AT-TA'DIB
Jurnal Ilmiah Prodi Pendidikan Agama Islam

THE IMPLEMENTATION OF EQUITY PEDAGOGY IN MULTICULTURAL ISLAMIC EDUCATION AT SMA MUHAMMADIYAH 10 SURABAYA

Wanda Katerina[1], Hayumuti[2], Muhammad Fazlurrahman Hadi[3]
[1,2,3] Universitas Muhammadiyah Surabaya
Contributor E-mail: wanda.katerina-2021@fai.um-surabaya.ac.id

Abstrak

Minimnya pemahaman siswa terhadap nilai-nilai keberagaman dan kesetaraan di kelas, terutama di negara multikultural seperti Indonesia. Penelitian ini bertujuan untuk menganalisis dampak yang dihadapi siswa SMA Muhammadiyah 10 Surabaya khususnya di kelas XII MIA Putri. Dalam konteks pendidikan Islam multikultural, penerapan *equity pedagogy* sangat penting untuk menumbuhkan sikap saling menghargai antar sesama, memahami perbedaan, dan membangun integrasi sosial yang harmonis. Metode penelitian yang digunakan adalah kualitatif dengan jenis studi lapangan, di mana data diperoleh melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa penerapan *equity pedagogy* secara signifikan meningkatkan pemahaman siswa terhadap nilai-nilai kesetaraan. Siswa menunjukkan sikap toleran, terbukti dari interaksi sosial di lingkungan sekolah. Meski demikian, tantangan seperti keterbatasan kompetensi guru dalam mengintegrasikan nilai-nilai multikultural ke dalam pembelajaran dan resistensi budaya tertentu. Jadi, diperlukan pelatihan guru secara berkelanjutan dan dukungan institusional untuk memastikan keberlanjutan penerapan equity pedagogy dalam menciptakan lingkungan pendidikan yang inklusif dan adil.

Kata kunci: *Equity Pedagogy*, Pendidikan Islam Multikultural

Abstract

Students lack understanding of the values of diversity and equality in the classroom, especially in a multicultural country like Indonesia. This research aims to analyse the impact faced by SMA Muhammadiyah 10 Surabaya students, especially in class XII MIA Putri. In multicultural Islamic education, applying equity pedagogy is very important to foster mutual respect between people, understand differences, and build harmonious social integration. The research method used is qualitative with the type of field study, where data is obtained through observation, interviews, and documentation. The results showed that applying equity pedagogy significantly improved students' understanding of equality values. Students show a tolerant attitude, as evidenced by social interactions in the school environment. However, challenges such as limited teacher competence in integrating multicultural values into learning and specific cultural resistance. Thus, continuous teacher training and institutional support are needed to ensure the sustainability of equity pedagogy implementation in creating an inclusive and equitable educational environment.

Keywords: Equity Pedagogy, Multicultural Islamic education

A. INTRODUCTION

Education is central to shaping a just, equitable, and inclusive society. In Indonesia, which is known as a multicultural country with hundreds of ethnic groups (BPS Indonesia, 2023), the challenge of building social cohesion in diversity is an urgent issue. Therefore, education that accommodates diversity—known as multicultural education—is a relevant and strategic approach, especially in the face of global and national dynamics related to pluralism.

In Islamic education, the responsibility to inculcate the values of inclusivity, tolerance, and social justice is becoming increasingly important. This is because the teachings of Islam itself contain universal principles that emphasise respect for differences and the importance of peaceful coexistence. Islamic schools, such as SMA Muhammadiyah 10 Surabaya, are concrete examples of educational institutions implementing a multicultural approach through curricula and learning practices that accommodate diverse cultural, social, and religious backgrounds (Halim & Maskuri, 2021).

According to Banks in the quote from Suryaningsih et al., multicultural education aims to build a fair learning environment that respects differences and fosters awareness of the importance of diversity. In practice, this approach emphasises the acceptance of differences and encourages the creation of an equal space for all learners. (Suryaningsih, Maksum, & Marini, 2023).

Organisations such as Muhammadiyah have made a real contribution to multicultural education. For example, Muhammadiyah through its schools, including SMA Muhammadiyah 10 Surabaya, teaches universal Islamic values such as tolerance, justice, and equality, which are reflected in a multicultural-based curriculum (Hairat, 2020).

It is within this framework that the equity pedagogy approach becomes significant. This approach seeks to convey learning materials normatively and shapes students' critical awareness of social issues and justice values. At SMA Muhammadiyah 10 Surabaya, which is located in a multicultural environment and has students from various backgrounds, equity pedagogy is the right approach to integrate Islamic values with the principles of justice and equality in the educational process (Tambunan, 2024) In other words, equity pedagogy is the right choice because it can unite Islamic values and the principle of justice in learning, as well as strengthen educational practices that respect diversity and encourage social transformation in the context of multicultural Islamic education.

In initial observation, equity pedagogy has been applied at SMA Muhammadiyah 10 Surabaya. Many students come from diverse backgrounds with different characters, and the presence of classes that combine Islamic and non-Muslim students explains that this school can apply equity pedagogy and multicultural values. In addition, it was found that Muslim and non-Muslim students were equally given freedom to ask questions in class and other privileges. However, there are still teachers who have not been able to understand the concept of equity pedagogy in depth. The reality is that this approach is often overlooked or mixed with a traditional approach that is less inclusive. We need to know whether the application of equity pedagogy at SMA Muhammadiyah 10 Surabaya has worked effectively in building multicultural understanding and equality among diverse students.

So, this topic is unique to be researched at SMA Muhammadiyah 10 Surabaya because it explores its impact in Multicultural Islamic education that combines religious principles and

cultural diversity. Most previous research has focused on equity pedagogy in a general or secular context. During the rapid development of an increasingly pluralistic society, applying an educational approach that can accommodate diversity is very urgent. On the other hand, Islamic education with the values of inclusivity and tolerance has the potential to play an essential role in creating social harmony. In this context, SMA Muhammadiyah 10 Surabaya, especially in class XII MIA Pujarat, is a very relevant research choice.

This research aims to explore the application of equity pedagogy, especially in class XII MIA Putri SMA Muhammadiyah 10 Surabaya, identify the impact on student development, and examine the challenges faced by PAI teachers in the context of diversity. Hopefully, this research can contribute to developing a multicultural Islamic education model that is more inclusive, equitable, and relevant to the needs of the pluralistic Indonesian society.

The research that has been researched by Mustafida (2019) discusses the application of equity pedagogy in the context of multicultural Islamic education. One of the studies conducted at MIN Malang City shows that multicultural values, such as equality, humanity, and democracy, are systematically integrated into learning planning through Learning Implementation Plans (RPP). In addition, other research highlights the importance of developing a multicultural-based curriculum to support inclusive education, particularly in Islamic-based institutions. The main focus of this approach is to eliminate potential discrimination in learning while strengthening the engagement of students from diverse cultural backgrounds.

Research conducted by Mustahiqurrahman et. al. (2023) in the Journal of Social Studies Education emphasises the importance of multicultural Islamic education in building tolerance among students. In his studies, Futaqi uses observation, interview, and document analysis methods to explore how multicultural values can be integrated into the religious education curriculum. The results show that this approach improves students' understanding of cultural diversity and encourages them to develop an attitude of mutual respect and a sense of differences in the classroom.

A study by Assayuthi (2020) at SMK Medina, Bandung, found that applying a multicultural education approach can significantly reduce student prejudice. This research adopts the strategy of Lawrence A. Blum, which emphasises the importance of respect for other cultures as an integral part of Islamic religious education. The findings of this study show that multicultural education contributes to the formation of moderate and tolerant attitudes among students and strengthens their understanding of universal human values.

Hamdan (2022) in his dissertation explained that multicultural Islamic religious education not only focuses on teaching religious teachings, but also on instilling the values of diversity and inclusivity in the teaching and learning process. This research highlights the importance of humanist and pluralist characters in education and how these principles can be effectively integrated into the Islamic religious education curriculum. Thus, this educational model is expected to form individuals who understand their spiritual teachings and can interact well in diverse societies.

An article by Santi (2016) discusses the concept of multicultural education within the framework of Islamic education and reveals that these two concepts complement each other. In his article, Fuad states that Islamic education does not contradict multicultural principles;

Instead, the two can be integrated to create an inclusive and equitable learning environment for all students. This study concludes that Islamic teachings support an ethical attitude towards pluralism and multiculturalism, thus providing a strong foundation for applying equity pedagogy.

These studies provide a clear picture of how equity pedagogy can be applied in multicultural Islamic education and the challenges educators may face. However, this study has a different focus from previous studies that discuss multicultural education in terms of curriculum or tolerance values in the school environment. Most previous studies have also not examined the application of equity pedagogy in the context of learning Islamic education, especially in religion-based schools such as SMA Muhammadiyah 10 Surabaya. On the other hand, research on equity pedagogy has been primarily conducted in the general education environment and has not touched much on the local context of diverse Indonesia.

Thus, this research fills this gap by offering the concept of theoretical and practical contributions in developing Islamic-based multicultural education, especially through an equity pedagogy strategy approach. The results of this research are expected to be a reference for developing a more equitable and multicultural-based education policy in Indonesia and a concrete step in creating a more tolerant and harmonious learning environment.

B. RESEARCH METHODS

This study uses a descriptive qualitative approach, with a field study. This study uses a qualitative approach in multicultural Islamic education at SMA Muhammadiyah 10 Surabaya. This approach is carried out through direct data collection to explore teachers' experiences, views, and strategies in integrating the principles of justice in the learning process. (Syahrizal & Jailani, 2023) Practically, the researcher conducts participatory observations in the classroom to observe the interaction between teachers and students, as well as how learning is delivered in the context of cultural diversity.

The selection of a research location coincides with SMA Muhammadiyah 10 Surabaya, more precisely on Jl. Genteng Muhammadiyah No.45, Genteng District, Surabaya, East Java, is the most important step in research. It helps the author conduct research and obtain reliable data because it sets the objective.

In this study, researchers conducted live interviews to improve the validity and reliability of the findings. This study involved four informants selected based on specific considerations regarding their involvement in Islamic education practices in a multicultural school environment. The respondents consisted of two Islamic Religious Education teachers who directly carried out the learning process, one deputy principal for curriculum who played a role in developing curriculum policies and directions, and one student from diverse backgrounds. This informant was selected to obtain in-depth and comprehensive data related to the implementation of equity pedagogy, both in terms of planning, implementation, and its impact on the student learning experience in the classroom. The next step is observation, the researcher directly observes how teachers manage heterogeneous classes, such as observation in the school, to see how students from minority groups are involved in discussions or group activities.

The documentation in this study functions as one of the supports to obtain data; through this documentation, historical data and documents suitable for research can be obtained. Collection of data from relevant documents, teaching materials/teaching modules and school policies related to multicultural Islamic education and *equity pedagogy*. This documentation helps researchers to understand the context of the policies and regulations underlying practices carried out in schools. Researchers try to present the data as it is by conducting research and interpreting it so they can describe problems systematically and factors related to phenomena or events that affect results.

The data analysis technique in this study uses an interactive analysis approach as proposed by Miles and Huberman, which includes three main stages: data reduction, data presentation, and conclusion drawing and verification (Effendi, Fatimah, & Amam, 2021). At the data reduction stage, the researcher conducts a selection and simplification process of data obtained through observation, interviews, and documentation studies, intending to focus on information relevant to applying equity pedagogy in the context of multicultural Islamic education. Furthermore, the reduced data is presented in narrative and thematic form to facilitate the identification of patterns and relationships between findings. The final stage of the conclusion is carried out in phases, starting from the beginning of the data collection process and continuing to be verified throughout the analysis, to ensure the validity and consistency of the findings through triangulation techniques and interpretive reflection. This approach allows in-depth, contextual, and meaningful data analysis to answer the research focus. Furthermore, the results show that this approach supports inclusive cross-cultural interactions, despite challenges such as teacher cultural bias and a lack of training on multicultural education. The combination of data from various sources corroborates the finding that equity pedagogy can shape a more equitable and inclusive learning environment.

C. FINDINGS AND DISCUSSION

The observations and interviews conducted at SMA Muhammadiyah 10 Surabaya revealed that the equity pedagogy approach has been applied in real life in daily school life. The application of this approach is not only seen in the formal aspects of classroom learning but also reflected in school culture, social interaction between school residents, and policies that prioritise inclusivity and respect for diversity. The school provides a space for all students—regardless of religious, social, cultural, or special needs backgrounds—to feel valued, treated fairly, and involved in the educational process.

One of the indicators of the success of the implementation of equity pedagogy in this school is the creation of an inclusive and respectful classroom atmosphere. The SMA Muhammadiyah 10 Surabaya teachers strive to treat every student fairly and provide space for developing interests and talents without discrimination. This reflects that equality education has been integrated in various aspects of education, ranging from school regulations, education management systems, the implementation of intracurricular and extracurricular activities, to the involvement of human resources.

Based on interviews with Islamic Religious Education (PAI) teachers, they actively use diversity-oriented learning strategies and the active participation of all students. In practice, teachers design learning that conveys material formally and builds a dialogue space where

students from different backgrounds feel safe and accepted. The presence of non-Muslim students in this school proves that diversity is positively accommodated. Both teachers and classmates show an inclusive and non-discriminatory attitude towards them, creating a comfortable and psychologically safe learning atmosphere.

In addition, the documentation of learning activities also shows a recognition of differences in worship practices, such as the use of prayer according to the tradition of Muhammadiyah and Nahdlatul Ulama (NU). This shows one educational institution's flexibility and respect for diverse religious expressions. This approach contributes to fostering tolerance and strengthening the values of religious moderation in the school environment.

Overall, the equity pedagogy strategy implemented by SMA Muhammadiyah 10 Surabaya has produced a learning environment that supports the growth of respect for differences and strengthens the social integration of students. This is also reflected in the statement of the PAI teacher, Mr. Fahmi, who said that the school provides equal treatment for all students, including students with special needs and non-Muslim students. They are not only given space to study together with other students but also exceptional support, such as spiritual teachers from appropriate religious backgrounds. This shows that justice and equality are not only a discourse, but have been embodied in everyday educational practices.

Thus, SMA Muhammadiyah 10 Surabaya can be seen as a model for applying equity pedagogy in multicultural Islamic education. The school's commitment to prioritising the values of justice, equality, and inclusivity is a strong foundation for the realisation of education oriented towards social transformation and pluralistic community cohesion.

1. PAI Teachers' Strategies in the Application of Equity Pedagogy in Learning Practices

Equity pedagogy is a concept that emphasises the importance of equality in the learning process, where teachers strive to provide equal opportunities to all students, regardless of their ethnic, cultural, or social class background (Mo'tasim, Mollah, & Nurhayati, 2022). Equity in his theory, which means equality, according to Joseph Levitan in a quote (Syaiful, Mukhtar Harahap, & Rahman, 2021), confirms that there is a slight etymological difference between justice and equality. When we talk about equality and justice, we mean fairness, or ensuring every child has an equal chance in life. On the other hand, equality is used to refer to equality, i.e. advancing justice by providing equal opportunities to children.

In multicultural education, equity pedagogy serves as a basis for creating an inclusive and equitable learning environment, so that every student can reach their maximum potential without discrimination or prejudice. (Kurniadi, 2020).

James Banks identifies five key dimensions in multicultural education that are relevant to equity pedagogy:

a. *Content Integration*: uses examples from different cultures to explain ideas, concepts, generalisations, and theories in the curriculum.

b. *Knowledge Construction Process*: something related to how much the instructor assists students in understanding, exploring, and figuring out how implicit cultural assumptions, frames of reference, viewpoints, and biases within the field affect how knowledge is structured.

c. *Prejudice Reduction*: This dimension emphasises the characteristics of students' racial attitudes and how instructional strategies and resource utilisation can influence or change those attitudes.

d. *Equity Pedagogy*: When teachers adapt their methods to support students from different ethnic, cultural, and socioeconomic backgrounds in their academic endeavours, they practice equity pedagogy. Using a variety of teaching methods that align with the various learning styles found in different racial and cultural groups is part of this philosophy.

e. *Empowering School Culture*: To build a school culture that allows students of different groups, races, ethnicities, and cultures, it is necessary to examine many aspects, including grouping and naming practices, participation in sports, disproportionate achievement, and interactions between staff and students of different races and ethnicities. (Furqon, 2020).

From the exposure of the above dimensions, schools can facilitate and help students from various backgrounds, with teachers believing that schools can help students by expressing human rights and respecting cultural and group differences.

Learning strategies deal with the problem of how to distribute learning content in a way that meets predetermined objectives. A learning strategy is the approach, process, method, model, or technique used to present learning information. Teachers carry out this action to implement learning utilising a technique that is considered more successful and efficient. (Gunawan, 2022).

Therefore, implementing learning must follow the educational goals to be achieved. As a learning facilitator, teachers must be able to develop varied learning plans. By the curriculum, PAI teachers must ensure equality by not making distinctions between students who identify themselves as Muslim or non-Muslim during the learning process, especially for subjects related to the Islamic religion.(Syairi & Baihaqi, 2022) So, in learning, teachers can apply *equity pedagogy* strategies, where teachers have a very important position in multicultural learning because teachers are one of the targets of this learning strategy.

The teaching strategy known as equity pedagogy seeks to meet students' needs and cultural backgrounds by providing equal opportunities for everyone to grow and learn. Equity pedagogy in Islamic education aligns with Islamic teachings on equality (musawah), justice (adl), and tolerance for cultural diversity.

The application of equity pedagogy in learning Islamic Religious Education (PAI) at SMA Muhammadiyah 10 Surabaya, especially in class XII MIA Putri, shows significant results in creating a learning environment that is fair, inclusive, and respects diversity. The strategies applied by PAI teachers not only focus on delivering material, but also pay proportional attention to students' social, cultural, and religious backgrounds. This effectively improves learning outcomes and the active engagement of students from diverse backgrounds. These strategies cover many aspects, from learning approaches to continuous evaluation.

a. Use of Multicultural Learning Model

One of the strategies that can be applied is a multicultural-based approach. PAI teachers can integrate multicultural values into each learning material, instilling respect for differences

in worship practices. This aims to equip students with a deeper understanding of diversity and encourage mutual respect in the classroom environment (Halim, 2022). At SMA Muhammadiyah 10 Surabaya itself, there are students from various backgrounds of religious organisations such as Muhammadiyah, Nahdlatul Ulama (NU), and the Indonesian Islamic Da'wah Institute (LDII). This creates a dynamic of diversity that needs to be managed wisely.

For example, in learning about prayer, teachers allow for differences in iftitah prayers— where some students use the Muhammadiyah version, while others use the NU version. Teachers do not impose one version as the most correct; instead, they make these differences into discussion material that enriches students' understanding. Thus, the multicultural approach is not just a theory, but has been embodied in everyday practice in the classroom.

b. Exemplary Approach

The exemplary approach is one of the key strategies in implementing *equity pedagogy*, especially in Islamic education. Example is an effective means of conveying Islamic values that are not only learned theoretically, but also internalised through real behaviour exemplified by teachers. At SMA Muhammadiyah 10 Surabaya, this approach is integral to building an inclusive and equitable school culture.

Teachers play the role of figures who reflect Islamic values through daily behaviour. Teachers can be role models by showing tolerance, respect for differences, and mutual respect, encouraging students to apply those values in their lives. The example of a teacher can have a positive influence on their students. Therefore, a teacher needs to show good behaviour, so that it can be an example that students follow. Psychologically, the learning process is a behavioural change due to a person's interaction with their environment to meet their life needs. These changes can include various aspects of the individual, both physical and non-physical. In addition to achieving the learning goals set, the learning process also aims to produce changes in student behaviour from one particular state to a better state.

In the context of SMA Muhammadiyah 10 Surabaya, this approach has been proven to strengthen social cohesion in the school environment. Teachers who are role models in applying multicultural values can create a learning atmosphere that is fun and shapes students' critical awareness of social realities. Students are invited to become intellectually intelligent, emotionally and socially mature.

c. Application of Cooperative Learning

Cooperative learning is a learning model that directs students to teach with positive activities (Zamathoriq & Subur, 2022). In the heterogeneous context of class XII MIA Putri SMA Muhammadiyah 10 Surabaya, cooperative learning provides a safe space for students to express opinions, share experiences, and listen to each other. This method emphasises cooperation in small, heterogeneous groups, where students from different backgrounds can learn from each other and form a collective understanding of learning materials, including the values of diversity in Islam.

Students can share their views and experiences on diversity through discussions, creating a deeper understanding of multicultural values. These discussions not only increase student engagement but also help them to learn to appreciate the perspectives of others, which

is the essence of equity pedagogy (Safitri, Laila, & Yasin, 2024). Applying cooperative learning in Islamic Religious Education (PAI) classes is one of the strategies that is very much in line with the principle of equity pedagogy, because it puts all students in an active, equal, and mutually involved position in the learning process.

Cooperative learning also strengthens the spirit of togetherness and solidarity between individuals. In a collaborative learning atmosphere, students learn to objectively assess the opinions of others, resolve conflicts peacefully, and build consensus on differences. This process indirectly instils the values of democracy and justice. PAI teachers act as facilitators who ensure that group dynamics are balanced and encourage each student to contribute actively without the dominance of one party.

d. Curriculum Adjustments

The implementation of equity pedagogy also includes structural aspects such as curriculum adjustments. At SMA Muhammadiyah 10 Surabaya, the PAI curriculum is designed to be flexible to accommodate the diversity of student needs. These adjustments include selecting teaching materials relevant to the student's context, adaptive evaluation methods, and an approach that is not uniform but responsive to the student's character.

Curriculum adjustments are an important first step in implementing equity pedagogy. The curriculum should be designed to meet students' diverse needs and interests, including those with special needs. This includes flexibility in the selection of teaching materials and adaptive evaluation methods, so that all students can actively participate in the learning of Islamic Religious Education (PAI). For example, teachers provide space for students with special needs to choose the learning method that best suits their learning style. Thus, curriculum adjustments can facilitate academic achievement and ensure students' emotional and social involvement in learning.

e. Granting Freedom in Learning

In the context of SMA Muhammadiyah 10 Surabaya, giving freedom to non-Muslim students to choose whether to participate in Islamic Religious Education (PAI) or get religious learning according to their beliefs is a concrete form of applying the principle. This approach reflects respect for the right to religious freedom and affirms that education should not impose certain doctrines on students from different backgrounds. The school has demonstrated a commitment to creating an inclusive, open, and respectful learning environment for plurality by providing equal alternatives and facilities. In an interview with Mr. Fahmi, he said that "at SMA Muhammadiyah 10 Surabaya, there are students who are religious other than Islam, precisely in class XII MIA Putri. If there is religious learning, our school provides facilities for students whose religion is other than Islam, that is, we bring in teachers of that religion, to get equal learning outcomes".

When Muslim students witness that their friends of different faiths are treated fairly and their needs are accommodated, they will get used to living in a pluralistic society. This strengthens character education based on Islamic values, encouraging peace, justice, and respect for fellow human beings without discrimination.

f. Continuous Evaluation

Continuous evaluation of the learning process is necessary to ensure all students have equal opportunities to learn and grow. PAI teachers should actively assess each student's progress and provide constructive feedback. This way, teachers can identify the specific needs of students and adjust their teaching methods to be more equitable. In the learning evaluation, the researcher conducted a direct interview with Mr. Rizal as a PAI teacher, and the results of the interview were as follows:

> We evaluate by seeing if all students have had the same opportunity to learn and participate. Usually, I ask for feedback from students through discussions or questionnaires to find out if they are comfortable with how they are learning. I also monitor their learning outcomes, the final grade, and the process. If anyone has difficulties, I try to find ways to suit their needs better. In addition, I often discuss with fellow teachers to share experiences and attend training to keep the strategies I use relevant.

With consistency in implementing these strategies, Islamic Religious Education teachers not only support students' academic success but also shape students' characters who respect diversity and instil the values of justice in education.

These results show that SMA Muhammadiyah 10 Surabaya understands the application of equity pedagogy strategies in learning. In addition, this strategy supports multicultural Islamic education as the goal of SMA Muhammadiyah 10 Surabaya. To achieve optimal implementation, there needs to be planned tactics, such as the development of learning modules with multicultural values, and it is necessary to get a routine assessment of the success of student effectiveness.

2. The Impact of the Implementation of Equity Pedagogy on Multicultural Education at SMA Muhammadiyah 10 Surabaya

The application of equity pedagogy in the context of multicultural education in class XII MIA Putri SMA Muhammadiyah 10 Surabaya significantly impacts student development. Based on the results of classroom observations, interviews with teachers and students, and analysis of learning documents, it was found that the principles of fairness in pedagogy have positively impacted the quality of the learning process and outcomes. This approach can encourage active student involvement and strengthen inclusive and tolerant Islamic values. These significant impacts can be detailed in the following four aspects:

a. Increasing Student Awareness of Diversity

One of the most prominent impacts of implementing equity pedagogy is the increased awareness of students towards diversity in cultural, religious, and social aspects. Observations show that class XII students are beginning to fully understand the importance of respecting differences daily. They are more active in discussions that raise multicultural issues, such as differences in religious practices, local traditions, and social phenomena related to justice. The attitude of mutual respect and sensitivity to the background of their friends is reflected in more open and dialogical class interactions.

This impact aligns with the findings (Banks, 2015), which state that equity pedagogy encourages students to develop a critical awareness of diversity and social justice. Through an inclusive approach, students learn to accept differences and understand the importance of justice in social life.

b. Creating a More Inclusive and Cooperative Learning Environment

Another positive impact is forming a more inclusive and cooperative learning environment. With collaborative learning strategies and materials that reflect students' social realities, teachers build a comfortable and supportive classroom atmosphere. Students feel valued for their identity in terms of their beliefs, learning styles, and the opinions they express. This condition encourages active involvement of students in the learning process and reduces the fear of judgment or discrimination.

Motivation and sense of belonging to the class increase when students' identities are accommodated in the learning process (Gay, 2010). When students' identities are recognised and accommodated in learning, their intrinsic motivation increases, creating a psychologically conducive classroom atmosphere and allowing meaningful learning. In the context of SMA Muhammadiyah 10 Surabaya, inclusivity has been lowered in the formal policy of the school. It has been cultivated in the interaction in the school environment, both between teachers and students and between students.

c. Improving Students' Reflection and Empathy Skills

The application of equity pedagogy has also been proven to encourage students to develop the ability to reflect and empathise. Some students begin to be able to see and evaluate the social injustices that occur around them, as well as show greater concern for friends from different backgrounds. In interviews, students reveal that they learned to understand the perspective of others and no longer see differences as obstacles, but rather as riches that need to be taken care of together.

This shows that equity pedagogy plays a role in shaping the character of civilised students. As explained by Ladson-Billings (1995), equity pedagogy is not just a matter of teaching strategies, but a transformative approach that shapes students' social and moral sensitivities.

d. Strengthening Inclusive Islamic Identity

Although SMA Muhammadiyah 10 is an Islamic-based school, applying a fair pedagogical approach strengthens Islamic values that are open, moderate, and friendly to differences. Islamic values are taught not exclusively, but are associated with the principles of justice and universal humanity.

In this context, the equity pedagogy approach expands the meaning of religious education from just teaching doctrine to a means to form noble morals in pluralistic social relations. This is relevant to the thought (Wahid, 2001) that Islam must be a blessing for the whole of nature (rahmatan lil 'alamin), including in the practice of education.

These findings show that the implementation of equity pedagogy in SMA Muhammadiyah 10 Surabaya, especially in grade XII MIA Putri, significantly improves the

quality of interaction between students, understanding diversity, and building inclusive character. This proves that an equity-based pedagogical approach is not only relevant in general education but can also be applied effectively in multicultural Islamic education, with constructive results for students' cognitive, affective, and social development.

3. **Challenges in the Implementation of Equity Pedagogy at SMA Muhammadiyah 10 Surabaya**

Based on data obtained through observation, interviews, and document review, some significant challenges were found in implementing equity pedagogy within SMA Muhammadiyah 10 Surabaya. One of the main obstacles lies in the limited understanding of teachers of equity pedagogy. Most teachers still interpret diversity in a surface context, such as tolerance between groups, without exploring the dimension of justice in student access, treatment, and learning participation. This impacts the lack of optimal learning strategies responsive to students' social and cultural backgrounds.

In addition, the limitations of professional training that specifically addresses issues of pedagogical justice are also obstacles to implementation. Teachers have not received systematic guidance in implementing a fair and inclusive learning approach, so efforts to integrate equity values are still irregular or inconsistent. On the other hand, the diversity of students' backgrounds in terms of culture, economy, and academic ability is also a challenge in creating an equitable learning environment. Teachers often have difficulty designing differential approaches that can reasonably accommodate each individual's learning needs.

No less important, the learning evaluation system, which is still uniform, has not been able to reflect the principle of justice substantially. The assessment has not taken into account the initial conditions and potential of the students as a whole, so it tends to repeat the assessment pattern oriented to uniform standards. All of these findings suggest that the implementation of equity pedagogy requires stronger structural support, ranging from strengthening teacher capacity to reformulating evaluation systems that are more inclusive and contextual.

The study results show that the application of equity pedagogy strategies in the learning process strongly supports achieving the goal of multicultural Islamic education at SMA Muhammadiyah 10 Surabaya.

D. CONCLUSION

Applying equity pedagogy in multicultural Islamic Education learning in grade XII MIA Putri SMA Muhammadiyah 10 Surabaya significantly contributes to developing students' attitudes and understanding of diversity. The results show that this approach can build students' awareness of the importance of fairness and inclusivity in social interactions, while encouraging their active participation in reflective and collaborative learning processes.

Through learning strategies responsive to students' backgrounds, a classroom climate is created conducive to mutual respect and empathy between individuals. The Islamic values taught have also experienced a strengthening of meaning, with a more humanist and contextual orientation to multicultural realities. Therefore, it can be concluded that equity pedagogy is efficacious in improving the quality of learning and relevant in shaping the character of

inclusive and moderate students in the context of Islamic education in a heterogeneous school environment.

BIBLIOGRAPHY

Assayuthi, J. (2020). Urgensi Pembelajaran Pendidikan Agama Islam Multikultural. *Atthulab: Islamic Religion Teaching And Learning Journal*, *5*(2), 240–254.

Banks, J. A. (2015). Multicultural education, school reform, and educational equality. *Opening the Doors to Opportunity for All: Setting a Research Agenda for the Future*, 54–63.

BPS Indonesia, S. I. (2023). Catalog : 1101001. *Statistik Indonesia 2023*, *1101001*, 790. Retrieved from https://www.bps.go.id/publication/2020/04/29/e9011b3155d45d70823c141f/statistik-indonesia-2020.html

Effendi, A., Fatimah, A. T., & Amam, A. (2021). Analisis keefektifan pembelajaran matematika online di masa pandemi covid-19. *Teorema: Teori Dan Riset Matematika*, *6*(2).

Furqon, M. (2020). Pendidikan multikultural dalam dunia pendidikan di Indonesia. *Jurnal Pendidikan Nusantara*, *1*(1), 1–12.

Gay, G. (2010). *Culturally responsive teaching: theory, research, and practice* (2nd ed.). New York : Teachers College, [2010].

Gunawan, R. D. (2022). Strategi Guru Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Pendidikan Multikultural. *Journal of Educational Research*. https://doi.org/10.56436/jer.v1i1.8

Hairat, A. (2020). Dinamika Pendidikan Islam Multikultural Perspektif Lembaga Pendidikan Muhammadiyah. *Journal of Islamic Education Policy*, *5*(1), 43–58.

Halim, A. (2022). Model Pembelajaran Multikulturalisme Guru Pendidikan Agama Islam. *Chalim Journal of Teaching and Learning*, *2*(1), 66–76.

Halim, A., & Maskuri, M. (2021). Kompetensi Multikultural Guru Pendidikan Agama Islam. *Pendidikan Multikultural*, *5*(1), 120–137.

HAMDAN, H. (2022). *MODEL PENDIDIKAN AGAMA ISLAM MULTIKULTURAL DI SMA DARUL MUHAJIRIN DAN SMAN 1 PRAYA LOMBOK TENGAH*. UIN Mataram.

Kurniadi. (2020). Pendidikan Multikultural. Retrieved from Berita Kampus website: https://untan.ac.id/pendidikan-multikultural/

Ladson-Billings, G. (1995). But that's just good teaching! The case for culturally relevant pedagogy. *Theory into Practice*, *34*(3), 159–165.

Mo'tasim, M., Mollah, M. K., & Nurhayati, I. (2022). Konsep Pendidikan Multikultural dalam Pandangan Banks. *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam*. https://doi.org/10.32806/jf.v15i01.5863

Mustafida, F. (2019). *Implementasi Pembelajaran Pendidikan Agama Islam Multikultural di MIN I Kota Malang*.

Mustahiqurrahman, M., Nurwahidah, N., Rahmawati, R., & Adnia, R. M. (2023).

Implementation and Strengthening of Multicultural Islamic Education in Public Schools. *JURNAL PENDIDIKAN IPS*, *13*(1), 158–168.

Safitri, E., Laila, I., & Yasin, M. (2024). *JURNAL PENDIDIKAN ISLAM Peran Guru PAI dalam Membangun Pendidikan Karakter dalam Pembelajaran Fiqh*. *15*(1), 1–9.

Santi, F. (2016). Konsep Pendidikan Multikultural Dalam Pendidikan Islam. *Turast: Jurnal Penelitian Dan Pengabdian*, *4*(1), 35–48.

Suryaningsih, T., Maksum, A., & Marini, A. (2023). Membentuk Profil Pelajar Pancasila Dimensi Berkebinekaan Global melalui Pendidikan Multikultural di Sekolah Dasar. *DWIJA CENDEKIA: Jurnal Riset Pedagogik*, *7*(3).

Syahrizal, H., & Jailani, M. S. (2023). Jenis-jenis penelitian dalam penelitian kuantitatif dan kualitatif. *QOSIM: Jurnal Pendidikan, Sosial & Humaniora*, *1*(1), 13–23.

Syaiful, A., Mukhtar Harahap, R., & Rahman, M. (2021). Equity Pedagogy di Pesantren Dirasatul Mualimin Islamiyah Al-Hamidy Banyuanyar. *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam*. https://doi.org/10.32806/jf.v14i02.5424

Syairi, A., & Baihaqi, I. (2022). ANALISIS STRATEGI GURU PAI DALAM MENANAMKAN NILAI-NILAI MULTIKULTURAL DI SMP SITI AMINAH SURABAYA. *Studia Religia : Jurnal Pemikiran Dan Pendidikan Islam*. https://doi.org/10.30651/sr.v6i2.14672

Tambunan, G. (2024). Equity Pedagogy: Mencapai Keadilan dalam Pendidikan Multikultural.

Wahid, K. H. A. (2001). *Menggerakkan Tradisi; Esai-Esai Pesantren*. Lkis Pelangi Aksara.

Zamathoriq, D., & Subur, S. (2022). Model Pembelajaran Pendidikan Agama Islam Berbasis Multikultural di Sekolah Menengah Atas. *Jurnal Ilmiah Mandala Education*, *8*(1).