



Becoming an Inclusive Muslim in a Pluralistic Society: A Phenomenological Study of the Attitudes and Social Responses of Islamic High School Students

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Abstract :

This study aims to explore how Islamic high school students construct inclusive religious attitudes and respond socially to diversity within a pluralistic society, focusing on their lived experiences in navigating religious identity alongside tolerance and social engagement with people of different beliefs and backgrounds. The research employed a qualitative phenomenological approach, with data collected through in-depth interviews, participant observation, and reflective narratives, which were then analyzed using thematic analysis grounded in the phenomenological method to capture the essence of students' inclusive experiences. The findings reveal that students construct inclusivity through a dynamic process of religious self-understanding, empathetic engagement with religious and cultural differences, and active participation in socially diverse environments, while maintaining a strong sense of Islamic identity without perceiving inclusivity as contradictory to their faith. Furthermore, students' social responses were shaped by school culture, interfaith interactions, and reflective religious guidance that encouraged open-mindedness rather than exclusivist attitudes. These findings imply that fostering inclusive Muslim identity among adolescents requires pedagogical approaches that integrate religious depth with pluralistic values, offering practical insights for Islamic education curricula aimed at strengthening social harmony in diverse societies.

INTRODUCTION

Religious pluralism has become an inescapable reality in contemporary society, where individuals from diverse faiths, cultures, and worldviews increasingly interact within shared social spaces. This phenomenon is important to examine because the capacity of young people, particularly adolescents forming their religious identity, to embrace inclusivity directly shapes the trajectory of social harmony or conflict within a nation (Manshur, 2026; Ni'am, 2025; Shoha, 2026). Numerous global reports have documented a persistent rise in religious intolerance, discrimination, and identity-based conflict, often rooted in exclusivist religious understanding cultivated during formative educational years, while at the same time studies show that inclusive religious education correlates with lower levels of prejudice and greater social cohesion among youth. Therefore, understanding how Muslim adolescents, particularly those educated within

Islamic institutions, come to internalize inclusive attitudes toward religious and cultural diversity is essential for building a more harmonious pluralistic society, making this an issue of significant relevance not only to religious education but to the broader social fabric of coexistence.

Despite growing awareness of the importance of religious tolerance, society continues to face a fundamental problem in reconciling strong religious identity with genuine openness toward diversity (Holidi, 2025; Khofsah, 2025; Rahman, 2025). Islamic high schools, as institutions tasked with instilling religious conviction, often face the challenge of balancing doctrinal certainty with the pluralistic demands of contemporary social life, and this tension can result in either rigid exclusivism or superficial tolerance lacking authentic religious grounding (Albustomi, 2025; Fitriani, 2025; Hikmah & Mudarris, 2026). Adolescents educated within strongly religious environments may develop a heightened sense of in-group identity that, without careful pedagogical guidance, risks fostering suspicion or distance toward those of different beliefs (Hikmah, 2026; Kusumawati, 2026; Mohlas, 2025; Syafiih, 2025). This problem is further compounded by the fact that discussions on pluralism within Islamic education are frequently approached theoretically, emphasizing doctrinal tolerance as a concept, without adequately addressing how students actually experience, negotiate, and enact inclusivity in their everyday social interactions. Consequently, many students may intellectually accept the value of tolerance while still exhibiting exclusivist attitudes in practice, revealing a gap between religious knowledge and lived social behavior that underlies the urgency of this research.

Phenomena observed in the field indicate that Islamic high school students frequently encounter situations requiring them to navigate interactions with peers, media content, and broader social environments that reflect religious and cultural diversity, ranging from interfaith friendships to exposure to differing ideological perspectives through social media. Some students demonstrate a natural capacity for openness, engaging respectfully with peers of different faiths while maintaining firm religious conviction, whereas others display hesitancy, discomfort, or even avoidance when confronted with religious difference, suggesting inconsistent internalization of inclusive values across the student population (Holidi, 2026; Kusumawati, 2025; Nadhifah, 2026; Najiburohman, 2025). Teachers and school communities often notice these varying responses but lack a systematic understanding of the underlying attitudinal processes shaping such behavior, as religious education tends to focus more on transmitting normative teachings about tolerance rather than exploring students' subjective experiences and meaning-making processes (Fauzi et al., 2025; Mundiri, 2023; Zain & Mustofa, 2024; Zaini, 2024). This inconsistency between the intended goals of religious education and the observed diversity of student attitudes signals an unresolved phenomenon warranting deeper phenomenological investigation into how inclusivity is genuinely formed, negotiated, and expressed among Islamic high school students.

Previous studies have extensively examined religious tolerance and interfaith understanding among adolescents, generally emphasizing the role of religious education curricula, teacher attitudes, and school policies in shaping students' openness toward diversity (Safuan, 2024; Suhermanto, 2024; Zahro, 2024). Several studies highlight those curricula incorporating explicit teachings on religious pluralism and interfaith dialogue tend to produce more tolerant attitudes among students, while others focus on the psychological dimensions of prejudice reduction through structured intergroup contact

within educational settings. Additional research has explored Islamic perspectives on religious tolerance (tasamuh), demonstrating that Islamic teachings inherently contain principles supportive of coexistence with people of different faiths. However, much of this research relies predominantly on quantitative measures of attitude change or curriculum content analysis, treating inclusivity as a measurable outcome variable rather than as a lived, subjectively constructed experience. Consequently, the depth of students' internal processes, including how they reconcile religious conviction with social openness in real, lived situations, remains insufficiently explored, leaving a gap between normative curricular analysis and the actual phenomenological experience of becoming inclusive.

Furthermore, existing literature on Muslim adolescent identity formation tends to separate the study of religious identity development from the study of social attitudes toward pluralism, rarely examining how these two dimensions interact and co-construct one another within a single lived experience. Studies on religious identity formation often focus on doctrinal adherence and religious commitment, while studies on social attitudes focus on tolerance behavior, resulting in a fragmented understanding that overlooks how students simultaneously negotiate religious selfhood and social inclusivity as an integrated process (Adeoye & Munawwaroh, 2025; Halisoh & Sain, 2024; Khoiroh, 2025; Wahid et al., 2024). Moreover, few studies employ a phenomenological approach capable of capturing the essence of students' subjective meaning-making as they encounter, interpret, and respond to religious and cultural diversity in their daily lives. This gap indicates that the process of "becoming inclusive" as a holistic, identity-embedded experience among Islamic high school students remains underexamined, positioning this research to address that void by offering an integrated, experience-based understanding rather than a fragmented, variable-based analysis of religious identity and social tolerance.

The novelty of this research lies in its phenomenological exploration of inclusivity as a holistic, identity-embedded process rather than a measurable attitudinal outcome, offering an integrated understanding of how Islamic high school students construct inclusive Muslim identity while simultaneously responding to the social realities of a pluralistic society. Unlike previous studies that separate religious identity formation from tolerance behavior, this research captures the lived, subjective interplay between the two, revealing how students navigate religious conviction and social openness as interconnected dimensions of a single developmental experience. The urgency of addressing this gap lies in the pressing need to understand not merely whether students hold tolerant attitudes, but how such attitudes are authentically formed, negotiated, and sustained within their religious worldview, given that superficial or externally imposed tolerance is unlikely to endure amid the complex social challenges of contemporary pluralistic life. By filling this empirical and conceptual void, this research aims to offer a deeper, more authentic understanding of inclusive Muslim identity formation among adolescents.

Based on the discussion above, the research problem of this study is formulated around how Islamic high school students construct inclusive attitudes toward religious and cultural diversity, and how these attitudes are expressed through their social responses within a pluralistic society. This research argues that inclusivity among Islamic high school students is not a fixed attitudinal trait but a dynamic, lived process shaped by the interplay between religious identity, personal experience, and social interaction with diversity. The preliminary argument of this study is that students who experience

meaningful, reflective engagement with religious and cultural difference, rather than merely receiving normative teachings on tolerance, are more likely to develop an authentic and sustainable form of inclusive Muslim identity. The contribution of this research is expected to enrich the scholarly understanding of adolescent religious identity formation within pluralistic contexts, provide practical insights for Islamic education in designing pedagogical approaches that nurture genuine inclusivity, and inform broader educational policies aimed at strengthening social harmony among religiously diverse youth populations.

RESEARCH METHODS

This study employed a qualitative research approach with a phenomenological design, chosen on the grounds that the phenomenon under investigation, namely how Islamic high school students construct inclusive attitudes and social responses within a pluralistic society, is fundamentally a matter of lived experience and subjective meaning-making that cannot be adequately captured through quantitative measurement or purely behavioral observation. A phenomenological design was considered appropriate because it enables the researcher to explore the essence of students' experiences as they encounter, interpret, and respond to religious and cultural diversity, focusing on the structure of consciousness and meaning that underlies their attitudes rather than merely documenting observable behavior. Through this design, the researcher sought to bracket prior assumptions about tolerance and inclusivity (*epoche*) in order to authentically capture how students themselves understand and narrate their process of becoming inclusive, thereby producing a rich, in-depth description of both the textural (what) and structural dimensions of their experience.

This research was conducted at an Islamic high school characterized by a religiously diverse surrounding community and a demonstrated institutional emphasis on interfaith interaction, selected purposively based on several considerations, namely the school's strong Islamic religious curriculum combined with exposure to a pluralistic social environment, the presence of students with varied and reportedly meaningful experiences of engaging with religious and cultural difference, and the accessibility of the site for sustained, in-depth engagement with participants. This location was considered information-rich and contextually appropriate for exploring the phenomenon of inclusive Muslim identity formation, as it provided a natural setting in which students' religious conviction and social openness could be observed and narrated within real, everyday circumstances rather than in an artificially controlled context.

Data were collected through several complementary techniques, namely in-depth phenomenological interviews with Islamic high school students to elicit detailed, first-person narratives of their experiences navigating religious identity and social diversity; participant observation of students' interactions within school settings and broader social activities to capture naturally occurring expressions of inclusivity or exclusivity; and reflective narratives or journals written by participants to provide additional insight into their internal meaning-making processes beyond what could be captured through interviews and observation alone. The combination of these techniques was intended to allow data triangulation across multiple sources, enriching the depth and credibility of the phenomenological description while ensuring that the students' authentic voices remained central to the research process.

The collected data were analyzed using a phenomenological analysis approach,

beginning with the epoche process, in which the researcher consciously set aside personal biases and preconceptions regarding religious tolerance in order to approach the data with openness. This was followed by horizontalization, in which all statements relevant to the phenomenon were treated with equal value and listed without premature judgment, before being clustered into meaning units and themes reflecting significant patterns in students' experiences. These themes were then synthesized into textural descriptions, representing what students experienced, and structural descriptions, representing how they experienced it, which were ultimately integrated into a composite description capturing the essence of becoming an inclusive Muslim within a pluralistic society. To ensure the trustworthiness and validity of the data, this study employed several strategies, including member checking to confirm that the researcher's interpretations accurately reflected participants' intended meanings, triangulation across interviews, observation, and reflective narratives to cross-verify emerging themes, and peer debriefing with colleagues experienced in qualitative and phenomenological research to critically examine the coherence and credibility of the analytical process, thereby ensuring that the findings authentically represent the lived experiences of the students under study.

RESULTS AND DISCUSSION

Results

Students' Understanding of Religious Identity as a Foundation for Inclusivity

The findings indicate that Islamic high school students perceive their religious identity not as a barrier to social openness but as the very foundation upon which their inclusive attitudes are built. Students consistently articulated that a strong grounding in Islamic teachings, particularly values such as *rahmatan lil alamin* (mercy for all creation) and *akhlaq karimah* (noble character), provided them with a moral framework that encouraged respect toward people of different faiths rather than fostering suspicion or exclusion. Several students explained that their religious teachers had emphasized the distinction between theological conviction and social relations, teaching them that firm belief in Islamic doctrine does not require rejecting or demeaning those who hold different beliefs. This understanding appeared to develop gradually through a combination of formal religious instruction and informal reflection, as students recounted moments of internal questioning when first confronted with religious diversity.

This gradual development was often marked by an initial period of tension, in which students felt uncertain about how to reconcile the exclusivist elements sometimes emphasized in early religious instruction, such as strict boundaries between believers and non-believers, with the more inclusive values of compassion and coexistence introduced later in their education. Students described this tension not as a crisis of faith but as a productive process of maturation, in which they gradually came to understand that theological certainty and social respect could coexist without contradiction. Several students specifically credited particular teachers or religious mentors who modeled this balance themselves, demonstrating firm religious practice while treating people of other faiths with genuine warmth and respect, which served as a powerful example that shaped students' own attitudinal development.

Notably, students who demonstrated the clearest sense of secure religious identity were also those who expressed the most confident and comfortable engagement

with diversity, suggesting that religious security, rather than religious doubt, serves as a psychological precondition for authentic inclusivity. In contrast, students who exhibited greater uncertainty or insecurity regarding their own religious understanding tended to display more rigid or defensive attitudes when discussing people of different faiths, often relying on generalized or stereotypical framing rather than nuanced reflection. This pattern suggests that efforts to strengthen inclusivity among Islamic high school students should begin not by diluting religious instruction but by deepening it, ensuring that students develop a confident and well-reasoned religious identity capable of engaging openly with difference.

Lived Experiences of Encountering Religious and Cultural Diversity

Students described a range of lived experiences through which they encountered religious and cultural difference, including interfaith friendships in extracurricular activities, exposure to diverse perspectives through social media and digital platforms, and direct interactions with individuals from different religious backgrounds during community or public events. These experiences were often described as formative turning points that challenged students' initial assumptions or stereotypes about other faiths, prompting deeper reflection on the meaning of tolerance within their own religious framework. Many students recalled specific moments, such as collaborating with non-Muslim classmates on group projects or attending multicultural community events, that served as catalysts for reconsidering previously held generalizations about people of other religions.

Some students recounted initial feelings of discomfort or uncertainty when first engaging with peers of different beliefs, particularly regarding how to maintain religious boundaries while still building genuine relationships, but these feelings generally evolved into greater ease and confidence as students gained more exposure and guidance from teachers and family. This evolution was frequently described as a gradual process rather than a sudden shift, involving repeated small interactions that incrementally built students' comfort and competence in navigating diversity. Students emphasized that having a trusted adult, whether a teacher, parent, or religious figure, available to help them process these encounters was crucial in transforming initial hesitation into confident engagement, as it provided a safe space to ask questions and resolve doubts without fear of judgment.

Other students, particularly those with more limited direct exposure to diversity, expressed a more cautious or hesitant stance, relying more heavily on secondhand narratives or media representations that occasionally reinforced stereotypes rather than dispelling them. These students often described diversity in more abstract or distant terms, lacking the concrete, personal reference points that characterized the accounts of peers with richer direct experience. This variation in lived experience appeared to significantly shape the depth and authenticity of students' inclusive attitudes, indicating that direct, meaningful contact with diversity plays a critical role in the phenomenological process of becoming inclusive, and that the absence of such contact may leave students' inclusivity superficial or vulnerable to external negative influences.

Forms of Social Response and Attitudinal Expression Toward Diversity

Analysis of interviews, observations, and reflective narratives revealed several distinct patterns in how students expressed their inclusive or exclusive attitudes in social

interactions. These patterns varied along a spectrum from confident, reflective openness to cautious or hesitant engagement, reflecting differing combinations of religious security, prior exposure, and emotional readiness to engage with difference. Rather than falling into a simple binary of tolerant versus intolerant, students' responses revealed a nuanced continuum, as summarized in the following table.

Table 1. Patterns of Students' Social Responses Toward Religious and Cultural Diversity

Response Pattern	Underlying Attitude	Behavioral Expression	Illustrative Context
Reflective Openness	Secure religious identity combined with empathetic understanding	Actively engaging in respectful dialogue with peers of different faiths	Interfaith group projects and discussions
Selective Tolerance	Conditional acceptance depending on context or familiarity	Comfortable interaction limited to certain settings or known individuals	Friendships with classmates but reserved attitudes toward strangers
Cautious Engagement	Uncertainty in reconciling religious conviction with social openness	Polite but emotionally distant interactions with those of different beliefs	Formal, surface-level engagement during school events
Hesitant Avoidance	Discomfort or unresolved stereotypes about religious difference	Minimizing or avoiding direct interaction with diverse peers	Limited participation in cross-cultural or interfaith activities

These varying response patterns illustrate that inclusivity among students is not a uniform or fixed trait but a dynamic attitudinal spectrum shaped by individual experience, religious confidence, and the quality of prior exposure to diversity. Students exhibiting reflective openness were most often those who had undergone sustained, meaningful engagement with diverse peers alongside supportive religious guidance, whereas those demonstrating hesitant avoidance tended to have had limited direct experience and relied more on inherited assumptions or secondhand narratives about religious difference.

Importantly, the boundaries between these patterns were not rigid, as several students described moving between categories depending on the specific social context or the particular individuals involved, suggesting that these response patterns represent tendencies rather than fixed categorizations. A student exhibiting reflective openness in an interfaith classroom setting, for instance, might display more selective tolerance when encountering unfamiliar religious practices outside the school environment, indicating that context-specific factors, such as familiarity, institutional support, and perceived social safety, continue to influence how consistently inclusive attitudes are expressed across different situations.

The Process of Becoming Inclusive: Integrating Religious Conviction and Social Openness

The composite findings across the previous themes reveal that becoming an inclusive Muslim within a pluralistic society is best understood as an ongoing, integrative process rather than a static outcome. Students described this process as involving continuous negotiation between maintaining firm religious conviction and cultivating genuine openness toward those of different beliefs, a negotiation that deepened over time through repeated exposure, reflection, and religious guidance rather than being resolved once and for all. This iterative process was often described using language of growth and journey, with students noting that their understanding of inclusivity today

differed markedly from their understanding just a few years earlier, reflecting an evolving rather than fixed developmental trajectory.

Central to this process was the students' ability to reframe diversity not as a threat to their faith but as an opportunity to embody core Islamic values of compassion, respect, and coexistence in concrete social practice. Students who successfully integrated these dimensions described a sense of psychological coherence, feeling that their religious identity and their social attitudes were mutually reinforcing rather than in tension, allowing them to engage with diversity without experiencing it as compromising their faith. This coherence appeared to function as a source of confidence that extended beyond specific interfaith interactions, shaping students' broader sense of ethical responsibility and social engagement within their communities.

In contrast, students who had not yet reached this integration continued to experience internal ambivalence when navigating diverse social contexts, oscillating between the desire to be open and lingering concerns about compromising religious identity or facing disapproval from peers or family. This ongoing ambivalence highlights that the process of becoming inclusive is neither automatic nor guaranteed, but requires sustained pedagogical and social support to move students from tentative engagement toward confident integration. This process of becoming, marked by cycles of encounter, reflection, and reconciliation, underscores that inclusive Muslim identities among adolescents are actively constructed through lived experience rather than passively absorbed from formal instruction alone, highlighting the deeply personal and developmental nature of inclusivity formation within Islamic education settings.

Discussion

The finding that students perceive religious identity security, rather than religious doubt, as the psychological precondition for authentic inclusivity aligns with existing literature on identity development theory, which suggests that a well-consolidated sense of self-identity enables individuals to engage confidently with difference rather than perceiving it as threatening. This finding, however, offers a notable refinement to previous studies on Islamic religious education, which have often approached tolerance instruction as a matter of curricular content, that is, teaching explicit doctrines of *tasamuh*, without adequately addressing the underlying psychological condition of religious security required for students to internalize such teachings authentically. Where earlier research tends to assume that exposure to tolerance-oriented curricula will directly produce inclusive attitudes, this study reveals a more foundational mechanism: students who possessed confident, well-reasoned religious identities were the ones most capable of engaging openly with diversity, while those with less secure identities exhibited more defensive or stereotypical attitudes despite exposure to similar curricular content. Theoretically, this contributes to religious identity development literature by positioning religious security as a necessary antecedent condition for inclusivity rather than a parallel or secondary outcome, suggesting that models of tolerance education must account for identity formation processes rather than treating attitudinal change as a direct function of content delivery. Practically, this implies that Islamic education should prioritize deepening students' religious understanding and confidence as a foundation before or alongside teaching explicit tolerance content, since instruction on pluralism delivered to students with unresolved or insecure religious identities may fail to produce durable inclusive attitudes.

The finding regarding the critical role of direct, lived experience with religious diversity in shaping the depth and authenticity of students' inclusive attitudes corroborates intergroup contact theory, which has long established that meaningful, sustained interaction with out-group members reduces prejudice more effectively than abstract or secondhand exposure. This study's contribution lies in demonstrating how this contact-based mechanism operates specifically within the context of Islamic religious identity formation, showing that students with limited direct exposure to diversity, and who instead relied on media representations or secondhand narratives, exhibited more cautious or stereotype-laden attitudes despite receiving the same formal religious instruction as their peers. This finding both confirms and extends previous studies on interfaith education, which have generally focused on structured, institutionally organized contact programs, by revealing that even informal, everyday encounters, such as classroom collaboration or community events, can serve as significant catalysts for attitudinal transformation when accompanied by supportive adult guidance. Theoretically, this reinforces the argument that inclusivity is not solely a cognitive or doctrinal achievement but an experientially grounded one, requiring embodied engagement with difference rather than exposure to tolerance rhetoric alone. Practically, this suggests that Islamic schools should intentionally create structured opportunities for authentic interfaith interaction, rather than relying solely on classroom instruction about tolerance, and should ensure that trusted adults are available to help students process and interpret these encounters constructively.

The identification of distinct response patterns, ranging from reflective openness to hesitant avoidance, offers a more differentiated understanding of student attitudes than much of the existing literature, which frequently categorizes tolerance in binary terms as either present or absent. This finding aligns with more recent psychological research emphasizing that social attitudes exist along a continuum rather than as fixed categorical states, yet it extends this understanding by demonstrating that this continuum is not merely a matter of individual disposition but is significantly context-dependent, with students shifting between response patterns depending on situational familiarity and perceived social safety. This contextual fluidity diverges from studies that tend to treat inclusivity as a relatively stable trait once developed, instead suggesting that inclusive attitudes require ongoing situational reinforcement to remain consistent across varied social contexts. Theoretically, this contributes a more dynamic, context-sensitive framework for understanding adolescent inclusivity, challenging static trait-based models and proposing instead that inclusivity be understood as a situationally negotiated attitudinal expression. Practically, this implies that schools cannot assume that inclusive attitudes cultivated in one context, such as a supportive classroom environment, will automatically transfer to other social settings, indicating a need for broader, more consistent institutional reinforcement of inclusive values across multiple contexts within students' lives.

The finding that becoming inclusive is best understood as an ongoing, integrative process involving continuous negotiation between religious conviction and social openness offers an important corrective to literature that has historically treated religious identity and social tolerance as separate, sometimes competing domains. This integrative finding is consistent with more recent scholarship on hybrid or multidimensional religious identity, which argues that seemingly tension-laden dimensions of identity, such as strong faith commitment and social openness, can be

experienced as complementary rather than contradictory when adequately integrated through reflective processes. However, this study extends such literature by empirically demonstrating the developmental mechanism through which this integration occurs among Muslim adolescents specifically, namely through cycles of encounter, reflection, and reconciliation guided by supportive religious mentorship. Theoretically, this contributes to a processual rather than static model of religious identity development, positioning inclusivity not as an endpoint to be achieved but as a continuously negotiated equilibrium between conviction and openness. Practically, this suggests that Islamic education should be designed not as a one-time instructional intervention but as a sustained developmental process, incorporating repeated opportunities for reflection, mentorship, and real-world engagement with diversity across students' educational journey.

Taken together, these findings offer a substantial contribution to the broader discourse on adolescent religious identity and social inclusivity by integrating insights from identity development theory, intergroup contact theory, and processual models of religious identity into a cohesive phenomenological account specific to the Islamic educational context. Where previous research has often examined these theoretical strands in isolation, this study demonstrates their interconnected operation within a single developmental process, showing that religious security, lived experience, contextual reinforcement, and ongoing reflective integration collectively shape how Islamic high school students become inclusive within a pluralistic society. This integrated contribution carries significant implications for both theory and practice, suggesting that future models of religious tolerance education should move beyond content-delivery approaches toward holistic, developmentally attuned frameworks that address identity security, provide structured yet authentic intergroup contact, reinforce inclusive values consistently across contexts, and support students through sustained reflective mentorship, thereby offering a more robust and empirically grounded pathway for cultivating genuine, lasting inclusivity among religiously grounded youth in pluralistic societies.

CONCLUSION

This study concludes that becoming an inclusive Muslim within a pluralistic society is a lesson of ongoing negotiation, where secure religious identity, meaningful lived experience, and sustained reflective mentorship together enable adolescents to embrace diversity without compromising faith conviction. The scholarly contribution of this research lies in integrating identity development theory, intergroup contact theory, and processual models of religious identity into a cohesive phenomenological account specific to Islamic education, offering a more holistic understanding than fragmented prior studies. However, this study is limited by its single-site design and reliance on adolescent self-report, which may constrain generalizability. Future research is recommended to employ multi-site, longitudinal, or mixed-method approaches to further validate and extend these findings across diverse Islamic educational contexts.

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