Internalization of Inclusive Values in Al-Islam and Muhammadiyahan Learning Activities

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ABSTRACT

This research aims to describe the application of inclusive values in Al-Islam and Muhammadiyah learning at Muhammadiyah University of Kuningan. This qualitative research or case study, namely an in-depth investigation, was carried out through a field research procedure (field research) that used descriptive data in the form of written or spoken words from people, observable behavior, and emerging phenomena. The research subjects or informants were Al-Islam and Muhammadiyah students and lecturers. The data collection technique is observation, and the data analysis uses an inductive thinking approach. The results of the research show that at the Muhammadiyah University of Kuningan, AIK learning activities have not fully implemented inclusive values, one of which is that non-Muslim students are still obliged to take part in Islamic courses and activities. Therefore, this study suggests that lecturers and students can apply inclusive values through Al-Islam and Muhammadiyah learning activities so that through the introduction of religious learning, students can implement them in their daily lives, both inside and outside of the university environment.

Citation:

INTRODUCTION

Indonesia is a country with a diverse society, as reflected in its national motto, Bhinneka Tunggal Ika, which means "Unity in Diversity." Despite differences, the people remain united. As an archipelago, Indonesia is home to various ethnic groups, cultures, languages, and religions. These differences have led to varying perceptions, viewpoints, and ideologies, including the emergence of religious violence (Fauziana et al., 2024). Acts of violence in the name of religion, ranging from fundamentalism and radicalism to terrorism, have become a common issue, both domestically and internationally. Religion, which should ideally foster national unity, sometimes seems to contribute to division and disintegration. Therefore, it is crucial to foster a more inclusive and pluralistic approach to religion across all areas of life, particularly in education. As educators, lecturers serve as facilitators who guide and direct students, and they must be knowledgeable and capable. Specifically, lecturers should have the ability to instill values of multicultural education, such as democracy, humanism, pluralism, and inclusive religious perspectives in their students (Lorente et al., 2024). In this regard, lecturers teaching Islamic and Muhammadiyah studies should be able to deliver religious education in an inclusive manner, promoting an open, tolerant, and humanist understanding of religious teachings while still adhering to Islamic principles. This is important because, in society, there are still many religious leaders who teach Islamic education in an exclusive manner, presenting their religion as the only true one while rejecting others, labeling them as infidels, or accusing certain religious groups of heresy (Achmada & Pratama, 2023). By adopting this approach, Islamic religious education can offer an inclusive and humanistic understanding of religion, serving as a foundation for universal morality. This will result in graduates who are both intellectually and socially intelligent—able to apply the values of multicultural education and, in particular, implement inclusive principles in their interactions with people of different religions. The term "inclusive" comes from the English word "inclusive," which means to include (Taheri, 2020). It is based on the belief that truth exists outside the religion one follows, and such a perspective should be nurtured in society. When considering the truth within each religion, inclusivist views are not contradictory, as individuals can still believe that their own religion is the best and the truest while maintaining a tolerant and respectful attitude toward followers of other religions (Utomo & Wasino, 2020).

The concept of inclusive Islam itself is deeply rooted in the history of Prophet Muhammad SAW, particularly in how he established relations with non-Muslims, leading to the creation of the Medina Charter. The contents of the Medina Charter are believed to reflect ideas proposed by Prophet Muhammad to establish a civil society grounded in universal humanitarian principles. Suyuti Pulungan outlined the principles within the charter, which include those of ummah, brotherhood, equality, freedom, interfaith

relations, liberation for the oppressed, neighborly living, peace, defense, deliberation, justice, the enforcement of the law, leadership, and the principles of promoting good and preventing evil (Wahid et al., 2023). Various factors contribute to non-inclusive religious attitudes, often arising from misunderstandings within and outside the religion. First, misconceptions about the scope of Islamic teachings can lead to the mistaken belief that all religions are fundamentally the same, even though they have distinct characteristics, with both similarities and differences. Second, errors can occur when Islamic teachings are presented in a fragmented way, whereas Islam should be understood holistically. Another common mistake involves using the approach of Orientalist scholars to study Islam, which can lead to distorted interpretations. The vision of Muhammadiyah Education, as outlined in the 46th Muhammadiyah Congress Decision on the Revitalization of Muhammadiyah Education, is to "shape learners who are devout, possess noble character, progress, and excel in science and technology, embodying the principles of tajdid da'wah amar ma'ruf nahi munkar" (Chairunnisa et al., 2023). Similarly, the vision of Muhammadiyah Higher Education (PTM), as formulated by the Majlis Dikti PP Muhammadiyah, is "to establish strong PTM governance aimed at continuous quality improvement." This vision calls for PTM to enhance quality in various aspects, including Al-Islam and Muhammadiyah (AIK) education. PTM carries the responsibility of fulfilling one of Muhammadiyah's missions, which is to provide AIK education as part of the da'wah mission of amar ma'ruf nahi munkar (Muryadi et al., 2023). AIK education holds a strategic position within PTM, acting as the driving force and core mission of its organization. It is a strength for PTM, serving as the foundation for the spiritual, moral, and intellectual development of the academic community. The success of AIK education is a key indicator of PTM's mission achievement. Therefore, continuous and systematic efforts to improve both the process and outcomes of AIK education are essential (Hermawan, 2022; Palahuddin & Mappanyompa, 2022)

AIK education at PTM is structured into several courses that students must take each semester, including Islamic Religious Education, Moral Worship and Muamalah, Muhammadiyah Studies, and Islamic Science and Technology (Supriyatin et al., 2024). The focus of AIK material is to foster the development of good character in students, specifically piety and *ihsan*, encouraging them to do good for the benefit of humanity, both Muslims and non-Muslims. This aligns with the teaching in the Quran (Surah Al-Baqarah, verse 176) that true Islam is demonstrated through actions that benefit others (*Laitsal birra an tuwallu wujuhakum....*). The Quran and Hadith establish Islam as a comprehensive guide for human life, offering wisdom for both the worldly and spiritual realms. The Quran addresses all aspects of human existence, from the soul to the afterlife, encompassing topics such as God, humanity, nature, creation, and salvation. Therefore, the core content of AIK material should be reinterpreted, moving from traditional Islamic normative and historical scholarship to practical life dimensions. This approach enables students to engage with the Quran and Hadith in a more intelligent and functional manner (Faizal et al., 2013).

Universitas Muhammadiyah Kuningan has a vision of becoming a superior university in the fields of education, technology, and entrepreneurship based on Islamic values. AIK education at Muhammadiyah University Kuningan plays a role in spreading Islamic values, improving the quality of education, and producing cadres with noble morals. Aspects of Islamic values are not only obtained from academic learning but can also be obtained in non-academic activities such as holding evening study and morning study activities and Al-Qur'an mentoring for students. In AIK's learning activities, inclusive values have not been fully implemented, one of which is that non-Muslim students are still obliged to take part in Islamic courses and activities. Therefore, researchers hope that the policies implemented by Muhammadiyah Kuningan University lecturers and students can apply inclusive values through Al-Islam and Muhammadiyah learning activities so that through the introduction of religious learning, students can implement them in their daily lives, both in the university environment and outside the university environment (Alsya'bani et al., 2024).

The internalization of inclusive values is closely linked to Al-Islam and Muhammadiyah education, both in academic and non-academic settings. Internalization refers to the process of incorporating values within an individual, or in psychological terms, adjusting beliefs, values, attitudes, behaviors, practices, and standards to align with a person's identity. It involves reinforcing and instilling beliefs, attitudes, and values to the point where they become reflected in a person's behavior (moral behavior) (Mala et al., 2023). Internalization can also be understood as the integration or unification of attitudes, behavior standards, opinions, and other elements into an individual's personality (Azmi, 2022). Internalization is an effort to embed values deeply within the soul, making them part of one's character. Techniques for internalization include modeling, habituation, the development of discipline, and motivation (Utaminingsih et al., 2024). The process of instilling inclusive values requires role modeling because values are best learned through practice, not just instruction. Therefore, educators must be able to set an example for their students, ensuring that education is delivered with a "personal aura." Modeling behavior is particularly important for children, as it helps them form habits of good practices. Teachers' actions, behaviors, and even teaching styles are closely observed by students (Bidayati et al., 2023). For example, a lecturer can instill discipline by consistently arriving on time, demonstrating that respecting time is crucial. Additionally, lecturers can set a positive example by always being friendly and greeting everyone, regardless of their position or title.

The internalization of values and the cultivation of affection cannot be achieved through cognition alone. According to Krathwohl, cognition contributes only a small part to forming affection. The affective aspect of education requires direct practice, where students are accustomed to the values being instilled (Achmada & Pratama, 2023). Unfortunately, this aspect is often overlooked by educators and education experts, as education tends to take shortcuts that bypass habituation. Traditions and values are best

cultivated through practice and consistent repetition. When a practice becomes habitual through repetition, it eventually becomes second nature, leading to traditions that are hard to break (Aderibigbe et al., 2023). For example, lecturers can help students internalize inclusive values by encouraging them to understand different perspectives and opinions. In discussions, both inside and outside the classroom, a lecturer can model respect for diverse viewpoints and foster an environment where students are not blamed or cornered for expressing different opinions (Aderibigbe et al., 2023). Developing these "good habits" takes time, and cultivating religious values, including inclusive ones, is a long-term process that eventually leads to "characterization," where values become an integral part of a person's character. Islam plays a key role as a guide for human behavior, helping individuals develop good moral character and avoid bad behavior. The process of shaping a person with good values takes time and requires the right conditions and stages that allow individuals to develop the expected morals. This involves forming habits that are reinforced by role models. In addition to example and habituation, coaching is another important way to instill values in students. At FPST Muhammadiyah University of Kuningan, the AIK institution organizes coaching activities such as evening and morning studies, where students are mentored by scholars, lecturers, and other respected individuals. These activities include training sessions, such as practicing da'wah and *qira'ah*, that help students develop their potential and talents. Students need to apply and understand inclusive values, as these can support their development of social and emotional skills. Inclusive values help students improve their communication, cooperation, and empathy.

This research aims to promote inclusivity and eliminate discriminatory attitudes towards students from different backgrounds. By fostering these inclusive values, students can maintain strong relationships and better understand the perspectives and feelings of others.

METHOD

This research was field-based and used qualitative data, which refers to descriptive information in the form of written or spoken words from individuals, observable behavior, and emerging phenomena. Therefore, this study adopted a qualitative approach. Field research involves data collection in real-world settings such as communities, social institutions, organizations, and educational environments, both formal and non-formal (Moeloeng, 2005). The qualitative research approach primarily follows a knowledge paradigm rooted in constructivist or participatory advocacy perspectives or a combination of both. Qualitative research involves techniques such as observation, interviews, content analysis, and other methods of data collection to capture subjects' responses and behaviors. In this approach, researchers are not just required to describe the data but also to provide in-depth interpretation and understanding (verstehen) of each case following its development (Komariah, 2017).

This study was conducted at FPST Muhammadiyah University of Kuningan. The research subjects included Al-Islam and Muhammadiyah lecturers, as well as Muslim and non-Muslim students at the university. The researcher taught five courses, with ten non-Muslim students as research participants. The focus of this research was the process of internalizing inclusive values by AIK lecturers through Al-Islam and Muhammadiyah learning activities. Data collection was conducted through observation, interviews, and document analysis of relevant data sources. The goal was to provide a detailed understanding of the internalization of inclusive values in the context of Al-Islam and Muhammadiyah learning activities. The techniques were as follows:

1) Observation Method: According to Arikunto (2017), researchers used observation to collect data. This method involved gathering information by directly observing the subject of the research. The data collected through this approach relates to the observations made during each lecture session in Al-Islam and Muhammadiyah learning activities. The researcher focused on observing AIK students, the internalization of values during lectures, and the results of value internalization before and after the sessions.

2) Interview Method: Interviews are a way of extracting information or data through a question-and-answer process, conducted systematically in line with the research objectives. This method allows the researcher to gain a deeper understanding of the participants' intentions and motivations, which can be revealed through conditional questions that flow naturally, similar to everyday conversation. The data gathered through interviews pertains to the implementation of internalizing inclusive values. An interview involves communication between two or more individuals, with a structured discussion aimed at obtaining information from informants (Eakin & Gladstone, 2020).

3) Documentation Method: The documentation method involves gathering data from various sources, such as notes, books, reports, archives, magazines, journals, newspapers, and other materials relevant to the research theme. The data collected through this method includes documents related to the implementation of inclusive education and its impact on Al-Islam and Muhammadiyah learning activities. These may include journals, books, and notes that document the process of inclusive education implementation.

The observation, interview, and documentation methods used to collect the necessary data aim to provide a detailed understanding of the internalization of inclusive values in Al-Islam and Muhammadiyah learning activities. The data analysis technique used is the interactive data analysis model by Miles & Huberman (Onwuegbuzie et al., 2012). According to Cresswell (2018), this method consists of four components: data collection, data reduction, data presentation, and drawing conclusions. This approach aligns with the

characteristics of qualitative research, which is typically conducted in natural settings, uses human tools (instruments), employs qualitative methods, follows inductive data analysis, applies grounded theory, and is descriptive. Additionally, qualitative research prioritizes processes over results, focuses on specific areas, maintains special criteria for data validity, utilizes temporary designs, and negotiates research results for mutual agreement.

Data analysis in qualitative research occurred during and after data collection. It involved collecting, organizing, and categorizing data, identifying important patterns, and determining what was relevant to the report. Qualitative data analysis is inductive, where conclusions are drawn based on the data collected. After developing a hypothesis from the data, the researcher continuously checks the data to decide whether the hypothesis can be accepted or rejected. Qualitative data analysis also involves working with data to organize, categorize, and synthesize it into manageable units, searching for patterns, and identifying key insights to communicate to others (Sugiyono, 2017). The process of qualitative data analysis includes the following:

a. Field notes were then taken and coded to trace the data source.
b. Collecting, sorting, classifying, synthesizing, summarizing, and creating an index.
c. Creating meaning by grouping data into categories, looking for patterns, relationships, and general findings. In qualitative data analysis, the findings from interviews and focus group discussions are summarized and presented in a coherent manner.

RESULTS AND DISCUSSION

In discussing the results of this research, an attempt is made to interpret the results of research findings in the field, namely at the FPST Muhammadiyah University of Kuningan, which have been obtained. This is based on the perception that the main aim of qualitative research is to obtain meaning from the reality that occurs. The concept of internalizing inclusive values in the AIK course at FPST Muhammadiyah University of Kuningan has several stages, including the following:

1. Curriculum

Designing an Al-Islam and Muhammadiyah education curriculum that incorporates tolerance is a critical step that must be prioritized. This is due to the rising instances of religion-based violence today. A curriculum that integrates tolerance values is crucial as it provides guidance for educators in teaching Islamic principles that honor diversity and differences (Utomo & Wasino, 2020). From this perspective, students need to be taught not only normative, doctrinal, and deductive subjects that are detached from cultural contexts but also historical, empirical, and inductive material (Wajdi et al., 2025).

This highlights the importance of balancing textual material with its context. The text often contains general normative teachings, while the context refers to specific, empirical, and factual realities. Issues typically arise when texts address diverse, specific realities. Thus,

learning material should reflect the realities students encounter in daily life. Even if the material includes normative texts, it should also present real-world cases, helping students recognize that they live in a diverse world full of differences. To foster inclusive diversity within the university setting, several Al-Islam and Muhammadiyah topics can be developed with a multicultural focus (Palahuddin & Mappanyompa, 2022), including:

1.1. Al-Qur'an Material: In selecting the relevant verses, it is important to include verses on faith and those that promote understanding and foster attitudes of tolerance when interacting with people of different religions. This ensures that a tolerant and inclusive attitude is ingrained in students from an early stage. The material could include: 1) Verses that acknowledge pluralism and encourage competition in goodness (Q.S. Al-Baqarah [2]: 48). 2) Verses recognizing the importance of peace in interfaith relations (Q.S. Al-Mumtahanah [60]: 8-9). 3) Verses that emphasize justice and equality (Q.S. An-Nisa' [4]: 35).

1.2. Fiqh Material: The study of fiqh can be expanded to include the principles of *siyasah* (government) fiqh. This area of jurisprudence contains concepts that reflect the governance exemplified during the time of the Prophet Muhammad, his companions, and subsequent caliphs. For instance, the Prophet Muhammad's management of the diverse, multi-ethnic, multicultural, and multi-religious society of Medina serves as a valuable model. The situation in Medina at that time shares many similarities with contemporary Indonesian society, which is also multi-ethnic, multicultural, and multi-religious (Syahrul & Hajenang, 2021).

1.3. Moral Material: This material, which focuses on good and bad behavior in relation to Allah SWT, the Prophet, fellow humans, oneself, and the environment, is crucial in laying the foundation for national identity. The survival of a nation depends on its moral compass. A nation that neglects moral principles is bound to face decline. The Qur'an mentions the destruction of the people of Prophet Luth as a result of the collapse of moral values. To make Al-Islam and Muhammadiyah education with a multicultural perspective effective, AIK lecturers play a critical role. In addition to employing varied and engaging teaching methods, they must also serve as role models for their students (Sarnoto & Rahmawati, 2022).

1.4. SKI Material: The material based on historical facts and reality can be illustrated through the social interactions that the Prophet Muhammad SAW demonstrated when establishing Medina as a society. Historically, the Prophet Muhammad's efforts in building Medina highlight the recognition and appreciation of pluralism and tolerance. In the context of university campuses, for example, students should gradually move beyond primordial barriers by focusing on AIK, which emphasizes plurality and togetherness. As a result, the learning environment will shift from indoctrination to dialogue, where students are encouraged to "recreate" the reality of pluralism while

exploring human values and traditions of cooperation with others. The AIK curriculum, therefore, must be designed with an inclusive approach, strengthening the religious social contract within religious education, as Amin Abdullah suggests. Inclusive, multicultural-based religious education should shift from focusing solely on individual morality to fostering public morality. It aims to bring religious concepts down to earth, localize faith, and decentralize fiqh. This approach highlights equality across religions and shifts the orientation of religious education from emphasizing specific fiqh principles to developing universal, God-centered values that prioritize human dignity. This approach also seeks to eliminate religious egoism and prevent self-claims of being the sole bearer of truth, which is an essential feature of multicultural, inclusive Islamic education (Bolotio & Salim, 2024).

2. Educator

In addition to the curriculum aspect, the role of educators who embrace an inclusive multicultural paradigm is also crucial in the AIK learning process. Regardless of how well the curriculum material is designed, if it is not understood and effectively conveyed by qualified educators, it will not achieve its intended impact. According to (Hermawan, 2022; Palahuddin & Mappanyompa, 2022), there are several strategies to cultivate educators with an inclusive multicultural perspective:

2.1. Organizing training, workshops, seminars, and other activities that focus on a multicultural perspective for educators.

2.2. Facilitating religious dialogue between religious educators, leaders, or members of different faith communities. Through such interactions, Islamic religious educators and their counterparts from other religious traditions can build connections and mutual understanding, fostering an attitude of respect and tolerance towards other religions.

2.3. Introducing readings or references that promote multicultural education. Educators or lecturers play a vital role in applying inclusive and moderate religious values. If educators themselves adopt an inclusive and moderate understanding of religion, they will be better equipped to teach and integrate these values into their teaching.

3. Learning methods

The teaching strategies employed by lecturers played a crucial role in shaping student attitudes and behavior within an inclusive multicultural context. Regardless of how valuable the learning material may be, without effective methods and media, it will be challenging for students to fully absorb the content. Lecturers can tailor AIK learning methods and media to suit students' needs and specific circumstances. This requires lecturers to be highly creative in designing and utilizing appropriate learning methods and media to motivate students to internalize and embody the values of tolerance in their everyday lives (Badriah, Handayani et al., 2023).

AIK learning should not be limited to a single method but should incorporate a variety of approaches, such as lectures, discussions, field trips, or comparative studies. For example, students can be encouraged to visit places of worship and engage in dialogues with religious

leaders or congregants. Additionally, AIK lecturers and institutions can organize lectures or discussions with members of religious minorities, providing students with firsthand insights and experiences from those who have lived as minorities. By hearing and discussing the experiences of minorities, students are expected to develop a more appreciative and empathetic attitude, leading to greater acceptance and respect for minority groups and treating them with equality, just like any other societal group (Arqam et al., 2023; Badriah, Zakiyah et al., 2023).

4.   Internalization of Inclusive Values

There are foundational inclusive character values that foster the creation of a multicultural culture in a society or a nation, including the following:

4.1. *At-Ta'aruf*

Ta'aruf serves as the starting point for interaction between individuals, religious groups, or languages. It represents a positive and constructive approach in a plural society, encouraging people to live together, respect one another, and accept differences. *Ta'aruf* acts as a cultural bridge that opens the path for further steps toward building peaceful coexistence through an inclusive character (Muhammad Thochah Hasan, 2016).

4.2. *At-Tawassuth*

The attitude of *tawassuth* (moderation) has become a core identity of Muslims. As-Sya'rowy, as discussed by Muhammad Tholchah Hasan, explains that in Islamic theology, there is a concept of moderation. Regarding faith, there are extremes: atheism, where the existence of God is denied, and polytheism, where many gods are worshipped. Both extremes are considered erroneous. In contrast, Muslims believe in "There is no God but Allah, the Almighty." Islam promotes a moderate approach to all matters, emphasizing ease and avoiding hardship. This principle helps Islam maintain its adaptability to live harmoniously with diverse nations, peoples, and situations, prioritizing public benefit, cooperation, and mutual sympathy (Zhu & Akhtar, 2014).

4.3. *At-Tasamuh*

At-Tasamuh (tolerance) is one of the fundamental characteristics of Islamic teachings, and Islam is recognized as a religion of compassion. Tasamuh is the basis for interactions between Muslims and non-Muslims (Huda & Nursyamsiyah, 2024). It encourages an open attitude, recognizing various differences, including ethnicity, skin color, language, customs, culture, and religion, as part of God's natural decree. Interfaith *tasamuh* emphasizes the importance of peaceful coexistence, where individuals are free to practice their religions without coercion or pressure from others (Saharani & Suharyati, 2024).

4.4. *At-Ta'awun*

Ta'awun, or mutual assistance, is a universally respected social value. Every nation acknowledges its importance, and all religions regard helping others as a virtuous act (Hidayat & Prastowo, 2021). It is an obligation for individuals and groups in both

religious and worldly matters, aiding in the prevention of harm and danger. *Ta'awun* manifests in various forms: those with knowledge share it, and those with wealth assist others by contributing to easing the burdens of those in need.

4.5. At-Tawazun

At-Tawazun (balance) is an attitude and life orientation taught by Islam, ensuring that people avoid extremes. It encourages individuals not to neglect worldly affairs in pursuit of a simple life nor to become overly focused on material pursuits. The inclusive character traits outlined above, when integrated into education at all levels and supported in a conducive environment, can transform society into one that is inclusive, respectful, harmonious, and peaceful (Edlyn et al., 2024).

5. Implications of Inclusive Values in Al-Islam and Muhammadiyah Learning Activities

In the process of internalizing inclusive values in FPST students at Muhammadiyah University of Kuningan, several stages need to be implemented, including:

5.1. Exemplary Stage

According to the KBBI (Indonesian Dictionary), an example is something worthy of imitation or is good to emulate, particularly regarding actions, behavior, characteristics, and so on. An exemplary figure refers to a person whose words, actions, attitudes, and behavior can be emulated by others. Educators have the responsibility to set a positive example for their students. This example is not just conveyed through words or commands but should be internalized through actions. The process of being a role model is not easy, as educators must be figures that students look up to and respect so that these behaviors become habitual. As Muslims, our ideal role model is the Prophet Muhammad SAW, whose actions, words, and behavior serve as a guide for how we should live, especially when it comes to emulating the inclusive values he taught. He was known for his tolerance, respect, and appreciation of differences. For example, lecturers should start and end each lecture with prayer and show discipline in various matters such as classroom cleanliness, punctuality, and adherence to the learning contract. Through consistent habits in class, lecturers can set positive examples (Jannah & Firdaus, 2022)

5.2. Habituation Stage

Habituation is an educational process that involves repeated exposure to a stimulus, where the frequency of repetition determines the strength of the response. This process is designed to help individuals adopt correct behaviors, attitudes, and thinking patterns over time. According to Farida & Humaidi, 2024; Mahmud, 2023), research shows that a leader's behavior can significantly influence the behavior of their followers. Whether the leadership style is transformational or transactional, studies have shown that both positively impact the value identity of followers, with transformational leadership having a stronger effect. Psychosocially, an individual's development is shaped through imitation, identification, suggestion, sympathy, and empathy. Historically, the Prophet Muhammad's success in shaping the personalities of his companions is largely attributed

to his use of habituation and being a model for them. This approach is confirmed in the Quran, where Muhammad is described as an "*uswah hasanah*" (a good example) for his followers (QS Al-Ahzab 33:21). The goal of internalizing inclusive values is to provide habituation, role modeling, and guidance for students, aligning with the madrasa's vision of forming devout individuals with noble morals (Farida & Humaidi, 2024; Mahmud, 2023; Rosid et al., 2022).

CONCLUSION

Based on the data presentation and analysis of the issues discussed, the findings of this research indicate that students are able to apply inclusive values through Al-Islam and Muhammadiyah learning activities. The implementation of the curriculum, the quality of educators, and the learning methods used in these activities are generally appropriate, though there is still some room for development. The core inclusive character values that need to be applied by students include *At-Ta'aruf, At-Tawassuth, At-Tasamuh, At-Ta'awun*, and *At-Tawazun*. These five values highlight that the desire to understand one another should not be hindered by differences in skin color, language, culture, or religion, as a person's dignity and honor are not defined by these traits but by their knowledge and actions. Students have demonstrated the internalization of inclusive values through behaviors such as setting examples, habituation, discipline, and tolerance toward non-Muslim students. The activities of Al-Islam and Muhammadiyah have a significant impact on the application of these inclusive values, enabling students to incorporate them into their everyday lives, both within and beyond the university environment.

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