

OPPORTUNITIES FOR INTERACTIVE ISLAMIC VALUES IN THE ERA OF ALGORITHMS TOWARDS INCLUSIVE EDUCATION

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Abstract. This study aims to measure the level of preparedness of Indonesia's young Muslim generation in facing the algorithmic era by strengthening inclusive attitudes in the process of socializing educational values. In the context of the increasingly rapid development of digital technology, the ability to be inclusive and tolerant of differences has become a crucial competency for society, especially the young Muslim generation who are the main actors in facing algorithm-based social change. This study used a field research method with a quantitative approach. Data were collected by distributing questionnaires to 88 Muslim students randomly selected from various universities in East Java, Indonesia. The research instrument was developed based on Michele Borba inclusive character theory, which emphasizes aspects of empathy, respect, and acceptance of diversity. Data were analyzed using a Likert scale and descriptive tests using SPSS software to obtain an overview of the respondents' level of inclusivity. The results show that Muslim students tend to have very inclusive attitudes and are quite tolerant of differences, both in the context of current life and in future projections, which are marked by the increasing role of algorithms in social life. This level of inclusive attitude is indicated by an average score of 89%, indicating the readiness of the young Muslim generation to adapt to the dynamics of the digital era while maintaining educational values that align with the principles of diversity. These findings underscore the importance of strengthening the value of inclusivity in education so that the younger generation can play an active and constructive role amidst the complexities of the algorithmic era.

Keywords: *opportunities, interactive Islam, algorithm era, inclusive education*

Introduction

This research aims to determine the level of readiness of Indonesia's young Muslim generation through an inclusive attitude in socializing educational values in the algorithm era. The term inclusive education or inclusive education is a word or term coined by UNESCO that comes from the words Education for All, which means education that is friendly to all, with an educational approach that tries to reach everyone without exception. They all have the same rights and opportunities to obtain maximum benefits from education. These rights and opportunities are not differentiated by the diversity of individual characteristics physically, mentally, socially, emotionally, and even by socio-economic status (Touwen, 2021). At this point, it appears that the concept of inclusive education aligns with the Indonesian national education philosophy, which does not limit student's access to education just because of differences in initial conditions and backgrounds. Inclusiveness is not only for those who are different or extraordinary but applies to all (Pring, 2010). Thus, inclusive

education is an educational service system that requires people with special needs to study in nearby schools in regular classes with friends of the same age, making friends across ethnicities, races, and religions (Ebersöhn, 2004). Schools providing inclusive education are schools that accommodate all students in the same class. The school provides an appropriate and challenging educational program tailored to each pupil's abilities and needs as well as the help and support teachers can provide so that people succeed. Based on these limitations, inclusive education is intended as an educational service system that involves people with special needs studying with their peers in regular schools closest to their homes. The spirit of implementing inclusive education is to provide the broadest possible opportunities or cases for everyone to obtain quality education for students' individual needs without discrimination (IPCC, 2014).

Implementing inclusive education requires schools to adjust curriculum, educational infrastructure, and learning systems tailored to students' needs. For this reason, an accurate identification and assessment process needs to be carried out by trained personnel and/or professionals in their field to be able to develop appropriate and objective educational programs (De Meo et al., 2017). In Indonesia, Law no. 20 of 2003 concerning the National Education System, Article 5, paragraphs 1 to 4 has emphasized that: (1) Every citizen has the same right to obtain quality education; (2) Citizens who have physical, emotional, mental, intellectual, and/or social disabilities have the right to receive special education; (3) Citizens in remote or underdeveloped areas and remote Indigenous communities have the right to receive special educational services; (4) Citizens who have exceptional intelligence potential and talents have the right to receive special education (IPCC, 2014). The Indonesian nation is pluralistic. Differences in customs, ethnicity, religion, and culture of the Indonesian nation have existed since this nation was formed through a long historical journey. The diversity of the Indonesian nation is a potential element in shaping the nation's strength now and in the future (Koentjoroningrat, 1990). However, if this diversity is not fostered continuously, then what will happen will not be the nation's progress but destruction. In the social order, upheavals in various regions, such as brawls between groups, attacks on other groups, and destruction of worship facilities, are generally triggered by fighting over territory and jobs, social inequality, or differences in views and beliefs in worship. These various kinds of conflicts were born due to the erosion of tolerance values to continue respecting each other's differences. In the educational aspect, people's differences in physical appearance, communication, abilities, attitudes, and behavior make them very vulnerable to discrimination.

The term inclusive comes from the English word "Inclusive," which means including. Herawati (2018) stated that Inclusion is all people with disabilities who participate in all aspects of life or people who are different in terms of race, ethnicity, or religion and become a minority of a Society to give them access to the same experiences and opportunities as other people and nationalities entire in an inclusive society (Nasr, 2001). Inclusive education is defined as including people with special needs or who are minorities in regular classes together with other people, but more broadly, inclusive education means involving all students without exception in regular education (Nasr et al., 1989). Inclusive education is an educational system that provides opportunities for everyone to learn together in public schools by paying attention to diversity and individual needs so that people's potential can develop optimally. An inclusive education system means that "Schools must be able to prepare and provide services to people regardless of their physical condition, intelligence, social-emotional, linguistic or

other conditions" (Larson, 2009). Islamic Higher Education in Indonesia teaches Islam comprehensively and is more moderate than general higher education institutions. The results of observations by researchers at UIN campuses, such as UIN Sunan Kalijaga Yogyakarta, are more tolerant in accepting differences, especially in terms of other beliefs, than UGM. On Islamic campuses in Indonesia, where the majority are NU, the younger generation has many movement groups to instill the values of Gus Dur's teachings, which were pioneered by the Gusdurian movement. Gus Dur's teachings had an extraordinary influence on Islamic campuses and even on other religious campuses in Indonesia.

In this modern era or what is known as the algorithmic age, everyone is required to think mathematically rationally based on the application of postmodern or cybernetic technology (Alpay and Vinnikov, 2007). The era of algorithms, as initiated by Al-Khwarizmi, is a mathematical method of thinking. Ethnicity, race, religion, or physical limitations are no longer a life problem but complementary differences. This is taught in education in Indonesia, especially Islamic education, which was also directly initiated by the Ministry of Religion or what is called the religious moderation movement (Ajwa et al., 1995). Social learning figures (Kuss and Griffiths, 2011) their theory explains that every person has the potential to develop and achieve self-actualization, stating 19 formulations regarding the nature of the person (self). To truly understand the person-centered approach, we must know the basic assumptions about personality, which are as follows: (1) Each individual is in a constantly changing world of experience, of which he is the central point. Therefore, each individual is the best source of information about the editor; (2) Organisms reacts to an area according to what is experienced and understood. This field of personal perception is called the believed "reality"; (3) The organism reacts as an organized whole in the phenomenal field; (4) Organisms have one basic tendency and fundamental drive to actualize, maintain, and develop the experience they have acquired; (5) Behavior is an organization's goal-directed efforts to meet its needs according to what is experienced and understood in a field; (6) Emotions are closely related to the achievement of an organism's goals which can be reflected in behavior. Identity can influence the way an organism can influence, maintain, and develop itself; (7) The best way to understand behavior is from the individual's internal frame of reference; (8) One portion of the total perceptual field is gradually differentiated into concepts as the best way; (9) As a result of interactions with the environment, especially evaluations of interactions with others, the self-structure forms a conceptual pattern that is organized and fluid, but remains consistent with one's perceptions.

Regarding the characteristics and relationships that, together with specific values, are attached to these concepts, (10) If there is a conflict between the values already possessed and the new values that will be implemented, the organism will mitigate the conflict by revising its self-image, and blurring the values that initially existed within itself, or distorting the new values; (11) Experiences that occur in a person's life will be processed by consciousness at different levels, as follows: Symbolized, observed and arranged about self. Obscured has no relation to the self-structure. Denied or ignored, the experience is symbolized but ignored because consciousness does not pay attention to the experience or is denied because it is inconsistent with the structure of the self; (12) Generally, behavior is consistent with self-concept; (13) Behavior that is driven by organic needs that are not expressed and are inconsistent with self. Such behavior is usually done to maintain a self-image, and is not recognized as part of the self; (14)

Psychological problems resulting from changes that occur when the organism refuses to be aware of sensory experiences that cannot be symbolized and arranged in a unified self-structure; (15) Psychological adjustment occurs when the organism can accommodate or organize all sensory experiences in such a way that they are in a harmonious relationship within the self-concept; (16) Any experience that does not conform to the structure of the self will be observed as a threat; (17) Under certain conditions, especially in conditions free from threats to the self-structure, experiences that are inconsistent with the self can be observed and tested for consistency, and the self-structure revised to be able to assimilate these experiences; (18) If an organism observes and accepts all its sensory experiences into an integral and consistent system, then it will better understand and accept other people as different individuals. People who are defensive and deny their feelings tend to envy and hate other people; which will damage their social relationships; (19) The more an individual observes and accepts sensory experiences into his cell structure, the greater the possibility of changes in values. This means that there is a continuous assessment process of the self's structural system.

Truong (2016) research, in his book *Fra Stil Til Algorithm*, in the current era of algorithms, people are required to be realistic and mathematical in carrying out learning. This learning must be helpful for other people or society. Lim (2021) in her book *Cultural Rhythms and Algorithms*, she states that current technological developments have influenced, shaped, and even changed the rhythm of social and cultural life. These two elements of human life can also be created through algorithms that humans use daily. This is a reflection conveyed by the Chair of the Canada Research Chair and lecturer at Carleton University, Canada (Lim, 2021) in a cultural speech by the Jakarta Arts Council (DKJ) entitled "Cultural Rhythms and Algorithms". Lim (2021) says culture can be produced, practiced, and maintained in rhythm through rites, rituals, and signs. Like marches and hymns, some cultures are more rigid than others, binding, full of rules, and even hegemonic. However, some cultures provide freedom of movement for experimentation and expression. In Lim (2021) view, technology brings new rules and rhythms to human life and aspects of it. This was seen during the modern era in Europe through the printing machine. The speed of a printing machine with two strokes every second for 12 hours a day and tirelessly has established a rhythm of efficiency.

Herawati (2018) research, *The History of Inclusive Education in the World* was initially initiated and started in Scandinavian countries (Denmark, Norway, Sweden), America in the 1960s, England in Ed. Act. 1991, then the Bangkok Declaration in 1994 sparked the need for inclusive education in Indonesia in 2004, and then in 2005, an international symposium was held in Bukit Tinggi. The goals of inclusive education include fulfilling the mandate of Article 31 of the 1945 Constitution, while what underlies inclusive education is philosophical, juridical, and empirical. According to research by (Al Kahar, 2019) Inclusive education includes everyone; everyone's needs are accommodated or embraced and fulfilled, not just tolerated. This research was analyzed using (Borba, 2008) theory in building human attitudes in society that must be inclusive with (1) Kindness. Kindness means showing concern for the welfare and feelings of others. People who have attained this fifth cardinal virtue exhibit a characteristic controlled by a moral compass that directs them to do good towards others, because cruelty and evil have become an epidemic that infects teenagers today. The acts of violence they committed were quite worrying. Although cruel acts leave no visible scars, they cause emotional scars that linger and tear at moral development.

Kindness is taught to people by cultivating an attitude of caring, generosity, and compassion, providing an understanding of the meaning and value of virtue and its benefits for themselves. Kindness itself means caring for other people so that people will consider other people's feelings, not just prioritize their feelings. People must be aware of the consequences of bad behavior so that they will think before acting cruelly and evilly. Parents and teachers are important in helping people understand that evil actions have consequences. They encourage people to do good to others not because they expect something in return but because they like making people happy. Continuous learning to do good to other people, people will never feel satisfied doing it and increasingly show other good deeds; (2) Tolerance: Tolerance is a moral value that makes people respect regardless of ethnicity, gender, appearance, culture, beliefs, abilities, or sexual orientation. Tolerant people can respect others even if they have different views and beliefs. The capacity of such a person to tolerate cruelty, bigotry, and racism. People grow into adults who try to make this world a humane place. The first step to cultivating tolerance is to look in the mirror, see one's negative prejudices, and reflect on how to project ideas. The possibility is that by intentionally communicating with people through character; don't make a statement that makes them angry or offended.

Materials and Methods

This research is field research with a quantitative approach (Creswell, 2002). Data was obtained from distributing questionnaires to Muslim students at Islamic universities in the East Java region of Indonesia, both public and private. The sample consisted of 88 people with a questionnaire instrument developed from Michele Borba's theory about building attitudes of kindness and tolerance. The questionnaire consisting of 18 items was analyzed using descriptive analysis to determine the number of attitudes of Muslim students at Islamic universities in East Java, Indonesia.

Results and Discussion

The results of research on the level of readiness of Indonesia's young Muslim generation through an inclusive attitude in the socialization of educational values in the algorithmic era show that Muslim students at Islamic Universities in East Java, Indonesia have a perception or attitude that they will look at problems first before judging someone at 84.09 %. The willingness to help someone without considering ethnicity, race, and religion was 82.95%, the attitude of respecting other people's opinions was 80.68%, the attitude of accepting suggestions and criticism from anyone was 83.80% and the attitude of being willing to work well with anyone was 87 .21%. These results are depicted in the following statistical *Table 1*. Interpretation of the descriptive frequency analysis in *Table 2*. of perceptions of other people's problems shows that 98.9 will consider the point of view. This means that it is not easy to justify the issues or problems of other communities. In the sense that Islamic college students have more consideration from various aspects to be involved in other people's problems. Alternatively, in the sense of being wiser. Interpretation of the descriptive frequency analysis in *Table 2* regarding attitudes in assisting others without looking at ethnicity, race, and religion shows that 98.9% of students from Islamic universities are quicker and wiser in making decisions. Interpretation of the descriptive frequency analysis in

Table 2 regarding attitudes towards respecting other people's opinions shows that 100% of students from Islamic universities respect other people's opinions more. Interpretation of the descriptive frequency analysis in Table 2 regarding attitudes in accepting suggestions and criticism from others shows that 98.9% of students from Islamic universities are more receptive to suggestions and criticism from others.

Table 1. Descriptive statistical test.

Category	Mean	Std. Deviation	Variance	Sum
1. Saya melihat permasalahan orang lain dari segala sisi sebelum saya menilai mereka.	3.36	.507	.257	296
2. Ketika saya melihat seseorang yang sangat membutuhkan bantuan dalam keadaan darurat, dengan mudah saya akan memberikan bantuan	3.32	.492	.242	292
Total scorx 5	.668	.838	.702	588
1. menghargai pendapat orang lain	3.32	.421	.178	284
2. Menerima saran dan kritik dari siapapun	3.35	.504	.254	295
3. Kerjasama yang baik dalam kelompok walaupun pada suku ras dan agama	3.29	.525	.276	307
Total scorx 6	10.07	.956	.915	886

Table 2. The 5-scale of likert scale analysis.

Category	Disagree	Agree	Strongly agree
1. I look at other people's problems from all sides before i judge them	1 (1.1)	54 (61.4)	33 (37.5)
2. When I see someone who needs help in an emergency, I will easily provide help	1 (1.1)	58 (65.9)	29 (33.0)
3. Respect other people's opinions	-	68 (77.3)	20 (22.7)
4. Accepting suggestions and criticism from anyone	1 (1.1)	55 (62.5)	32 (36.4)
5. Good cooperation in groups despite differences in race and religion	1 (1.1)	43 (48.9)	44 (50.0)

Inclusive education is the ideology and ideals of education in Indonesia to realize education for all. Inclusive education is not just acceptance but service. In its implementation on campus, academic staff who are superior, tough, and able to create a friendly classroom climate are needed. That way, the entire academic community will feel recognized and appreciated. Finally, students on campus consist of various regions. Hence, they differ in various races, ethnicities, and religions, especially in big cities such as Malang and Surabaya which are part of the subject of this research. They are used to living side by side so that when they enter society in the future, they do not give rise to negative thoughts that can cause social inequality. When the campus community, such as lecturers, students, and staff, work together to minimize the obstacles faced, this is one of the characteristics of a friendly campus. This has been strengthened in the statutes of each university. On various occasions, the government, through its policies, has declared "Education for All" as an institution. This can be interpreted as meaning that every citizen can learn. Every person is different, and differences are strengths. Thus, the quality of the learning process needs to be improved through collaboration with all elements of society across professions and differences.

Conclusion

The policies issued by the government related to education at the tertiary level have not been made into an educational agenda that has been taken seriously. The government requires universities to provide access for all, including those with special needs. It is felt that the implementation of the obligations imposed on universities is unclear, so they are often not carried out, or if they are carried out, they are not optimal. The government, in this case the Ministry of Religion, has launched religious moderation. In this modern era, radical groups continue to intensify the spread of radical

ideas among students, primarily through social media. Especially during the pandemic, learning must be carried out using bold methods that make accessing internet information easier, including content that smacks radicalism. Students can also be used as promising regeneration for the continuity of operations of radical group movements. This starts from a shallow understanding of religious teachings. Therefore, providing and developing religious moderation is very important from the perspective of the millennial generation to understand and deepen Islam. So, it teaches that religion not only shapes individual piety but can also make religious understanding an instrument for respecting followers of other religions.

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Conflict of interest

The authors confirm that there is no conflict of interest involve with any parties in this research study.

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