integrated character values, inclusiveness, and multiculturalism, while teachers apply active learning methods in accordance with Banks' theory of transformational multicultural education. In addition, the madrasah's facilities and administrative support promote equal services for all students, including those with special needs. These findings imply that the Islamic education management applied at MA Nurul Islam Banjit can serve as a model for implementing a harmonious, relevant, and applicable inclusive and multicultural learning environment for other educational institutions.
Keywords: Islamic education management, inclusivity, multiculturalism, madrasah leadership, curriculum, inclusive learning.

INTRODUCTION

The increasingly heterogeneous development of Indonesian society requires educational institutions, including madrasahs, to be able to respond to the dynamics of religious, cultural, ethnic, and social diversity among students.[1] In this context, Islamic education management can no longer focus solely on academic aspects or religious activities, but must also ensure the creation of an inclusive and multicultural learning environment.[2] MA Nurul Islam Banjit, as one of the madrasahs located in an area with diverse social characteristics, faces these challenges in real life. Madrasahs are required to provide fair and equal educational services to all students, regardless of their background, while maintaining the principles of Islamic education based on the values of rahmatan lil 'alamin.[3]

In the era of globalization, madrasahs not only function as centers for the transmission of knowledge and religious values,[4] but also as spaces for shaping the character of students to be tolerant, respectful of differences, and able to coexist in a diverse society.[5] Therefore, the implementation of adaptive and responsive Islamic education management to diversity is an urgent need.[6] Challenges such as the lack of teacher readiness in implementing inclusive learning approaches, the uneven distribution of supporting facilities, and the need to strengthen madrasah leadership patterns are realities that must be managed with the right strategies.[7] These conditions indicate that MA Nurul Islam Banjit needs to formulate a management model that can

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[1] Ignatius Septo Pramesworo dkk., "Relevance between Blended Learning and Students' Independent Learning Curriculum : An Overview of Digital Age Education, Student and Teacher Engagement, Technological Resources.," *Jurnal Kependidikan: Jurnal Hasil Penelitian dan Kajian Kepustakaan di Bidang Pendidikan, Pengajaran dan Pembelajaran*, 9.3 (2023), 858 <https://doi.org/10.33394/jk.v9i3.8320>.

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[3] Simon Johansson, Eddie Lindström, dan Junjie Liu, "Perceived Greenwashing: A Study of Attitudes."

[4] M Sayyidul Abrori dan Moh. Solikul Hadi, "Integral Values in Madrasah: to Foster Community Trust in Education," *Istawa : Jurnal Pendidikan Islam*, 5.2 (2020), 160 <https://doi.org/10.24269/ijpi.v5i2.2736>.

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[7] Mohd Fahmi Adnan dkk., "Contextual Knowledge Framework in CAD Education from the Perspectives of Practicing Engineers," *Journal of Advanced Research in Applied Sciences and Engineering Technology*, 46.1 (2025), 63–74 <https://doi.org/10.37934/araset.46.1.6374>.

harmonize Islamic values with modern educational management practices based on inclusiveness and multiculturalism.[8]

This study attempts to describe in depth how Islamic education management is applied in creating an inclusive and multicultural learning environment at MA Nurul Islam Banjit. In addition, this study aims to identify leadership strategies, madrasah policies, and supporting and inhibiting factors in the implementation of programs that respect student diversity[9]. The results of this study are expected to provide a comprehensive picture of madrasah managerial practices and formulate a relevant management model to improve the quality of inclusive education services.[10]

Studies on Islamic education management have actually been conducted extensively, but most of them still focus on conventional aspects, such as curriculum development, academic supervision, institutional quality improvement, or teacher professional development.[11] Meanwhile, research on inclusivity and multicultural learning environments is more often studied in the context of public schools or higher education, and not many explicitly integrate Islamic values into the discussion. In addition, research that reviews how madrasahs in non-urban areas such as Banjit manage social plurality and the diverse needs of students is still very limited. This is where this study aims to fill the gap.[12]

The uniqueness of this study lies in the integration of two major concepts, namely Islamic education management and multicultural-inclusive learning environments, into a single, comprehensive, and contextual study. This study not only describes administrative aspects but also examines the local dynamics, culture, and religious practices that shape the identity of madrasahs. This approach has not been widely found in previous studies, which tend to be sectoral in nature, either emphasizing only the management aspect or focusing solely on inclusiveness. Thus, this study is expected to provide new scientific contributions and offer practical recommendations that can be adapted by other madrasahs with similar characteristics.

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[8] Bachtiar Annas Imanuddin, "Society 5 . 0 Implementation of Teacher Development Policy in Indonesia," 8.1 (2024), 166–75.

[9] J Taliak, "Pendidikan Nilai dalam Memanusiakan Manusia," *Jurnal Ilmiah Tangkole Putai*, 15.1 (2018), 57–74.

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METHODOLOGY

This study uses a qualitative approach with a case study research design.[13] This approach was chosen because it provides a deep understanding of Islamic education management practices in creating an inclusive and multicultural learning environment at MA Nurul Islam Banjit. The research location was set at MA Nurul Islam Banjit, considering that this institution has unique social, cultural, and religious characteristics that are relevant to the focus of the study. The location was selected purposively because this madrasah has demonstrated interesting dynamics in managing diversity and applying the value of inclusivity in the learning environment. The research subjects included the head of the madrasah, the deputy head of the madrasah, teachers, educational staff, and students from various backgrounds.[14]

Data collection was carried out using three main techniques, namely in-depth interviews, direct observation, and documentation studies. [15] Interviews were conducted in a semi-structured manner so that researchers could obtain richer, more flexible information that was appropriate to the context of the field situation. [16] Observations were conducted in a participatory manner by observing various madrasah activities such as the learning process, interactions between students, extracurricular activities, teacher meetings, and habits that reflect the values of inclusivity and multiculturalism. [17] Meanwhile, documentation was used to collect important files such as the madrasah's vision and mission, annual work programs, rules and regulations, SOPs for student services, student profile data, and records of the development of programs that support the creation of an inclusive learning environment. The collected data is then analyzed using the Miles and Huberman analysis technique, which includes three main steps, namely data reduction, data presentation, and conclusion drawing.[18]

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[13] John W Creswell, *A Mixed-Method Approach*, *Writing Center Talk over Time*, 2018 <https://doi.org/10.4324/9780429469237-3>.

[14] Christine Sant'Anna de Almeida dkk., "Models of Teaching," *Revista Brasileira de Linguística Aplicada*, 5.1 (2016), 1689–99 <https://revistas.ufrj.br/index.php/rce/article/download/1659/1508%0Ahttp://hipatiapress.com/hpjournals/index.php/qre/article/view/1348%5Cnhttp://www.tandfonline.com/doi/abs/10.1080/09500799708666915%5Cnhttps://mckinseyonsociety.com/downloads/reports/Educa>.

[15] Pramesworo dkk.

[16] Rahmi Surayya, "Pendekatan Kualitatif (Seminar)," *AVERROUS: Jurnal Kedokteran dan Kesehatan Malikussaleh*, 1.2 (2018), 75.

[17] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: Alfabeta, 2020).

[18] Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif R & D* (Bandung: Alfabeta).

RESULTS AND DISCUSSION

This study examines Islamic education management practices in creating an inclusive and multicultural learning environment at MA Nurul Islam Banjit. Data were obtained through interviews with the head of the madrasah, teachers, educational staff, students, and members of the madrasah committee, direct observation of the learning process and madrasah activities, and a study of documentation in the form of the madrasah's vision and mission, curriculum, and work program. Data analysis was conducted using the Miles and Huberman approach and linked to Bush's (2003) theory of Islamic education management and Banks' (2015) theory of multicultural learning.

Leadership and Managerial Strategy in Madrasahs

The interviews showed that the madrasah principal exercised participatory and visionary leadership, involving teachers, staff, students, and the committee in decision-making. One teacher stated:

> *"The madrasah principal always asks for our input before deciding on policies, so that every decision feels fair and is accepted by all parties."*

Observations show that coordination meetings between teachers and the madrasah committee are held regularly, with agendas covering character building programs, academic policies, and inclusive activities. Based on Bush's theory of Islamic education management, effective leadership not only involves administrative management but also instilling Islamic values, such as justice, deliberation, and commitment to the interests of the entire school community. The practice at MA Nurul Islam Banjit demonstrates the application of this principle, whereby leadership supports the creation of an inclusive learning environment. The research findings show that the madrasah principal's leadership style is participatory and visionary, which, in Bush's perspective on Islamic education management, is a characteristic of effective leadership. Analysis of interview data shows that the madrasah principal does not position himself as the sole authority, but as a coordinator who opens up space for deliberation for the entire school community. This approach has two major impacts.

First, it fosters a sense of belonging among teachers and staff. When policies are formulated based on collective input, the implementation process becomes easier because all parties feel involved and valued. This reduces resistance, accelerates program implementation, and increases compliance with agreed-upon rules. Second, this approach contributes significantly to the formation of an inclusive learning environment. Within the framework of Islamic leadership theory, the application of values such as justice, deliberation, openness, and service are characteristics of prophetic leadership. The leadership of the madrasah principal, which is consistent

with these values, creates a school culture that is safe, respectful, and rejects discrimination. Thus, leadership is not only an administrative aspect, but also an instrument for shaping the character of an inclusive madrasah culture.

In addition, the frequency of regular meetings between teachers and the committee indicates the existence of a mechanism for continuous control and evaluation. The madrasah implements collaboration-based management that ensures every program, both academic and character-building, is always tailored to the diverse needs of students. This shows the alignment between the madrasah's leadership practices and Bush's theory, which emphasizes that effective leadership is one that is able to collectively mobilize and influence to achieve educational goals.[19]

Inclusive Curriculum and Learning

Analysis of curriculum documents shows the integration of character values, inclusivity, and multiculturalism in every subject, especially Islamic Religious Education and Civics. Classroom observations show that teachers apply discussion methods, case studies, and project-based learning to accommodate the diversity of student abilities. One student said:

> *"In class, we are free to discuss with friends from different backgrounds, and teachers always encourage all students to express their opinions."*

Banks' theory emphasizes that multicultural learning is effective when students are given equal learning opportunities, cultural perspectives are broadened, and social interactions between students are valued. The practices at MA Nurul Islam Banjit are close to this standard, as every student is actively involved, and the values of tolerance and cooperation are taught consistently.

Aspect	Madrasah Practices	Relevance to Banks' Theory
Student Participation	Group discussions, projects, presentations	Providing equitable learning opportunities
Appreciation of Diversity	Valuing differences in culture and abilities	Expanding multicultural perspectives

[19] Yusnaili Budianti Arenibi Maruhawa, Achyar Zein, "Collaboration Between The Head Of Madrasah And The Madrasah Committee To Improve Teacher Performance In The Madrasah Ibtidaiyah Negeri," 4.1 (2022), 218–27.

Aspect	Madrasah Practices	Relevance to Banks' Theory
Character Values	Tolerance, cooperation, mutual respect	Inclusive character-based education

Analisis hasil penelitian menunjukkan bahwa madrasah berhasil menerjemahkan konsep inclusivity and multiculturalism are evident in the curriculum and in the learning process. The integration of multicultural values is not merely declarative, listed in curriculum documents, but can be observed directly in classroom learning practices. The teaching methods used by teachers, such as group discussions, case studies, and project-based learning, indicate a serious effort to accommodate the diversity of learning styles and backgrounds of students. When linked to Banks' theory, these learning strategies are characteristics of a transformative approach, which is a multicultural learning model that allows all students to be actively involved and develop a broader cultural perspective.

In addition, interactions that respect each student's opinion reflect the existence of equal learning opportunities, a key principle in Banks' theory. Teachers do not treat students as objects of learning, but as subjects with different experiences and perspectives that contribute to the dynamics of the classroom.[20] This also creates a dialogical space that strengthens tolerance, empathy, and appreciation for differences. Based on data analysis, the learning that takes place at MA Nurul Islam Banjit is able to create an anti-discriminatory classroom environment, encourage equal participation, and strengthen the character of tolerance. These practices show that madrasahs have moved beyond conventional learning towards inclusive-multicultural learning that is applicable and relevant to Banks' theory.[21]

Facilities and Administrative Support

Documentation shows that the madrasah provides facilities to support inclusivity, such as counseling rooms, a multilingual library, and extracurricular programs. Interviews with administrative staff confirm that all facilities are geared toward supporting learning equality.

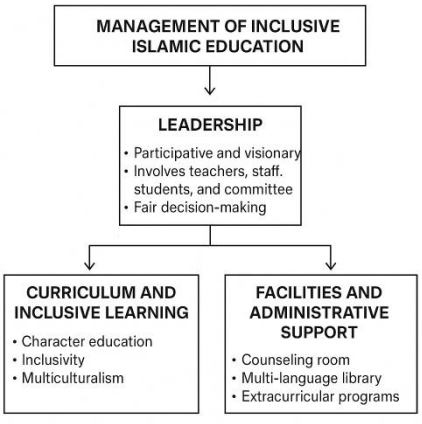
> *"We ensure that every student, including those with special needs, receives the same and appropriate services.".*

[20] Wildani Ridlo dan Arina Nur Sofiana, "Collaborative Leadership as a Catalyst in Optimizing the Quality of Education at Elementary School A . Introduction," 6.3 (2025), 1346–62.

[21] Muhamad Fajri, "Multicultural Policy in Madrasah : Building Harmony and Tolerance in Islamic Education," 07.04 (2023), 1276–89.

From the perspective of Islamic education management, fair resource management is an indicator of the quality of an Islamic institution. This facility support strengthens the implementation of multicultural and inclusive learning in madrasahs. Analysis of madrasah facilities shows that the management of facilities and infrastructure is carried out based on the principles of fairness and equality of service, in accordance with Islamic education management theory which emphasizes the importance of resource management that is trustworthy and oriented towards the welfare of all school members.

The provision of counseling rooms, multilingual libraries, and various extracurricular activities is evidence that madrasahs are not only academically oriented but also provide comprehensive support for students' needs. The existence of special services for students with special needs reflects a strong commitment to the principle of total inclusion. From an educational administration perspective, these facilities remove learning barriers and ensure that every student has equal access to educational resources. The madrasah's implementation is in line with global inclusive education standards, which emphasize that inclusivity cannot be achieved without adequate facilities and administrative policies. Thus, the facilities and administrative management at MA Nurul Islam Banjit not only illustrate the physical availability of resources, but also demonstrate an institutional commitment to diversity and fairness. This reinforces the conclusion that the madrasah has implemented the principles of Islamic education management holistically.



Aspect	Interview Quotations
Leadership	"The principal always asks for our input before making any policy, so every decision feels fair and accepted by everyone"
Curriculum	"In class, we freely discuss with friends from different backgrounds, and the teacher alway encourages everyone's opinions"
Facilities	"We ensure that every student, including those with special needs, receives the same and proper services"

The integration of research findings with theory shows that Islamic education management practices at MA Nurul Islam Banjit are in line with the principles of hablum minallah and hablum minnas, namely a balance between spiritual values and harmonious social relationships. Participatory leadership, value-based curriculum, and facilities that support equality reflect the effective implementation of Islamic education management. In addition, the application of inclusive learning methods in accordance with Banks' theory has succeeded in creating a multicultural learning environment, as students are valued, actively involved, and taught to work together and respect differences. Overall, the madrasah has succeeded in creating an inclusive and multicultural model of Islamic education management, although it still needs strengthening in terms of teacher training and facilities.

CONSLUTION

Based on the results of research on Islamic education management in building an inclusive and multicultural learning environment at MA Nurul Islam Banjit, it can be concluded that the madrasah has been able to comprehensively integrate Islamic values with the principle of inclusivity. The leadership of the madrasah principal plays a central role through a participatory and visionary approach, which is reflected in the pattern of deliberation, openness to input from the madrasah community, and a commitment to implementing policies that are fair and responsive to the needs of all students. This type of leadership is in line with the principles of Islamic leadership according to Bush, where the values of justice, collaboration, and service form the foundation for a harmonious and inclusive madrasah culture. In terms of curriculum and learning, the madrasah has succeeded in instilling the values of diversity, tolerance, and equality in teaching and learning practices. The integration of multicultural values in curriculum documents and the application of active learning methods demonstrate consistency with Banks' theory of transformational multicultural education. Teachers not only deliver material, but also build interactions that respect differences, provide equal participation, and encourage students to develop broad cultural perspectives. In terms of facilities and administrative support, madrasahs demonstrate a real commitment to fair and responsive resource management. The availability of counseling rooms, multilingual libraries, and extracurricular programs is evidence that madrasahs provide services that support the needs of all students, including those with special needs. This management reflects the principle of trust in Islamic education management and strengthens the creation of an inclusive learning environment.

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