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Inclusive Education Management and the Development of Multicultural School Culture: A Case Study of MAN 2 Sleman

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Abstract. *Inclusive education not only serves to provide equal access to education for all students, but also has the potential to be a means of establishing a school culture that respects diversity. However, research on the mechanisms linking inclusive education management to the formation of a multicultural school culture is still relatively limited, especially in the context of madrasah. This study aims to analyze the role of inclusive education management in building an inclusive and multicultural school culture at MAN 2 Sleman. The study uses a descriptive qualitative approach with data collection through observation, interviews, and documentation. Research informants consisted of the Disability Services Unit (ULD) coordinator, regular students, and students with special needs. Data were analyzed using the Miles, Huberman, and Saldaña model through the stages of data condensation, data presentation, and drawing and verifying conclusions. The results of the study indicate that inclusive education management is implemented through the planning, organizing, implementing, and monitoring (POAC) functions that support the provision of educational services that are responsive to students' needs. The main findings of this study indicate that the Sahabat Inklusi Program not only functions as a peer support program, but also as a social mechanism that bridges the implementation of inclusive education management with the formation of an inclusive and multicultural school culture. Through structured and ongoing interactions, the program encourages the internalization of the values of empathy, tolerance, equality, and respect for diversity among students. This study provides a theoretical contribution by demonstrating that inclusive education management functions not only as an administrative mechanism, but also as a cultural transformation strategy that institutionalizes multicultural values through systematically facilitated social interactions. The novelty of this study lies in identifying the Sahabat Inklusi Program as a social mechanism that connects inclusive education services with the formation of a multicultural school culture in the madrasah context.*

Keywords: *inclusive education management, inclusive school culture, multicultural education, sahabat snklusi, madrasah.*

INTRODUCTION

Education is a fundamental right of every citizen that must be fulfilled without discrimination based on physical, social, cultural, religious, or individual ability. This right is the primary foundation for inclusive education, which ensures that every student has access to quality and equal educational

services (UNESCO, 2020). In the context of modern education, this principle is realized through the implementation of inclusive education which provides equal opportunities to all students, including students with special needs, to obtain quality educational services without discrimination (Arifah et al., 2024). Inclusive education seeks to eliminate various barriers to participation in learning and encourages the creation of a friendly, equal learning environment that values diversity as a form of respect for human rights and social justice (Agustin et al., 2024; Ramadhan & Maryani, 2024).

The principles of inclusive education are closely related to multicultural education, which emphasizes respect for the diversity of cultures, ethnicities, religions, languages, and social backgrounds of students. Through interactions involving students with diverse characteristics, multicultural education can foster values of tolerance, empathy, cooperation, and appreciation for differences (Agustin et al., 2024). Therefore, inclusive education and multicultural education have mutually supportive goals in creating an educational environment that is democratic, equal, and free from discrimination.

In Indonesia, the implementation of inclusive education continues to develop as public awareness of the right to education for all citizens grows. The government has issued various regulations supporting inclusive education, such as Law Number 8 of 2016 concerning Persons with Disabilities and various education policies that guarantee access to education for students with special needs (Republik Indonesia, 2016). However, the implementation of inclusive education in various educational institutions still faces a number of challenges, including limited accessible facilities and infrastructure, a lack of special assistant teachers, uneven teacher competency, and limited budget support for the provision of inclusive services (Arifah et al., 2024; Cabatay & Aningrum, 2024). This condition shows that the success of inclusive education is not only determined by the existence of policies, but also by the ability of educational institutions to manage all aspects of inclusive services effectively and sustainably.

One of the factors determining the success of inclusive education is school culture. An inclusive and multicultural school culture can create harmonious social relationships, reduce discrimination, and strengthen the values of tolerance, empathy, and equality in the educational environment (Nadhiroh & Ahmadi, 2024). However, various studies show that there is still a gap between the implemented inclusion policies and the social practices that develop in school environments. Many educational institutions have accepted students with special needs but have not yet fully developed a school climate that supports equal social interaction and respect for diversity

(Windayani et al., 2024). This situation indicates that the success of inclusive education requires management that is not only oriented towards academic services, but also towards strengthening an inclusive and multicultural school culture.

Madrasah, as Islamic educational institutions, play a strategic role in developing inclusive education while instilling multicultural values in students. Multicultural education in madrasas is aimed at developing students who are able to live harmoniously in a diverse society and demonstrate mutual respect for differences in culture, religion, and social background (Arikarani et al., 2024). From an Islamic perspective, diversity is a natural law that must be accepted and appreciated as part of human life. Therefore, inclusive education in madrasas is not only oriented towards fulfilling the educational rights of students with special needs, but also serves as a means to foster tolerance, empathy, equality, and respect for differences. These values are an important foundation for building an inclusive and multicultural school culture (Hernawati et al., 2025).

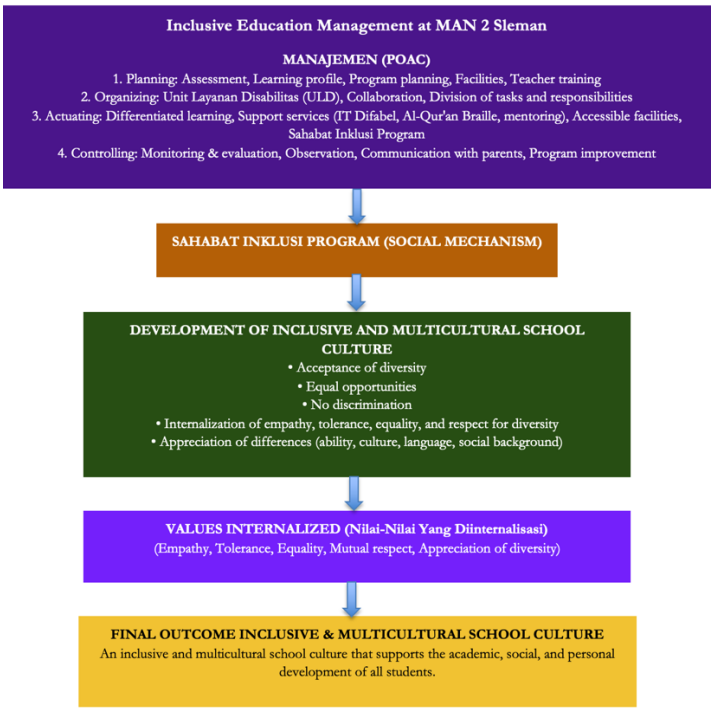
One madrasah that demonstrates a commitment to implementing inclusive education is MAN 2 Sleman. This madrasah consistently develops various inclusive programs and services for students with special needs, such as initial assessments, the provision of accessible facilities, the establishment of a Disability Services Unit (ULD), and the *Sahabat Inklusi* program. Interestingly, the implementation of inclusive education at MAN 2 Sleman not only focuses on services for students with special needs, but is also directed at establishing a school culture that values diversity. Interactions between regular students and students with special needs through various mentoring programs become a social learning space that allows the growth of values of tolerance, empathy, cooperation, and respect for differences. This condition shows that inclusive education management has the potential to be an important instrument in building an inclusive and multicultural school culture.

Various previous studies have examined inclusive education from various perspectives. Fatah et al. (2023) showed that implementing inclusive education requires the implementation of systematic management functions to support services for students with special needs (Fatah et al., 2023). Other research highlights various challenges in implementing inclusive education, such as limited facilities and infrastructure, teacher competency, and suboptimal resource support (Arifah et al., 2024; Cabatay & Aningrum, 2024). On the other hand, studies on multicultural education emphasize the importance of instilling the values of tolerance, equality, and respect for diversity in creating a harmonious and democratic educational environment (Hernawati et al., 2025). Although the relationship between inclusive education and multicultural education has been widely discussed, most research still focuses

on the service aspects of education or the reinforcement of multicultural values separately. Studies explaining how inclusive education management functions generate social mechanisms capable of shaping an inclusive and multicultural school culture, particularly in the madrasah context, are still relatively limited.

Based on these gaps, this study aims to analyze the role of inclusive education management in building an inclusive and multicultural school culture at MAN 2 Sleman. The novelty of this study lies in the analysis of the *Sahabat Inklusi Program* (peer support program) as a social mechanism that bridges the implementation of inclusive education management with the formation of a multicultural school culture. Unlike previous studies that have focused more on service aspects for students with special needs, this study seeks to explain how programs managed through inclusive education management functions can encourage the development of empathy, tolerance, appreciation for diversity, and social participation of all students. Theoretically, this study offers the perspective that the success of inclusive education is determined not only by accessibility and academic services, but also by social mechanisms capable of transforming inclusive practices into an inclusive and multicultural school culture. Practically, the results of this study are expected to serve as a reference for madrasas and other educational institutions in developing educational management models that support the creation of an inclusive, tolerant, and diversity-appreciating learning environment.

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METHOD

This study uses a descriptive qualitative approach. This approach is used to describe in-depth the role of inclusive education management in building an inclusive and multicultural school culture at MAN 2 Sleman. This study focuses on a systematic and factual description of the phenomenon based on empirical data without manipulating the research variables (Sugiyono, 2017).

The research was conducted at MAN 2 Sleman, Yogyakarta Special Region, from April to May 2026. This location was chosen because the madrasah has implemented inclusive education on an ongoing basis and has various programs that support services for students with special needs while strengthening a diversity-based school culture. The research informants consisted of four people, consisting of one coordinator of the Disability Services Unit (ULD), one regular student who is a member of the *Sahabat Inklusi Program*, and two students with special needs. The selection of informants was carried out purposively based on their involvement and understanding of the implementation of inclusive education at MAN 2 Sleman.

Research data was collected through observation, interviews, and documentation. Observations were conducted to observe learning activities and social interactions within the school community within an inclusive and multicultural cultural context. Interviews were used to obtain in-depth information regarding the planning, organization, implementation, and evaluation of inclusive education management. Documentation was used to supplement the research data in the form of madrasah profiles, work programs, school policies, and activity reports relevant to the research focus. The research instruments included observation guidelines, interview guidelines, and documentation sheets compiled based on the research focus. These guidelines were used to ensure that the data obtained aligns with the aspects examined in the research.

To enhance the credibility of the findings, interview data was verified through observation and documentation, allowing for triangulation of sources and techniques in the analysis process. Source triangulation was conducted by comparing information obtained from various informants, while technical triangulation was conducted by comparing the results of interviews, observations, and documentation. Furthermore, researchers double-checked the data obtained to ensure the consistency and credibility of the research findings (Morgan, 2024).

Data analysis using the interactive model of Miles, Huberman, and Saldaña which includes data condensation, data presentation, and drawing and verifying conclusions (Miles et al., 2014). In

the data condensation stage, the results of interviews, observations, and documentation were transcribed. The next stage was presenting the data in the form of matrices, narratives, and relationships between categories to facilitate interpretation. Next, researchers drew and verified conclusions by identifying patterns, relationships, and themes that explain the contribution of inclusive education management to the formation of an inclusive and multicultural school culture.

FINDINGS

Implementation of Inclusive Education Management at MAN 2 Sleman

The research results show that the implementation of inclusive education management at MAN 2 Sleman is carried out systematically through planning, organizing, implementing, and evaluating functions. During the planning stage, the school conducts initial assessments and interviews with prospective students with special needs to identify their characteristics, learning needs, barriers, and required services. The assessment results are used as the basis for developing student learning profiles and determining appropriate mentoring programs.

In terms of organization, madrasah have established *Unit Layanan Disabilitas* (ULD) (Disability Service Unit) to coordinate inclusive education services. The ULD involve special education assistant teachers, subject teachers, and various parties involved in the implementation of inclusive education. A clear division of tasks is established to ensure that educational services are aligned with students' needs.

During the implementation phase, madrasas implement differentiated learning through adjustments to methods, media, and evaluation formats. In addition to regular instruction in inclusive classrooms, madrasas also provide various support services, such as IT programs for the disabled, Braille Qurans, learning assistance, and accessibility facilities such as guiding blocks, computers with screen reader applications, scanners, and Braille learning media.

In terms of evaluation, madrasas conduct regular monitoring and evaluation through ULD coordination meetings, classroom observations, student development evaluations, and communication with parents. Evaluation results are used as a basis for improving services and developing inclusive education programs.

Sahabat Inklusi Program as a Social Interaction Mechanism

One of the key findings of this research is the existence of the *Sahabat Inklusi Program*. This program involves regular students selected as representatives from each class to receive training on the characteristics of students with special needs, how to interact, and appropriate forms of support.

Based on interviews, members of the *Sahabat Inklusi Program* not only assist students with special needs in various school activities but also act as liaisons, helping build understanding among their classmates about the importance of inclusive attitudes. This program is implemented continuously through training, mentoring at school activities, and various collaborative activities involving both regular students and students with special needs.

Research findings show that through this program, regular students gain direct experience in understanding the needs of friends with special needs and learn to build more empathetic and supportive social relationships.

Development of Inclusive and Multicultural School Culture

The research results show that the school culture at MAN 2 Sleman is characterized by acceptance of diversity and equal opportunities for all students. Students with special needs learn alongside regular students in the same classroom without segregation. They also participate in various academic and non-academic activities organized by the madrasah.

Based on interviews, students with special needs reported feeling accepted and receiving support from both teachers and peers. No significant discrimination against students with special needs was found. Instead, daily interactions demonstrated mutual assistance, respect for differences, and cooperation among students.

In addition to the diverse abilities of students, madrasas are also home to students from various regions of Indonesia. This creates a space for interaction that allows students to learn to appreciate differences in culture, language, and social background. Through these experiences, the values of tolerance, empathy, equality, and respect for diversity develop as part of the school culture.

DISCUSSION

Inclusive Education Management as the Foundation of Inclusive School Culture

The research results show that the success of inclusive education at MAN 2 Sleman is supported by the systematic implementation of management functions through planning, organizing, actuating, and controlling (POAC). According to George R. Terry, these functions are the main components in directing organizational resources to achieve goals effectively and efficiently (Wijayanti & Wicaksana, 2023). This finding confirms previous research which states that the success of inclusive education requires planned, collaborative, and sustainable management (Fatah et al., 2023; Yawati et al., 2023).

In terms of planning, madrasah implement needs-based planning through initial assessments and the development of student learning profiles. Planning also includes the provision of accessibility facilities and teacher competency development. These findings align with those of Karina et al. (2025) and Yawati et al. (2023), who emphasized that inclusive education planning must be oriented toward student needs to ensure effective and equitable services (Karina et al., 2025; Yawati et al., 2023).

In terms of organization, MAN 2 Sleman established a Disability Service Unit *Unit Layanan Disabilitas* (ULD) that involves special assistant teachers and subject teachers in coordinating inclusive education services. The existence of the ULD demonstrates that the organization functions not only as an administrative structure but also as a coordination mechanism that ensures the continuity of integrated inclusive services. This finding supports the concept of organization that emphasizes the importance of task division and collaboration between organizational elements (Nawawi et al., 2024; Wijayanti & Wicaksana, 2023).

In terms of actuation, inclusive education is realized through differentiated learning, mentoring services, the use of accessible technology, the IT Program for the Disabled, the Braille Quran, and the Inclusive Friends Program. These findings align with research showing that differentiated learning can increase student participation in heterogeneous classrooms (Iryani et al., 2023; Siagian et al., 2026). In addition, the use of accessible technology and Braille media has been proven to support the learning independence of blind students (Azzahra et al., 2024; Imanudin & Septiana, 2025).

In terms of actuation, the Inclusive Friends Program is one form of inclusive education implementation that involves regular students in supporting services for students with special needs.

These findings indicate that the implementation of inclusive education is not only carried out through special learning and services, but also through the active involvement of students in creating an inclusive learning environment (Felso & Anikó Fehérváriview, 2026).

In terms of controlling, evaluations are conducted periodically through ULD, class visits, coordination meetings, and communication with parents. Evaluations are used not only to measure learning outcomes but also to adapt services to the evolving needs of students. This finding aligns with Aini et al. (2024), who stated that evaluation serves as a basis for improving the quality of educational services ('Aini et al., 2024).

Overall, this study shows that the implementation of the POAC function not only supports the success of inclusive education services but also serves as the foundation for an inclusive and multicultural school culture. The involvement of all school members in the planning, implementation, and evaluation of inclusive education services creates a more supportive and responsive environment to student needs. This collaboration is a crucial factor in the successful implementation of inclusive education because it allows for more effective coordination in supporting the development of students with special needs (Ningsih et al., 2024). These findings indicate that the implementation of the POAC function not only supports the success of inclusive education services but also contributes to the formation of an inclusive and multicultural school culture. Further explanation of the role of the *Sahabat Inklusi* Program as a social mechanism in this process is discussed in the next section.

The *Sahabat Inklusi* Program as a Social Mechanism Linking Inclusive Education and Multicultural School Culture

The main findings of this study indicate that the Inclusive Friends Program not only functions as a mentoring program for students with special needs, but also as a social mechanism that bridges the implementation of inclusive education with the formation of a multicultural school culture.

Unlike previous research that generally positions peer support programs as a social support strategy for students with special needs, this study found that the Inclusive Friends Program has a broader function. The program was systematically designed by the madrasah through training, mentoring, and the formation of student representatives in each class to become inclusive pioneers. Through this process, students not only help their friends with special needs but also play a role in disseminating the values of inclusivity to their peers. This practice demonstrates the madrasah's

commitment to realizing an education that respects diversity and provides services tailored to the needs of each student (Nurfand et al., 2025).

These findings extend the research findings of Felső and Fehérvári (2026) which showed that peer support programs can increase empathy, acceptance of diversity, and a more inclusive school climate (Felso & Anikó Fehérváriview, 2026). This study shows that in the madrasah context, peer mentoring programs not only generate social support, but also serve as a mechanism that connects inclusive education services with the formation of a multicultural school culture.

Furthermore, the findings of this study indicate that the *Sahabat Inklusi* Program not only functions as a form of peer mentoring for students with special needs, but also as a social mechanism that bridges inclusive education services with the formation of a multicultural school culture. These findings expand the Index for Inclusion framework developed by Booth and Ainscow, particularly on the dimension of inclusive cultures, because the interactions facilitated through the program contribute to the formation of values of mutual respect, participation, and a sense of belonging in the school environment (Booth & Ainscow, 2011).

Thus, the relationship between inclusive education management and multicultural school culture is not formed automatically through policy or the provision of facilities alone. This relationship is mediated by social mechanisms that enable ongoing interaction, social learning, and the internalization of values. In the context of MAN 2 Sleman, these mechanisms are realized through the *Sahabat Inklusi* Program.

Internalization of Empathy, Tolerance, and Respect for Diversity

Research results show that empathy, tolerance, and appreciation for diversity develop through students' direct social experiences. These values are acquired not only through formal classroom learning but also through daily interactions with students with special needs.

This finding supports Berger and Luckmann's social construction theory, which explains that social values and norms are formed through a continuous process of interaction (Ichsan & Rofiq, 2026). In this study, the interaction between regular students and students with special needs becomes a social learning space that allows for the formation of attitudes of mutual respect and acceptance of differences.

In addition, the research findings also strengthen Banks' thinking regarding multicultural education which emphasizes the importance of direct experience in reducing prejudice and building harmonious social relationships (Banks & Banks, 2015; Putri & Suharjanto, 2025). Through the Inclusive Friends Program and inclusive classes, students have the opportunity to experience life in a diverse environment firsthand so that multicultural values are not only understood conceptually but also practiced in everyday life.

These findings indicate that inclusive education can be a concrete medium for the implementation of multicultural education because students learn to appreciate the diversity of abilities, characteristics, cultures, and social backgrounds through real experiences in

The theoretical contribution of this research lies in explaining the mechanisms linking inclusive education management to multicultural school culture. Previous research generally discusses inclusive education management, inclusive school culture, and multicultural education as stand-alone studies or only demonstrates a general relationship between the three (Arifah et al., 2024; Hernawati et al., 2025).

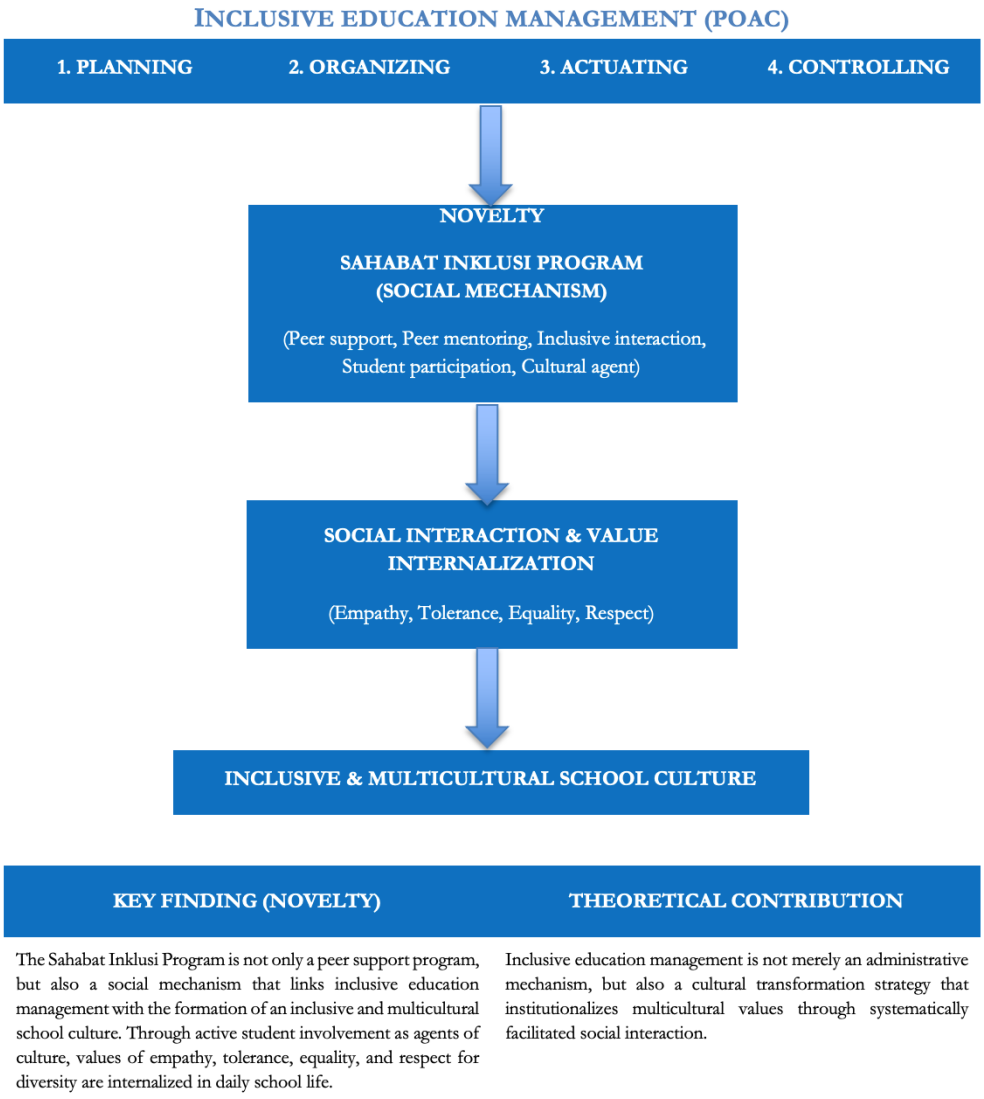
In contrast to Hendriksen et al.'s (2024) research, which focused on teachers' inclusive practices in responding to student diversity, this study demonstrates that the formation of an inclusive school culture is not only determined by teacher practices and school policies, but also by the active involvement of students as cultural agents through the *Sahabat Inklusi* Program. These findings extend previous studies by demonstrating that peer mentoring programs can function as a social mechanism linking inclusive education management with the formation of a multicultural school culture (Hendriksen et al., 2024).

This research shows that this relationship is mediated by a social mechanism in the form of the *Sahabat Inklusi* Program, which enables ongoing interaction, social learning, participation, and internalization of diversity values. These findings expand studies of inclusive education management, which have previously focused more on service aspects, accessibility, and differentiated learning (Arifah et al., 2024; Cabatay & Aningrum, 2024; Fatah et al., 2023).

Thus, the novelty of this research lies in the finding that the *Sahabat Inklusi* Program functions as a social mechanism that transforms inclusive education management practices into an inclusive and multicultural school culture. This finding explains a process that has not been widely explored in previous research, particularly in the madrasah context, thus providing a new contribution to the

development of studies on Islamic education management, inclusive education, and multicultural education.

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CONCLUSION

This study shows that inclusive education management at MAN 2 Sleman not only functions as an administrative mechanism in providing services for students with special needs, but also as a cultural transformation strategy that shapes and institutionalizes the values of inclusivity and multiculturalism in the madrasah environment. Through the implementation of systematic management functions, inclusive education does not stop at fulfilling educational access and services, but creates a social interaction space that allows the development of empathy, tolerance, equality, and respect for diversity

as a shared culture of the school community. The main findings of this study indicate that the *Sahabat Inklusi* Program acts as a social mechanism that bridges the implementation of inclusive education management with the formation of an inclusive and multicultural school culture. Through the active involvement of students in peer mentoring, multicultural values are not only taught normatively, but also internalized through real and ongoing social experiences. Thus, this study provides a theoretical contribution in the form of an explanation of the mechanisms that connect inclusive education management with the formation of a multicultural school culture through the active participation of students as cultural agents. Practically, the results of this study demonstrate the importance of strengthening peer mentoring programs, collaboration between school members, and developing policies and services that support inclusive social interactions as part of a school culture development strategy. This study has limitations because it was conducted in a single madrasah (Islamic boarding school), so the results cannot be generalized to all inclusive educational institutions. Therefore, further research can be conducted at various educational levels and in different institutional contexts to gain a more comprehensive understanding of the role of social mechanisms in transforming an inclusive and multicultural school culture.

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