

Mapping Inclusive Culture in Indonesian Education Settings: A Literature Review

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Abstract: *This literature study reviews recent research on inclusive culture in Indonesian education to map key ideas, identify methodological patterns, and highlight gaps that need further study. The review used an interpretive approach and examines 14 open-access journal articles published between 2021 and 2025 in English and Indonesian, retrieved through Google Scholar. The articles were analysed using the Population, Concept, Context (PCC) framework and content analysis to classify methods, findings, and major themes. The PCC analysis have shown that research on inclusive culture involves school leaders, teachers, students, school communities, and institutional actors across early childhood, primary, secondary, and higher education settings. The studies focus on leadership, value-based education, program implementation, and cultural or religious perspectives. Four key themes appear: the crucial role of strategic leadership, the integration of inclusive values into curricula, the impact of targeted programs such as anti-bullying initiatives and teacher training, and ongoing structural challenges including stigma, limited resources, and insufficient teacher readiness. The review also finds that most publications rely on conceptual discussions rather than empirical evidence. Overall, the studies show that cultural, ethical, and religious frameworks strongly shape inclusive practices. The review concludes that stronger policy implementation, wider teacher training, and deeper community engagement are needed. Future research should prioritise fieldwork and comparative studies to better understand how inclusive culture can be applied across diverse Indonesian educational contexts*

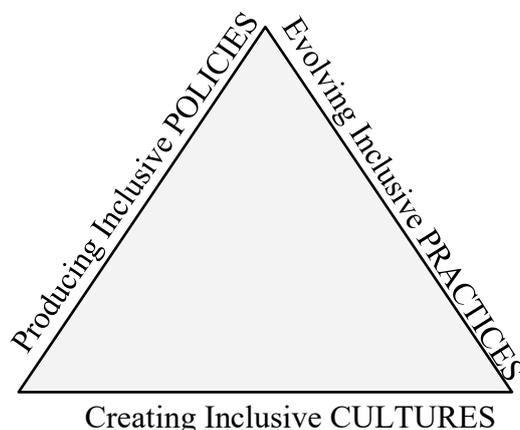
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Abstrak: Kajian literatur ini menelaah penelitian terbaru tentang budaya inklusif dalam pendidikan di Indonesia untuk memetakan gagasan utama, mengidentifikasi pola metodologis, dan menyoroti kesenjangan yang perlu diteliti lebih lanjut. Kajian dilakukan dengan pendekatan interpretatif dan menganalisis 14 artikel jurnal akses terbuka yang diterbitkan antara tahun 2021 hingga 2025, baik berbahasa Inggris maupun Indonesia, yang diperoleh melalui Google Scholar. Artikel-artikel tersebut dianalisis menggunakan kerangka Population, Concept, Context (PCC) serta analisis konten untuk mengklasifikasikan metode, temuan, dan tema utama. Analisis PCC menunjukkan bahwa penelitian tentang budaya inklusif melibatkan pemimpin sekolah, guru, peserta didik, komunitas sekolah, dan aktor institusional di berbagai jenjang pendidikan, mulai dari PAUD, sekolah dasar, sekolah menengah, hingga perguruan tinggi. Fokus penelitian meliputi kepemimpinan, pendidikan berbasis nilai, pelaksanaan program, serta perspektif budaya dan keagamaan. Empat tema utama muncul, yaitu peran penting kepemimpinan strategis, integrasi nilai-nilai inklusif dalam kurikulum, dampak program terarah seperti anti-perundungan dan pelatihan guru, serta tantangan struktural berkelanjutan seperti stigma, keterbatasan sumber daya, dan kesiapan guru yang belum memadai. Kajian ini juga menemukan bahwa sebagian besar publikasi masih bertumpu pada pembahasan konseptual daripada bukti empiris. Secara keseluruhan, penelitian menunjukkan bahwa kerangka budaya, etika, dan keagamaan sangat memengaruhi praktik inklusif. Kajian ini menyimpulkan perlunya penguatan implementasi kebijakan, perluasan pelatihan guru, dan keterlibatan komunitas yang lebih mendalam. Penelitian selanjutnya dianjurkan untuk mengutamakan studi lapangan guna dan pendekatan komparatif guna memahami penerapan budaya inklusif di berbagai konteks pendidikan Indonesia.

Kata kunci: budaya inklusif, pendidikan inklusif

1. INTRODUCTION

Inclusive culture is the foundation of inclusive education. Booth and Ainscow (2011), in their Index for Inclusion, outline three interconnected dimensions of inclusive education, which are inclusive culture, inclusive policies, and inclusive practice. It's symbolised by the three dimension triangle which inclusive culture is the base of it as shown as follows.



(Adapted from Booth and Ainscow, 2002, p.7)

Figure 1. Three interconnected dimensions of inclusive education

Among these three dimensions, inclusive culture plays the most fundamental role as its anchors the values, beliefs, and social relationship within school communities. Without this foundation, policies risk becoming symbolic, and practices unsustainable (Booth and Ainscow, 2002; Florian, 2014). Therefore, as if a building, if the inclusive foundation is fragile the inclusive education might crumble.

Each of dimensions has indicators to show the process of inclusion happening in schools. The inclusive culture indicators categorised into two steps, building community and establishing inclusive values can be seen as follows (Booth and Ainscow, 2002, p.39):

Table 1. Indicator of Inclusive Culture

A1: Building community	1. Everyone is made to feel welcome.
	2. Students help each other.
	3. Staff collaborate with each other.
	4. Staff and students treat one another with respect.
	5. There is partnership between staff and parents.
	6. Staff and governors work well together.
	7. All local communities are involved in the school.
A2: Establishing inclusive values	1. There are high expectations for all students.
	2. Staff, governors, students, and parents share a philosophy of inclusion.
	3. Students are equally valued.
	4. Staffs and students treat one another as human being as well as occupants of a role.
	5. Staff seek to remove barriers to learning and participation in all aspect of the school.
	6. The school strives to minimise all forms of discrimination.

In addition, Booth and Ainscow (2011, p. 9) emphasise that inclusion is about increasing participation for all children and adults, not just students, but the entire school community including school leaders, teachers, staffs, parents, and surrounding communities. Inclusion becomes meaningful when every member of the schools recognised, respected, and involved. This begins with the cultivation

of inclusive values which are rights, trust, compassion, courage, equality, participation, community, respect for diversity, sustainability, non-violence, honesty, optimism, joy, love, and beauty (Booth and Ainscow, 2011, p. 11). These values are the seeds of inclusion that must be translated into action and embedded in everyday interactions to foster nondiscriminatory environment. In other words, these values are also the core of inclusive culture.

In the Indonesian context, inclusive education has been structurally promoted through national policies such as Permendiknas No. 70/2009 and UU No.8/2006 on the rights of persons with disabilities. However, research shows that the implementation of inclusive education in Indonesia remains structurally established but culturally fragile (Latif & Paramita, 2021). Other researches show that school is not a safe place for the students, especially those with disabilities and minority, because of the discrimination and bullying happening (Pratiwi & Wahyudi, 2019; Nurhadayatika et al., 2022; Ariyanti, 2023; Suriatika et al., 2024; Nasir, 2024). In addition, many cases appear that inclusion is approached administratively, focusing on access and compliance, while neglecting the deeper cultural transformation to make inclusion genuinely meaningful (Rasidi & Nurudin, 2023).

This gap between structural inclusion and inclusive culture highlights a significant issue. Booth and Ainscow (2002) argue that school culture plays a crucial role in either supporting or hindering developments in teaching and learning. Yet, this dimension is often overlooked in school improvement efforts. They emphasise that when inclusive values are shared and relationships within the school community are collaborative, it can trigger positive changes across other dimensions of school life. Inclusive school cultures also provide the necessary foundation to sustain changes in policy and practice, even as new staff and students enter the system. In the Indonesian context, this concern is particularly relevant, where inclusive education is increasingly policy-driven, but has yet to be deeply internalised at the cultural level.

This gap is also reflected in the research that already exists. As the previous search on Google Scholar and Scopus database, there are studies that touch on inclusive culture in Indonesian schools, especially when examining leadership, teacher attitudes, or values, but not many actually place inclusive culture at the center of their analysis. Even though several recent articles mention “inclusive culture” or “*budaya inklusif*,” the term is often used loosely, without a strong theoretical foundation. Some studies focus on practices or teacher behaviors but do not take the next step of examining the cultural aspects that make those practices last. Because of this, the existing literature feels scattered, lacking consistency in how inclusive culture is defined, understood, and applied across different studies.

This reveals a clear need for a focused review that brings these scattered insights together and examines how inclusive culture is conceptualized, researched, and put into practice in Indonesian schools. Ignoring this cultural dimension has real consequences. Without understanding how values of inclusion are built and either supported or resisted within school communities, efforts to make schools more inclusive risk becoming shallow or disconnected. In Indonesia, where policies exist but cultural acceptance varies greatly, there is a pressing need for research that explores how inclusive culture truly takes shape in everyday school life.

This study responds to that need by conducting a focused literature review of peer-reviewed journal articles published between 2021 and 2025 that address inclusive culture in Indonesian schools. It aims to examine how inclusive culture has been defined, applied, and studied within this context, while identifying recurring themes, theoretical orientations, and research gaps. The findings of this review are expected to provide a clearer conceptual foundation for inclusive school development and offer practical insights for future research, policy, and educational practice.

2. METHOD

This study employed a literature review method with the aim of examining and analysing previous research related to the concept of inclusive culture in Indonesian education settings, the methodological approaches adopted, the main findings, and the future directions of research concerning the inclusive culture in early childhood education, primary schools, secondary schools, and universities context.

A literature review was selected as it enables researchers to critically analyse and synthesise existing studies in order to identify patterns, research gaps, and conceptual developments within a specific field

(Snyder, 2018; Xiao & Watson 2019). This approach allows for an interpretive rather than systematic exploration of research, focusing on understanding trends, theoretical orientations, and practical implications of inclusive culture in education.

2.1. Data Sources and Search Strategy

The literature search was conducted through Google Scholar database, focusing on publication from 2021-2025. Only open-access articles written in English and Indonesian were included. To ensure comprehensive coverage, Boolean search string was constructed to capture various expressions of the concept inclusive culture in both language. The combined Boolean query used in the search was as follows:

("inclusive culture" OR "budaya inklusif") AND ("school" OR "education" OR "sekolah" OR "pendidikan") AND ("Indonesia" OR "Indonesian")

The result were then screened manually to ensure relevance, with studies excluded if they focused on inclusion in non-educational setting, were inaccessible, and discussed inclusive culture only in the small parts of the articles.

2.2. Selection and Analysis Procedure

From the search results, 14 relevant open-access journal articles were selected to review based on their conceptual or empirical contribution to the understanding of inclusive culture. The inclusion process prioritised studies that provided substantial insight into inclusive culture, values, practices, and social relationship that foster inclusive environment in education settings.

Each article was analysed using a content analysis approach integrated with the Population Concept Context (PCC) framework. Each article were categorised by each population, concept, and context. Population referred to subject of participants of the study (teachers, students, school leaders). Concept encompassed the main focus of the study of inclusive culture including related dimension such as school values, attitudes, practices, and policies. Lastly, context specified the educational setting, including geographical location, school level, and institutional type. Then, content analysis was employed to explore patterns of discussion on inclusive culture, the methodological approaches, and the main findings that support or challenge the creation of inclusive culture in education settings.

The data presentation took the form of tables and descriptive narratives to enhance understanding and visualisation of the information. The final stage involved analysing and interpreting the findings to provide deeper understanding of research development on inclusive culture in Indonesian education settings and to identify future directions for research.

3. RESULT AND DISCUSSION

To structure the analysis of the reviewed literature, two layers of categorization were applied: PPC (Population, Concept, Context) and content analysis.

3.1. PPC (Population, Concept, Context)

First, the studies were mapped using the PCC (Population, Concept, Context) to provide descriptive overview of the participants (population), focus of the study (concept), and settings addressed across the articles (context). This structural classification is summarised in Table 2 on the next page, and further elaborated in the following discussion.

As seen in the table, in terms of population, the studies involved three main stakeholder groups: (1) school leadership (principals, school managers), (2) school community members (teachers, students, staff, parents), and (3) broader institutional actors such as government and religious institutions. This distribution reflects the multifaceted nature of inclusive culture as both a leadership-driven and community-rooted construct.

The research contexts spanned early childhood, primary, and junior high school levels across a wide geographical range. Some studies focused on named institutions (e.g., MTs NW Senyur, SD Islam Al

Ilmu Bekasi, SDN 1 Taman Sari), while others explored broader regional settings (e.g., schools across Aceh Province or inclusive schools in Surabaya). A number of articles addressed religious education settings, reflecting the relevance of cultural and spiritual frameworks in shaping inclusive values.

Conceptually, the studies could be grouped into three major themes: (1) leadership and organizational culture in fostering inclusion, (2) implementation of inclusive values and interventions such as anti-bullying programs and child-friendly schools, and (3) religious approaches to promoting inclusivity, including multicultural Islamic education and Christian value-based leadership. This range of perspectives illustrates that while inclusive culture is broadly acknowledged, its operationalization varies widely depending on institutional roles, pedagogical approaches, and sociocultural context.

Furthermore, from the major themes revealed conceptually, the most dominant and explicit theme concept across this research is school leadership as the main driver of cultural change. Inclusive leadership isn't seen as a single style, but rather a combined function of specific competencies and approaches. The studies highlight that leadership must be transformational (building empathy, shared vision, and collaboration), as emphasized by Imaduddin et al. (2025) and Sahdat et al. (2025), while also being participatory (involving teachers, parents, and school committees in decision-making) to spur innovation. In addition, leadership's role must be instructional (Tasirun et al., 2025), ensuring that curriculum and teaching practices are responsive to individual student needs. This research concludes that the competencies of the school principal (Hanan et al., 2025), including managerial, social, and supervision skills, are not just administrative requirements. They are essential tools for allocating resources (e.g., disability facilities) and leading the internalization of core values (Yusril et al., 2023), ultimately making the school principal an agent of change (Zuriati et al., 2025) in establishing a school culture that is safe, comfortable, and inclusive.

Table 2. PPC Categorisation of Reviewed Articles

Author(s) & Year	Title	Journal	Population (Who)	Concept (What)	Context (Where)
Muhamad Yusril, M. Saipul Watoni, Romi Oriza (2023)	Kepemimpinan Kepala Madrasah Dalam Menciptakan Budaya Belajar Yang Inklusif Bagi Siswa Di Mts Nw Senyuir	Al-Gafari Jurnal Manajemen dan Pendidikan	School leaders	The role of school leader's creating inclusive culture	Junior High School MTs NW Senyuir
Muhammad Faris Imaduddin, Muhammad Afdal, Irmie Victorynie (2025)	Kepemimpinan Pendidikan Transformasional Dan Partisipatif: Membangun Budaya Inklusif Dan Inovatif	Al-Isyraq: Jurnal Bimbingan, Penyuluhan, dan Konseling Islam	School principals	The role of school leader's creating inclusive culture	SD Islam Al Ilmu Bekasi
Moh. Tasirun, Sigit Setiyo Budi, Fetty Hermawati, Sonya Diah Paramita, Nurkolis (2025)	Kepemimpinan Instruksional Kepala Sekolah dalam Membangun Budaya Sekolah yang Aman, Nyaman, dan Inklusif	Didaktika: Jurnal Kependidikan	School principal, teachers, and students	The role of school leader's creating inclusive culture	SMP IT Amal Insani Jepara
Annida Lihasanati Hanan, Destiana Eka Pujasmara, Rohaeti Nining Sopiah, Salsabila Putri Tosaini, Shofiyyah Muna Syahidah, Prihantini (2025)	Peran Kompetensi Kepala Sekolah Dalam Membangun Budaya Inklusif Di Sekolah Dasar	Cendekia: Jurnal Ilmu Pengetahuan	School principals	The role of school leader's creating inclusive culture	Elementary School in Indonesia
Lustani Samosir, Arip Surpi Sitompul, Suwin, Oliver P. Hutagalung (2025)	Analisis Peran Manajer dalam Membentuk Budaya Organisasi Pendidikan Kristen yang Inklusif dan Berbasis Nilai-Nilai Kristian	Jurnal Ilmiah Ilmu Pendidikan	School manager, senior teachers, administration staff	The role of school leader's creating inclusive culture	Christian Schools in Central Java
Sahdat, Muhammad Rizhan, Aslamiah, Celia Cinantya (2025)	Transformasional Leadership Untuk Mengembangkan Budaya Organisasi Yang Inklusif Dalam Pendidikan	Jurnal Manajemen Pendidikan	School Leaders	The role of school leader's creating inclusive culture	Schools in Indonesia
Zuriati, Yudin Citriadin, Rustam (2025)	Kepala Sekolah Sebagai Agen Perubahan: Membangun Budaya Sekolah Yang Positif dan Inklusif Di SDN 1 Taman Sari	Jurnal Pendidikan, Sains, Geologi, dan Geofisika	Teachers, students, parents, and school principal	The role of school leader's creating inclusive culture	SD N 1 Taman Sari

Author(s) & Year	Title	Journal	Population (Who)	Concept (What)	Context (Where)
Rismawati Munthe (2025)	Peran Budaya Organisasi Terhadap Efektivitas Implementasi Pendidikan Inklusif Oleh Guru Tk (Taman Kanak-Kanak) Sekolah Penggerak : Implementasi Terhadap Kesehatan Dan Perkembangan Anak	Jurnal Ilmu Kesehatan (SiSehat)	Kindergarten Teachers	Inclusive organizational culture supporting inclusive education	Kindergarten, Pengmobil School
Azwar Rahmat, Rahmat Shodiqin (2025)	Peran Pendidikan Agama Berbasis Multikultural Dalam Mengembangkan Sikap Inklusif Dan Kesadaran Budaya Siswa	Prosiding Seminar Nasional Indonesia	Students	Religion's role in developing inclusive culture	Schools in Indonesia
Ardiangsyah, A. Markarma (2025)	Membangun Budaya Sekolah yang Inklusif melalui Pendekatan Moderasi Beragama di SMA Negeri 1 Sigi	Prosiding Kajian Islam dan Integrasi Ilmu di Era Society 5.0 (KIHES 5.0)	Teachers and students	Religion's role in developing inclusive culture	SMA Negeri 1 Sigi
Randy Fadillah Gustaman, Agus Gandi, Nani Ratnaningsih (2025)	Implementasi Pendidikan Inklusif Dalam Mewujudkan Sekolah Ramah Anak	Jurnal Education and Development	Teachers and students	Inclusive Value in Child Friendly School	Schools in Indonesia
Ana Rafikayati, Lutfi Isni Badiyah, Muhammad Nurrohman Jauhari, Sabrina Nur Fisabilillah, Lathifah Fuanindah (2025)	Pendidikan Anti-Bullying Inklusif: Membangun Budaya Sekolah Ramah Anak Berkebutuhan Khusus Di Smp Inklusi Di Surabaya	Kanigara: Jurnal Pengabdian Kepada Masyarakat	Teachers	Intervention for Child Friendly School	Inclusive Junior Highschool in Surabaya
Salahuddin (2025)	Implementasi Program Anti-Bullying dalam Membangun Budaya Sekolah Inklusif Berbasis Profil Pelajar Pancasila: Studi Kasus di SDN Tonggondoa	Bima Journal of Elementary Education	School principal, teachers, students, parents, school committee	Intervention to foster inclusive culture	SDN Tonggondoa, Bima
Muhammad Haekal (2021)	Analisis Implementasi Pendidikan Inklusif di Provinsi Aceh: Budaya, Kebijakan, dan Pelaksanaan	Al-fâhim: Jurnal Manajemen Pendidikan Islam	Teachers, students, school staffs, government	Inclusive culture, practice, and policy	Schools in Aceh

3.2. Content Analysis

The 14 reviewed articles then summarized based on their content of studies result are presented in table 2 below.

Tabel 3. Content Analysis Categorization of 14 Reviewed Articles

Researcher & Year	Research Method	Research Findings	Important and Specific Research Findings	Linkage of Findings to Inclusive Culture
Ardiangsyah & A. Markarma (2025)	Descriptive qualitative (observation, in-depth interview, documentation).	SMA Negeri 1 Sigi integrated the principles of religious moderation (tolerance, anti-violence, valuing diversity) into learning and social interaction.	The religious moderation approach significantly contributed as a preventive strategy against potential intolerance and radicalism among students. Key support came from the principal's inclusive leadership and active roles of religious teachers.	Religious moderation emphasizes tolerance and anti-violence, creating a harmonious and inclusive school environment that accepts and respects diversity in terms of religion, ethnicity, and social background.
Gustaman et al. (2025)	Library Research (library research), descriptive analysis.	Inclusive Education (IE) and Child-Friendly Schools (CFS/SRA) are closely linked, both focusing on providing a fair and supportive learning environment for all children.	Implementation faces challenges: limited facilities/infrastructure, lack of teacher understanding regarding Special Needs Children (SNC/ABK) needs, and resistance from the community.	IE is crucial for realizing CFS as it promotes respect for every child's right to learn without discrimination, instilling values of equality, respect, and empathy.
Haekal (2021)	Qualitative document analysis (Aceh Governor Regulation No. 92/2012), comparative study using the Index for Inclusion framework.	The three elements of inclusive education (culture, policy, and implementation) in Aceh were not well executed between 2012–2020.	The study found societal resistance and stigma, including the belief that SNC/ABK can 'transmit disease' to regular students. The government failed to prioritize strengthening inclusive culture (the first stage of the Index for Inclusion).	Inclusive culture must be the foundation where inclusive values are understood and respected by all stakeholders (staff, students, parents) before policy and implementation. Failure results in the perpetuation of discriminatory practices.
Hanan et al. (2025)	Literature Review	Principal competencies (personality, managerial, entrepreneurial, supervision, social) are crucial for formulating inclusive policy,	Managerial competence enables budget allocation for disability-friendly facilities. Supervision competence requires providing regular training for teachers on differentiated instruction.	The competencies are prioritized for creating equitable and responsive education. Social competence strengthens collaboration among the school

		managing resources, and developing harmonious relationships.	Key hurdles are lack of teacher training and limited facilities.	community, which is essential for a harmonious inclusive culture.
Imaduddin et al. (2025)	Qualitative phenomenological approach (case study at SD Islam Al Ilmu Bekasi), using in-depth interviews.	The integration of transformational, participatory, and digital leadership fosters an inclusive, collaborative, and technologically adaptive school culture.	Participatory leadership facilitates collective decision-making involving teachers, parents, and committees, promoting teacher innovation. Transformational leadership specifically builds Inclusive Culture by developing empathy and cross-cultural understanding.	Inclusive culture emphasizes valuing diversity and providing equal educational access. This culture is supported by humanistic values and collaboration, which counteract administrative and resource challenges.
Munthe (2025)	Quantitative approach, descriptive and correlational methods (Likert questionnaire, N=80 TK teachers).	There is a positive and significant influence between an inclusive and supportive organizational culture and teacher effectiveness in implementing inclusive education.	The effectiveness of IE implementation directly impacts improving children's overall mental health and social-emotional development. A non-supportive culture is marked by stigma and lack of teacher training.	An organizational culture that is open to diversity, upholds cooperation, and provides structural support is a key factor for successful inclusion, ensuring a safe and supportive learning atmosphere for all children, especially SNC.
Rafikayati et al. (2025)	Quantitative	The activity significantly increased GPK understanding and skills in preparing inclusive anti-bullying teaching modules responsive to SNC needs.	Understanding of bullying specific to SNC increased significantly (post-test 90% vs. pre-test 34%). The training focused on using Universal Design for Learning (UDL) and differentiated instruction in anti-bullying modules. SNC are more vulnerable to becoming victims of bullying.	Inclusive anti-bullying education systematically builds a school culture that welcomes diversity, creates a sense of belonging, and promotes healthy social relations, necessary for a CFS environment for SNC.
Rahmat & Shodiqin (2025)	Literature Review using content analysis.	Multicultural-based religious education is effective in developing inclusive attitudes and cultural awareness among students.	The primary goal is to foster an inclusive attitude (accepting, respecting, cooperating with different backgrounds) and to view differences as sunnatullah and richness. This	Multicultural religious education directly shapes students' inclusive character by instilling tolerance, empathy, and social justice, contributing to a harmonious and peaceful school environment.

			approach is suggested to reduce potential conflict and discrimination.	
Sahdat et al. (2025)	Literature review	Transformational leadership has great potential to develop an inclusive organizational culture through strong vision, effective communication, and stakeholder collaboration.	Effectiveness depends heavily on understanding the local context, consistent policy support, and the ability to overcome resistance and resource constraints. Leaders must be role models in embracing diversity.	Transformational leadership creates a more open and inclusive environment, facilitating diversity and active participation of all school community members, reinforcing shared vision and collective identity.
Salahuddin (2025)	Qualitative, intrinsic case study design (participatory observation, in-depth interview, FGD, document analysis).	Implementation of the Anti-Bullying Program based on the Pancasila Student Profile (P5) was systematic and effective.	The program reduced bullying incidents by 71%, increased cross-group collaboration by 89%, and significantly increased the participation of SNC/ABK in regular classes by 133%. The methodology used local strategies like Salam Pagi and Teman Tanpa Bully.	Integrating P5 values (moral integrity, mutual cooperation, critical reasoning) provides the moral and pedagogical foundation to establish a safe, humanistic, and socially just learning environment, strengthening acceptance of SNC.
Samosir et al. (2025)	Qualitative, case study method (Christian educational institutions in Central Java); in-depth interview, participatory observation, documentation study.	Christian education managers play a strategic role in building an inclusive culture based on values of love, justice, and respect for human dignity through non-discriminatory policies and participatory management.	There is a gap between Christian values taught (love, justice) and organizational practices (lack of systematic policies). Schools with formal guidelines (e.g., “Child-Friendly and Love-Based School”) show greater consistency. Challenges include limited teacher capacity and inadequate resources.	Values of love and justice underpin the inclusive organizational culture, translating into policies that support the acceptance of socially/economically disadvantaged students and SNC, fostering a participatory management.
Tasirun et al. (2025)	Qualitative approach with a case study method (SMP IT Amal Insani Jepara); in-depth interview, observation, document analysis.	The principal applying instructional leadership consistently was able to build effective communication, collaboration with teachers,	Although overall learning quality scores decreased (Rapor Pendidikan 2025), indicators for Instructional Leadership and Reflection and Improvement of Learning showed an	Instructional leadership is vital for creating a school culture that is safe, comfortable, and inclusive, supporting the well-being of the school community by ensuring

		and establish inclusive policies.	increase (Green category). The policy emphasizes non-discrimination.	responsiveness to individual student needs.
Yusril et al. (2023)	Descriptive qualitative (MTs NW Senyur); interview, observation, documentation.	The madrasah head executes multiple roles (educator, manager, supervisor, leader, innovator, motivator) to create an inclusive learning culture through the application of inclusive values.	Impacts include: students feeling accepted and having self-confidence; developing characters who are caring, empathetic, and mutually helpful; and possessing the ability to cooperate and show respect. The inclusive culture is defined as a system of shared values and beliefs.	Inclusive culture is built upon a system of shared values (cooperation, responsibility, empathy, respect) that create a unified understanding among all stakeholders, resulting in a harmonious and functional learning environment.
Zuriati et al. (2025)	Qualitative participatory approach (SDN 1 Taman Sari); observation, in-depth interview, document analysis.	The principal acts as an agent of change, managing operations, inspiring innovation, and collaborating with all parties, resulting in a positive and inclusive school culture.	Challenges arise from diverse student backgrounds (religious, cultural, economic factors). The need to re-evaluate local content curriculum (kurikulum muatan lokal) due to implementation disparities was noted.	An inclusive culture is established through cooperation, respect, and safety, serving as a pillar for sustainable education, reducing gaps, and fostering solidarity and empathy among the school community.

Research on inclusive education consistently shows that building an inclusive culture is essential for organizational success and student well-being. It goes beyond simply implementing policies and reflects shared values embraced by everyone in the school community (Haekal, 2021; Yusril et al., 2023). To provide a clear and structured analysis of the research findings concerning inclusive culture in education, the discussion is logically organized into three main sections. It first addresses the Methodological Foundation (3.2.1), which details the research designs utilized and justifies the confidence in the findings. Following this, the Conceptual and Terminological Context (3.2.2) explores how key concepts like 'inclusive culture' are defined and integrated into practical, value-based frameworks within the Indonesian context. Finally, the narrative culminates in a synthesis of the Emerging Themes in Implementation (3.2.3), which breaks down the practical results into key thematic areas covering leadership, values, measurable impact, and implementation barriers.

3.2.1 Methodological Observations

The 14 reviewed studies employed a diverse set of methodological approaches, primarily relying on qualitative approaches to gain deep contextual understanding, supplemented by literature reviews and a few quantitative studies. The most dominant method is the qualitative case study design, utilized by studies such as Ardiangsyah & A. Markarma (2025), Imaduddin et al. (2025), Salahuddin (2025), Samosir et al. (2025), Tasirun et al. (2025), Yusril et al. (2023), and Zuriati et al. (2025). These studies used tools like in-depth interviews, observation, documentation analysis, and FGDs (Focus Group Discussions) to investigate specific school settings (e.g., SMA Negeri 1 Sigi, SD Islam Al Ilmu Bekasi) and leadership practices. It made the findings rich in detail regarding process and context, although limited in generalizability. Haekal (2021) introduced a qualitative comparative element by analyzing policy documents (Aceh Governor Regulation No. 92/2012) against the Index for Inclusion framework. In contrast, a few studies adopted quantitative methods. Munthe (2025) used a descriptive and correlational approach with a Likert questionnaire (N=80 teachers) to measure the relationship between organizational culture and teacher effectiveness, while Rafikayati et al. (2025) utilized a quantitative method (implied pre/post-test) to measure the impact of training on teacher understanding. Finally, a significant portion of the research consists of literature reviews and content analysis (Gustaman et al., Hanan et al., Rahmat & Shodiqin, 2025; and Sahdat et al., 2025), which serve to synthesize existing knowledge, establish theoretical frameworks, and conceptually link ideas like Inclusive Education, Child-Friendly Schools, and principal competencies

3.2.2 Conceptual and Terminological Context

Many studies do not define “inclusive culture” as a separate theoretical concept. Instead, they describe it through its characteristics or intended outcomes (Imaduddin et al., 2025; Sahdat et al., 2025). Researchers often use familiar frameworks such as Child-Friendly Schools (CFS) or Sekolah Ramah Anak (SRA) to introduce inclusive values like safety, comfort, and equitable access (Gustaman et al., 2025; Rafikayati et al., 2025). Some also frame inclusive culture through moral or ethical lenses, such as religious moderation (Ardiangsyah & Markarma, 2025) or Pancasila values (Salahuddin, 2025).

These studies show that inclusive culture is often treated as a foundational precondition rather than a mere outcome. Haekal (2021) explicitly highlights that the failure to prioritize strengthening inclusive culture as the first stage of the Index for Inclusion leads to the discriminatory practices. Yusril et al. (2023) reinforce this by defining inclusive culture as a system of shared values and beliefs such as cooperation, empathy, respect that creates a unified understanding among all stakeholders.

Regarding implementation, these value-based approaches serve as the core strategies for building inclusive attitudes:

- a. Religious Moderation: The approach in SMA Negeri 1 Sigi (Ardiangsyah & Markarma, 2025) integrates principles like tolerance, anti-violence, and valuing diversity directly into learning and social interaction, functioning as a preventive strategy against intolerance. Similarly, multicultural-based religious education (Rahmat & Shodiqin, 2025) is used to foster an inclusive attitude by encouraging students to view differences as "sunnatullah and richness."
- b. Pancasila Values: The Anti-Bullying Program (Salahuddin, 2025) is systematically based on the Pancasila Student Profile (P5). Integrating P5 values, specifically moral integrity, mutual cooperation, and critical reasoning, provides the moral and pedagogical foundation necessary to establish a safe, humanistic, and socially just learning environment.
- c. Christian Values: Samosir et al. (2025) found that inclusive culture is underpinned by Christian values of love, justice, and respect for human dignity, which are translated into non-discriminatory and participatory management policies, particularly supporting socially/economically disadvantaged students and students with special needs.

The studies also frequently link the conceptualization of culture directly to leadership styles, with transformational (Sahdat et al., 2025) and instructional (Tasirun et al., 2025) as leadership being identified as vital tools for actively developing this necessary culture.

3.2.3 Themes

Across the 14 reviewed articles, four central themes emerge: (1) Strategic Leadership, (2) Core Values and Curriculum, (3) Program Based Interventions and Measurable Change, and (4) Structural Challenges and Implementation Gaps.

Theme 1: Strategic Leadership

The development of an inclusive culture largely depends on the school principal's strategic leadership (Hanan et al., 2025; Yusril et al., 2023). The school principal is consistently identified as the primary catalyst and driver of this cultural transformation (Hanan et al., 2025; Yusril et al., 2023). The research shows that this leadership must be multifaceted, involving the integration of various leadership styles, possession of specific competencies, and active translation of values into concrete institutional policies that can be seen as follows:

- a. **Integrated Leadership:** Effective leaders combine transformational and instructional approaches. Transformational leadership promotes empathy, trust, and vision, while instructional leadership strengthens communication, cooperative teaching, and policy management (Imaduddin et al., 2025; Sahdat et al., 2025; Tasirun et al., 2025). Participation from parents, teachers, and the school committee further enhances a shared sense of responsibility (Imaduddin et al., 2025).
- b. **Competencies and Roles:** School leaders must be competent in managerial tasks, supervision, and social engagement. This includes ensuring appropriate resources, supporting differentiated teaching, and encouraging collaboration (Hanan et al., 2025). The principal, therefore, becomes a central driver of change (Zuriati et al., 2025).
- c. **Policy Implementation:** Leaders translate inclusive values into school policies that foster safety, comfort, and dignity for all students (Tasirun et al., 2025).

Theme 2: Core Values and Curriculum

Inclusive culture is strengthened by embedding universal moral and humanistic values within the curriculum and school ethos. These core values, whether religious, national, or multicultural, provide growth for acceptance and cooperation. Those core values can be seen as follows:

- a. **Religious and Multicultural Values:** Religious moderation promotes tolerance, empathy, and non-violence, helping prevent radicalization and exclusion (Ardiangsyah & Markarma, 2025). Multicultural education then reinforces respect for diversity (Rahmat & Shodiqin, 2025).
- b. **Faith-Based Practice:** In religious schools, inclusive values are tied to foundational teachings such as love, justice, and human dignity (Samosir et al., 2025). These principles guide the acceptance of disadvantaged or special needs students.
- c. **National Identity and Character:** Pancasila's values, especially those expressed in the Pancasila Student Profile (P5), serve as a moral framework for promoting cooperation, independence, and critical thinking (Salahuddin, 2025). These traits contribute to a more empathic and reflective school culture.

Theme 3: Programs and Measurable Impact

While leadership and values set the direction, successful implementation of inclusive culture requires concrete, program-based interventions that translate principles into action and demonstrate measurable positive change for the school community. These targeted programs bridge the gap between ideology and practice. These programs are:

- a. **Anti-Bullying Initiatives:** Anti-bullying programs tied to P5 values have significantly reduced bullying by 71% and doubled the participation of special needs students in class (Salahuddin, 2025), showing that reducing violence and stigma is central to inclusion.
- b. **Teacher Training:** Programs that improve teacher skills in Universal Design for Learning (UDL) and differentiated instruction prepare them to support diverse learners effectively (Rafikayati et al., 2025).
- c. **Organizational Well-being:** Positive school cultures not only boost teacher performance but also improve students' mental and emotional well-being (Munthe, 2025).

Theme 4: Barriers and Gaps in Implementation

Despite strong conceptual commitment, practical implementation is hindered by a range of barriers as follows:

- a. **Cultural Stigma:** Deep-seated misconceptions and stigma, such as the belief that special needs students can "spread disease," hinder inclusive culture at the community level (Haekal, 2021).
- b. **Policy and Resource Limitations:** Schools often lack sufficient resources, facilities, and clear operational guidelines to ensure inclusive practices (Gustaman et al., 2025; Samosir et al., 2025). In Aceh, efforts focused only on policy, without cultural groundwork, have met limited success (Haekal, 2021).
- c. **Human Resource Challenges:** Limited teacher preparation and insufficient understanding of special education remain persistent problems (Gustaman et al., 2025; Hanan et al., 2025). Sustained training, stronger policy backing, and community engagement are needed to close these gaps (Munthe, 2025; Zuriati et al., 2025).

Identifying these gaps is crucial for developing effective strategies that move beyond mere intention into sustained, successful practice.

4. CONCLUSION

This review has examined and mapped 14 studies on inclusive culture in Indonesian schools. Using the PCC framework, the analysis showed that inclusive culture is shaped by different groups, including school leaders, teachers, students, parents, and religious and government institutions. These studies were conducted in diverse settings, ranging from early childhood centres to junior high schools, and included both secular and religious environments. This diversity highlights that inclusive culture must be built through shared responsibility and adapted to specific school contexts.

The content of the studies shows that most of the literature still focuses on theory and conceptual exploration. Many researchers discuss frameworks and values related to inclusion but do not always examine how these ideas play out in everyday school life. While this conceptual work is useful, there is a clear need for more research that looks closely at real practices, school routines, and the experiences of students and teachers.

The findings from the reviewed studies point to four major themes. The first is the importance of leadership. Principals who are visionary and effective can inspire teachers and set a tone that values all learners. The second theme highlights the role of values and curriculum in shaping attitudes and behaviour. Values such as mutual respect and justice are often taught through religious or national frameworks. The third theme focuses on initiatives and programs that show genuine results, such as anti bullying campaigns and teacher training in Universal Design for Learning. The final theme reveals the serious challenges that still exist, including stigma, lack of resources, and limited teacher preparation.

These findings offer a strong foundation for future research. There is a pressing need to carry out more field based studies that examine how inclusive culture is lived and experienced in schools. Research that compares implementation across school types or regions could highlight what works and what does not. Longitudinal studies could also help show how inclusiveness develops over time and what supports sustained change. Community perspectives are also missing from much of the current research. Understanding the views of families and local communities would help bridge the gap between school values and wider social beliefs. Finally, further work should explore how religious, moral, and cultural values can be better integrated into inclusive practices in ways that respect local traditions while promoting acceptance.

By expanding both research and practice, the field can move closer to making inclusive culture not just a concept or policy, but a lived reality in Indonesian schools.

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