

# Implementation of Inclusive Education Based on Religious Moderation: A Case Study at PAUD Joglo Rumah Damai Peace Place Pati

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**Abstract.** This community service project aims to empower teachers in Semarang City to improve their skills in academic writing and publication through a community-based mentorship program. The project addresses critical challenges faced by teachers, including limited time for research, lack of experience in scientific publication, and funding constraints. Using the participatory Community Appraisal (PCA) method, the program was designed to actively involve teachers in planning, executing, and evaluating. The community of teachers, particularly those involved in the PKY (Pengembangan Konten Youtube) Teacher Community, received intensive training and guidance in scientific writing, article submission, and the duplication processes. The project result include a significant improvement in a teacher's academic writing abilities, with several article prepared for submission to national journals. The collaborative approach fostered a sense of ownership among participants, making the outcome more sustainable. This initiative highlights the importance of providing structured mentorship to improve teacher professional development and their contributions to academic knowledge.

**Keywords:** scientific teacher publications; community-based mentoring; participatory community appraisal; professional development

## INTRODUCTION

Inclusive education has become critically important as it provides a holistic approach that recognizes and values student diversity, offering quality education access to all children regardless of physical, cognitive, social, or economic differences (Ainscow, 2020). This system benefits not only students with special needs but also develops empathy, tolerance, and collaboration among all students, creating a learning environment that nurtures each individual's unique potential and reflects societal reality (Haug, 2021). Effective implementation of inclusive education requires collaboration among stakeholders, including government, schools, teachers, parents, and communities, to develop flexible curricula, train competent educators, and build supporting infrastructure and policies that can reduce educational gaps and improve learning outcomes for all students (Sharma, Umesh, 2022).

Inclusive education and religious moderation in early childhood constitute important foundations for shaping tolerant generations that value diversity, where the integration of inclusive values from an early age can foster empathy and appreciation for differences in society (Na'imah, 2021). Understanding moderation that begins from the early stages of child development helps

shape balanced thinking patterns between personal beliefs and respect for others' beliefs, thus preventing the growth of extremism and intolerance in the future (Hamid, 2020). Education in both aspects enables children to grow with holistic understanding of the world, better social adaptation skills, and readiness to become part of a diverse global society, creating a solid foundation for building social cohesion and harmony in future community life (Mundayat, 2020).

Several previous studies have examined inclusive education and religious moderation from various complementary perspectives, such as research conducted by Muniroh et al., which found that implementing inclusive education in early childhood institutions can enhance tolerance attitudes and acceptance of diversity when supported by appropriate curricula and teacher competencies capable of handling moderate learning needs, with findings that the process of instilling these values is most optimal when involving institutional collaboration between education and parents (Alimul Muniroh, Ika Ratih Sulistiani, 2020). Research by Amirudin and Nurlaila then deepened understanding by identifying that internalization of various moderate values from early childhood through play approaches, storytelling, and role models

proved effective in shaping moderate child character, with findings that the process of instilling these values is most optimal when involving collaboration between educational institutions and parents (Nurlaila, 2020). Ekawati also provided important contributions through their longitudinal study showing the long-term impacts of inclusive education and moderation in early childhood, where children exposed to both aspects from early age demonstrated higher levels of social acceptance, better conflict resolution skills, and resilience against extremist narratives when entering primary and secondary education Ekawati et al. also provided important contributions through their longitudinal study showing the long-term impacts of inclusive education and moderation in early childhood, where children exposed to both aspects from early age demonstrated higher levels of social acceptance, better conflict resolution skills, and resilience against extremist narratives when entering primary and secondary education (Dwi Ekawati, Andi Thahir, 2021).

This research focuses on the core problem of how the implementation process of inclusive education integrated with religious moderation values is applied at PAUD Joglo Rumah Damai Peace Place Pati, aiming to identify strategies, constraints, and their impacts on developing tolerance attitudes and acceptance of diversity in early childhood. This article aims to explore and analyze the implementation of inclusive education based on religious moderation at PAUD Joglo Rumah Damai Peace Place Pati as an alternative educational model that bridges inclusivity and instills tolerance values from early age. Specifically, this research seeks to identify pedagogical strategies used by educators in integrating inclusive education principles with religious moderation values, analyze constraints faced in implementation, and examine their impacts on cognitive, social, and emotional development of children from various religions, cultures, and abilities. The research results are expected to provide significant contributions to developing inclusive education models based on religious moderation that can be adapted by other early childhood institutions in Indonesia, as well as provide empirical foundations for educational development policies supporting the creation of tolerant, inclusive early childhood education ecosystems that uphold moderation values in the context of Indonesia's pluralistic society.

## METHODS

The research method used is a qualitative approach with case study design, where data collection was conducted through observation, structured interviews with school principals, teachers, parents, and other stakeholders, as well as analysis of curriculum documents, learning implementation plans, and student portfolios to obtain a comprehensive picture of educational practices including religious moderation-based practices at the institution. Data analysis was conducted following procedures recommended by Nasution and Miles & Huberman, namely data reduction, data display, and drawing conclusions or verification (Rukajat, 2018). The obtained data was then validated through source and method triangulation to ensure research result credibility (Creswell, 2002).

## RESULTS AND DISCUSSION

### Strategies for Inclusive Education sBased on Religious Moderation

Inclusive education is based on the fundamental principle that all students, regardless of ability, social, cultural, or economic background, can have access to quality education in an equitable learning environment (Ainscow, 2020). Effective inclusive education design focuses not only on providing physical investment but also on developing flexible curricula and teaching strategies that meet student needs (Florian, 2022). Sustainable inclusive education implementation also includes multidisciplinary collaboration among families, relatives, and health professionals, as well as government policies on teacher capacity development and resource allocation that can create truly inclusive learning environments (Slee, Roger, Cathy Little, 2023).

PAUD Joglo Rumah Damai Peace Place Pati does not stand alone but collaborates with parents, teachers, and communities who serve as role models for students' behavior. Teachers convey what is taught at school by embracing parents and communities in creating learning environments that support student development not only at school but also at home. PAUD Joglo Rumah Damai Peace Place Pati develops learning materials practiced together with children and parents through parenting programs. This program combines living without violence (Hidup Tanpa Kekerasan) activities with current information

about child development and growth stages. Cooperation with government remains limited; PAUD Joglo Rumah Damai Peace Place Pati operates independently by creating its own curriculum. The Education Department also recognizes PAUD Joglo Rumah Damai Peace Place Pati's curriculum and permits its implementation in school learning (NAN, 2025).

The parenting program is held every two months. Teachers also meet with parents in groups based on predetermined lists to discuss their children's development. Teachers first convey students' strengths and abilities before discussing challenges that arise at school. Teachers also listen to information from parents about their children's development at home, from behavioral changes to problems they face. This reciprocal communication is conducted intensively through WhatsApp groups or face-to-face meetings according to predetermined schedules (ANI, 2025).

PAUD Joglo Rumah Damai Peace Place Pati's strategy in developing empathy, tolerance, and collaboration among all students involves applying mutual agreements containing respect building, love, politeness, patience, listening, and speaking softly. Words in these mutual agreements are practiced in daily behavior. This activity is called interpreting words into actions performed daily wherever they are. If students show unempathetic attitudes or behaviors that create problems, teachers will ask with sentences like, "Is that respectful? Please help. Come, let's play together." If students still cannot play together, teachers will use tools called play therapy. This play therapy uses play tools that support student development. Teachers do not force students to empathize but use educational tools and props to support them in collaborating with friends. They also use short sentences that can be understood and easily comprehended by students. Teachers consistently practice this. If students do not understand what teachers convey, it will be discussed in meetings. Sentences that are difficult for students to understand are considered possibly too long, so teachers try to make them simpler (NIK, 2025).

Sentences formulated from meeting discussions are then applied to students. Teachers then evaluate whether these sentences are effective or whether delivery is too distant so students don't listen. This trial becomes reflection for teachers and parents. This becomes PAUD Joglo Rumah Damai Peace Place Pati's strategy in developing empathy, tolerance, and collaboration

among students and proves effective when implemented. Teachers focus on training these agreements with students for two months, after which they are collaborated with other activities while continuously practiced and reminded because students also need to see examples from teachers and parents. PAUD Joglo Rumah Damai Peace Place Pati has three agreements: mutual agreements for teachers, parents, and families around students; place agreements and play agreements designated for students (KIN, 2025).

PAUD Joglo Rumah Damai Peace Place Pati implements inclusion principles encompassing diversity not only in religion but also in sociocultural development, conditions, and student developmental stages. This diversity creates heterogeneous environments where students can learn from each other, build tolerance, and develop empathy. PAUD Joglo Rumah Damai Peace Place Pati has 38 students, 15 of whom are children with special needs (Anak Berkebutuhan Khusus) and have different religions, namely Islam and Christianity. As efforts to manage this diversity, the institution is guided by moderation aligned with studies on religious-based inclusive education (INA, 2025).

Religious moderation is based on four main interrelated indicators that support harmonious religious practices in pluralistic societies. First, national commitment contains understanding that religious identity does not conflict with national identity but complements each other in building resilient national life (Nuridin, 2021). Second, tolerance is an attitude of appreciating differences and providing space for different beliefs without sacrificing one's own basic principles, which is an important foundation for creating social cohesion in society (Rahman, 2022). Third, anti-violence reflects understanding that religious values must be implemented through dialogical and peaceful approaches, not through coercion or actions related to religion's essence as mercy. Fourth, acceptance of local traditions shows accommodation of local cultural wisdom, as long as it does not conflict with core religious values, thus creating contextual religious practices deeply rooted in society (Azra, 2020).

In the first main pillar of religious moderation, namely national commitment, learning at PAUD Joglo Rumah Damai Peace Place Pati incorporates nationalism values through its learning themes. These themes include agreements, about me, exploring my earth, and my surrounding community. In the agreement theme, teachers teach respect and love not only through

memorization but also through concrete actions. In the about me theme, teachers invite students to recognize everything about themselves including birth, body shape, and who raised them. The third theme, exploring my earth, has students learn about animals, plants, soil, water, and disasters. Finally, in the my surrounding community theme, teachers discuss local and national history, culture, occupations, and traditional foods. When all materials have been taught, an exhibition of students' work during learning about these four themes is held. These four themes are completed within one year. Each theme consists of five to nine sub-themes. The Education Department permits PAUD Joglo Rumah Damai Peace Place Pati to create their own curriculum based on intended goals. This curriculum is designed to direct student learning according to what needs to be learned (NAN, 2025).

In the second and third main pillars of religious moderation, namely tolerance and anti-violence, teachers instill these through play activities. These activities are effective not only for addressing religious differences but also for students with different development or special needs requiring more attention. Teachers always ask, "Is anyone willing to help?" to encourage students to practice supporting their friends, such as lending toys or getting what is needed. Teachers also ask students, "Is anyone willing to serve as mediator today?" when friends have problems. For children with special needs who cannot yet speak, teachers use pictures close to their lives to help students classify violent and non-violent actions. Students are consistently trained and invited to identify differences through displayed pictures. The curriculum at PAUD Joglo Rumah Damai Peace Place Pati has a roadmap for building peace culture like in living without violence (*Hidup Tanpa Kekerasan*) including friendship, names and good qualities, conscience, communication, cooperation, and power of change (NIK, 2025).

Religious moderation-based learning begins with stopping to release tension. Students line up in a circle, and after they are calm, teachers ask what they hear. After that, teachers and students pray together nationally, meaning not specifically mentioning Jesus or Allah but using universal terms like 'God'. During Ramadan, PAUD Joglo Rumah Damai Peace Place Pati integrates religious learning where Muslim students learn about prayers, while Christian students learn about God's creation and Sunday school songs. All this learning remains on the same theme, using respective religious languages but still on the

creation theme. This school has Muslim and Christian teachers, reflecting diversity in teaching staff (KIN, 2025).

Finally, the main pillar of religious moderation encompassing accommodation of local culture, teachers introduce it through surrounding conditions to students included in the "Surrounding Community" learning theme, the fourth class material theme. In this theme, students are introduced to traditional foods, dances, regional songs, and local industries in their environment. Learning activities include visits to places like farms and batik bakaran industries, where students can directly participate in the batik-making process (INA, 2025).

PAUD Joglo Rumah Damai Peace Place Pati successfully created an inclusive educational environment that integrates religious moderation principles through its four main pillars: national commitment, tolerance, anti-violence, and accommodation of local culture. With diverse students, including several children with special needs and different religions (Islam and Christianity), this institution implements special curricula emphasizing national values, empathy, and cooperation through learning themes such as agreements, self-identity, nature exploration, and surrounding community. Play-based learning methods, visual media use, and interactive activities like local industry visits help students understand diversity and build peace culture. Additionally, inclusive approaches to religious practices such as prayer and material adaptation show harmony between religious values and local wisdom, creating strong foundations for social cohesion and multicultural understanding from early childhood.

PAUD Joglo Rumah Damai Peace Place Pati has also successfully implemented inclusive education with holistic approaches involving collaboration among schools, parents, and communities to create learning environments supporting student development. Through parenting programs, regular meetings, and intensive communication, this institution ensures alignment between school and home learning, although government cooperation remains limited. Strategies for developing empathy, tolerance, and collaboration are implemented through mutual agreements applied in daily actions, play therapy approaches, and simple sentences easily understood by students. Continuous reflection and evaluation by teachers and parents ensure method effectiveness, while examples from educators and families strengthen

internalization of taught values. Through formulated agreements, PAUD Joglo Rumah Damai Peace Place Pati has successfully built sustainable inclusive culture, emphasizing the importance of consistency and exemplary behavior in shaping student character.

### **Implementation Constraints**

Implementation constraints can be caused by parental involvement, family dynamics, and home environments. First, parents with limited understanding of children with special needs (Anak Berkebutuhan Khusus) often lack consistency in supporting inclusive practices at home, hindering children's social and academic development (Hornby, 2020). Second, high levels of family and parental stress can reduce their capacity to actively support their children's inclusive education (Al., 2022). Unsupportive home environments, including lack of resources and learning, can widen gaps between children with special need (Anak Berkebutuhan Khusus) and other children in inclusive systems (Forlin, 2023).

The main constraint faced by PAUD Joglo Rumah Damai Peace Place Pati is family inconsistency in implementing agreements with their children. The biggest constraint occurs when parents do not fully support, are inconsistent in implementing agreements in daily life, lack time to play with children, and are unwilling to learn or practice Creating Cultures of Peace (CCP)/living without violence approaches. This significantly affects child development because they need consistent patterns and examples of how to be good listeners. When parents do not practice living without violence skills, they tend to burden their children, embarrass them publicly, and struggle to control emotions, ultimately damaging parent-child relationships and increasing child anxiety (NAN, 2025).

Teachers' methods for addressing these constraints involve inviting parents to view child development over long periods and conducting periodic evaluations. Teachers also listen to difficulties faced by parents at home because without their support, child development becomes increasingly difficult. Although schools have conditioned and trained various skills, children will struggle to internalize them without good examples at home. Greater challenges arise when parents do not practice positive approaches in their lives and tend to criticize, see faults, and not appreciate children's abilities. These conditions affect children's thinking patterns and brain

development, so in uncondusive conditions, children struggle to learn and think (ANI, 2025).

The second constraint occurs when parents have expectations that are too high and inappropriate for children's developmental stages. For example, when children are still at the syllable reading stage, but parents demand that children read fluently. Consequently, children are continuously pressured to do something they cannot yet do, causing stress for both children and parents. Teachers address this by communicating with parents, conveying observed development, explaining negative impacts of excessive pressure, and showing appropriate ways to support child development (NIK, 2025).

PAUD Joglo Rumah Damai Peace Place Pati's constraints in implementing inclusive education occur when parents are inconsistent in implementing Creating Cultures of Peace (CCP)/living without violence approaches and taught agreements, thus having less significant impact on child development due to lack of role models and positive practices in daily life. Teachers address these problems through collaborative approaches, including routine evaluations, intensive communication to understand parental constraints, and education about child developmental stages to align parental expectations with children's abilities. Other constraints such as excessive pressure from parents inappropriate for children's developmental stages are addressed through dialogue and demonstration of appropriate teaching methods, emphasizing the importance of alignment between school approaches and home parenting patterns to create inclusive and moderate learning environments.

### **Impact on Students**

Implementing inclusive education based on religious moderation has multidimensional impacts on student development, particularly in shaping more empathetic characters that value diversity, where research results show significant improvements in students' abilities to build positive social relationships with peers from different backgrounds (Faisal, 2020). Inclusive education proves capable of improving academic achievement for both special needs and regular students, because adaptive learning and applied learning approaches enable each student to learn according to their own style and pace, achieving deeper understanding of learning materials (Yusuf, 2021). Inclusive learning environments facilitate development of important life skills such

as collaboration, effective communication, and creative problem-solving among all students, skills greatly needed in facing complex challenges in the global era and increasingly diverse societies (Salim, 2022).

The approaches teachers apply provide very positive impacts on students' cognitive development. When students are supported with appropriate approaches, their curiosity increases. Teachers provide personal support based on individual development, not age. Benefits of this implementation include improving students' cognitive abilities to understand situations, self-care, and problem-solving. Students also learn how to face difficulties, such as asking for help when experiencing social problems. Additionally, they can control emotions, regulate to adapt to situations, learn to wait, share, and release experienced emotions. This approach encompasses religious, cultural aspects, and strategy implementation according to children's abilities (KIN, 2025).

The approach at PAUD Joglo Rumah Damai Peace Place Pati is based on research using several methods. First, through role-playing where children become observers and express their opinions about actions to be taken in specific situations. Second, through reading activities related to learning themes, so children can understand how to act in various situations. Through structured plans, children also practice analyzing actions and solutions for various learning situations. The curriculum at PAUD Joglo Rumah Damai Peace Place Pati integrates three elements: living without violence peace culture, developmental science, and permaculture principles (INA, 2025).

Implementing inclusive education based on moderation provides transformative impacts on student development, reflected in increased empathy capacity and appreciation for diversity that enables them to build social relationships transcending background boundaries, while developing more nuanced understanding of differences as social wealth. Innovative approaches at institutions like PAUD Joglo Rumah Damai Peace Place Pati that integrate living without violence peace culture, developmental science, and permaculture principles through role-playing and contextual learning have proven to improve not only students' cognitive abilities but also their social-emotional skills, enabling them to manage conflicts, control emotions, and develop resilience in facing challenges. The success of implementing inclusive

education and moderation is manifested in students' abilities to develop important life skills such as collaboration, effective communication, and creative problem-solving needed in increasingly complex global societies, showing that holistic approaches balancing cognitive, social, emotional, and spiritual aspects have sustainable impacts on student character and competencies.

## CONCLUSION

The implementation of inclusive education based on religious moderation at PAUD Joglo Rumah Damai Peace Place Pati has shown success through holistic approaches that integrate inclusivity principles with religious moderation values, such as national commitment, tolerance, anti-violence, and accommodation of local culture. This strategy is implemented through flexible curricula, play-based learning methods, collaboration with parents, and interactive activities that encourage empathy and acceptance of diversity. Main constraints include parental inconsistency in implementing inclusive approaches at home and expectations inappropriate for children's developmental stages, addressed through intensive communication, periodic evaluation, and mentoring. The impacts are evident in improved cognitive, social, and emotional abilities of students, including collaboration skills, conflict resolution, and tolerance, proving that this approach is effective in creating inclusive and harmonious learning environments for early childhood.

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