



International Conference on Islam, Law, and Society (INCOILS)
Conference Proceedings 2025
Yogyakarta, November 21-23, 2025
E-ISSN: 2985-7392
Published by: FORDIPAS PTKIN

From Rahmatan Lil 'Alamin to inclusive Practice: Assessing RA Teachers' Pedagogical Competence Needs

Yuyun Libriyanti,¹ Ruwandi,¹²

¹Doctoral Program in Islamic Education (PAI) UIN Salatiga

¹yuyu008@brin.go.id, ²ruwandi@iainsalatiga.ac.id

ABSTRACT :

Inclusive Islamic pedagogy rooted in *Rahmatan lil 'Alamin* remains an essential yet underdeveloped practice in early childhood education. Many RA (Raudhatul Athfal) teachers hold strong theological beliefs, but they often face difficulties translating inclusive values into classroom practice. This academic concern underlies the present study, which aims to analyze the pedagogical competence needs of RA teachers to strengthen the implementation of *Rahmatan lil 'Alamin* values in inclusive learning. The study is grounded in the integrative thoughts of al-Ghazali, Abdullah Nasih Ulwan, Hasyim Asy'ari, and Ahmad Dahlan, whose ideas emphasize compassion, moral discipline, moderation, and transformative education. A survey design with a quantitative approach was employed, involving 697 RA teachers in Sukoharjo Regency who voluntarily participated after attending a socialization and introductory session on Inclusive Islamic Pedagogy organized in collaboration with IGRA. Data were collected using a validated and reliable need assessment instrument. Results indicate high inclusive Islamic belief (LPI = 4.47) and pedagogical competence (KPI = 4.01), while tolerance (TDT = 3.29) and adaptation to Generation Alpha (TGA = 3.33) remain moderate. Inclusive Islamic belief (LPI) emerged as the main predictor of competence development needs ($\beta = 0.602$). The findings confirm the urgency of developing a structured model of inclusive Islamic pedagogy to build a culture of peace and tolerance.

Keywords: *rahmatan lil 'alamin, inclusive Islamic pedagogic, early childhood, Islamic education, teacher's competence.*

Introduction

Early Childhood Education (ECE) plays a fundamental role in shaping a child's socio-emotional character, moral development, and identity (Mustarsida et al., 2023; Suri & Chandra, 2021). Nurturing values of peace, empathy, and tolerance is imperative during this crucial phase, considering scientific studies confirm early age development as a long-term social investment (Heckman, 2012; Karoly, 2016). Within the diverse Indonesian social context, the principle of Islam *Rahmatan lil Alamin* (a mercy to all creation) must serve as the primary theological foundation. This principle mandates the universal manifestation of compassion (*rahmah*) and justice (*adl*) (Nurlailiyah, 2015). Specifically, Raudhatul Athfal (RA) teachers hold the key role in converting these *Rahmatan lil Alamin* theological values into pedagogical practices that children can internalize (Solekhah, 2020; Umar, 2024). However, the transition from holding a theological belief to implementing it in a classroom setting remains a complex pedagogical challenge.

Despite the high urgency of cultivating peace values, issues of violence and intolerance remain a serious concern within educational environments (Malaka et al., 2023; Nurul Isnaini, 2019). Rising cases of bullying and violence nationwide indicate a systemic failure to instill empathy and non-violence from an early age. This problem is aggravated by symbolic violence that often escapes the awareness of educators (Konal Memiş & Korumaz, 2024). A crucial example is the practice in ECE centers that uses the children's chant, "Tepuk Anak Saleh," by inserting the line, "Kafir, Kafir, No!" (Yusup, 2018). This practice, though seemingly minor, psychologically establishes a rejectionist attitude towards other groups, eroding the foundation of tolerance and empathy (Susanti, 2023). This phenomenon signals a critical gap teacher may

possess religious piety, yet unconsciously perpetuate intolerance through unexamined pedagogical habits (Altınok et al., 2023).

The pedagogical challenge is further complicated by the emergence of Generation Alpha as digital natives (Kohli & Arora, 2024; Pereira et al., 2024). This generation, while creative, is vulnerable to exposure to intolerant content (Höfrová et al., 2024; Hutajulu et al., 2024) and tends to experience deficits in interpersonal skills like empathy (Thamil Selvi et al., 2022). For RA teachers, this demographic shift creates a dual pressure: upholding traditional inclusive religious values while simultaneously adapting to the rapid behavioral changes of digital-native children. Teachers face a dilemma in finding approaches suitable for child development that are also religiously grounded (Florian & Beaton, 2018; Macià-Gual & Domingo-Peñafiel, 2020).

Islamic Religious Education (PAI) is acknowledged for its strategic role in character formation (Kulsum & Muhid, 2022; Sanusi & Fatah, 2022), but applying inclusive values still meets obstacles (Aslan, 2022). Previous studies on developing ECE teachers' pedagogical competence largely focus on technical pedagogical aspects (Bahri et al., 2019; Fadriati, 2020; Sum & Taran, 2020), or indicate that teachers still remain constrained by conventional patterns (Nasution & Rudiyanto, 2021; UNESCO, 2020). The Research Gap lies in the lack of empirical measurement definitively connecting inclusive theological belief with the practical social-emotional challenges faced by teachers. It remains unclear whether strong theological beliefs automatically translate into pedagogical readiness, or if specific barriers prevent this translation. A specific competence development model is needed to bridge theological theory with adaptive, *Rahmatan lil Alamin*-based classroom strategies (L. Hakim, 2018; Shnejder et al., 2020).

This research arises from the academic anxiety regarding high cases of symbolic violence, coupled with the pedagogical need for Generation Alpha adaptation. The main objective of this study is to analyze the specific needs, challenges, and motivation of RA teachers as the conceptual basis for the next Research and Development (R&D) phase. The locus of the study was selected in Sukoharjo Regency, Central Java. This location is ideal for testing the readiness of teachers to respond to inclusive pedagogical needs amidst a diverse cultural context (Peraturan Bupati Sukoharjo Nomor 2 Tahun 2020; A. Hakim & Khotimah, 2023).

The main objective of this study is to analyze the specific needs, challenges, and motivation of RA teachers as the conceptual basis for the next Research and Development (R&D) phase, particularly to bridge the gap between teachers' theological foundation and the implementation challenges of inclusive Islamic pedagogy for building a sustainable culture of peace and tolerance.

The locus of the study was selected in Sukoharjo Regency, Central Java. This location is ideal for testing the readiness of teachers to respond to inclusive pedagogical needs amidst a diverse cultural context, given its rich socio-cultural diversity (Peraturan Bupati Sukoharjo Nomor 2 Tahun 2020) and high ECE Enrollment Rate (APK) (A. Hakim & Khotimah, 2023; Jateng, 2022).

Drawing from the theoretical framework that integrates belief and action, this study posits that both internal values and external challenges act as catalysts for professional development. Specifically, we hypothesize that teachers with stronger Inclusive Islamic Beliefs (LPI) and Pedagogical Competence (KPI) will demonstrate a significantly higher need for competence development (MPK). Furthermore, we predict that the intensity of classroom challenges, specifically regarding Tolerance (TDI) and Adaptation to Generation Alpha (TGA), will positively influence teachers' motivation to upskill. By testing these predictors, this study aims to construct a data-driven foundation for developing a targeted inclusive pedagogical model.

Methods

This study employed a need assessment design with a quantitative survey approach to identify pedagogical competence needs for Inclusive Islamic Pedagogy among RA teachers. The target population comprised all RA teachers in Sukoharjo Regency, totaling 925 teachers according to the 2018/2019 data from BPS Sukoharjo. The study used a purposive sampling technique with voluntary participation, involving 697 teachers who attended a socialization and introductory session on Inclusive Islamic Pedagogy organized in collaboration with IGRA (Ikatan Guru Raudhatul Athfal). Respondents were active RA teachers who provided informed consent prior to participation.

Data were collected using a 53-item questionnaire designed to measure five dimensions: Pedagogical Competence (KPI), Adaptation to Generation Alpha (TGA), Tolerance and Empathy Challenges (TDI), Inclusive Islamic Belief (LPI), and Competence Development Needs (MPK). Each item

used a five-point Likert scale (1 = Never to 5 = Always). The instrument underwent expert validation and pilot testing to ensure content relevance, clarity, and readability before full-scale administration.

Recognizing the inherent limitations of self-report instruments, particularly the risk of socially desirable responses (which could inflate scores on dimensions like LPI and KPI), several methodological safeguards were implemented. First, rigorous expert validation and pilot testing were conducted to ensure that the items measured tangible behaviors rather than only abstract values. Second, all data collection was conducted under strict anonymity and confidentiality protocols, assuring participants that their individual responses would not be used for performance evaluation, thereby encouraging honest reporting on challenging dimensions such as TDT and TGA. Third, the high level of trust established through collaboration with IGRA leadership further helped in minimizing response bias.

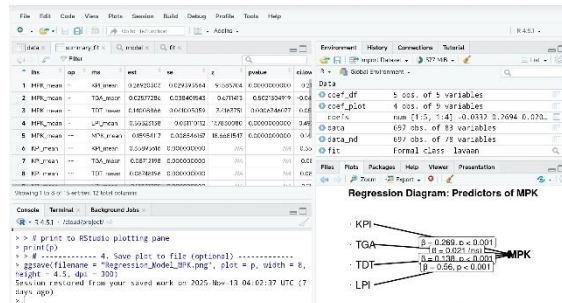


Figure 1. Data Analysis using R Studio

All quantitative analyses were performed using R Studio (v4.5.1). Prior to analysis, data cleaning and screening were conducted to check for missing values, outliers, and normal distribution. The validity of each item was examined using the Corrected Item–Total Correlation, and items with a coefficient below 0.30 were removed. Instrument reliability was assessed using Cronbach’s Alpha, where $\alpha \geq 0.70$ was considered acceptable according to Nunnally (1978).

To ensure data suitability for factor analysis, the Kaiser–Meyer–Olkin (KMO) measure of sampling adequacy and Bartlett’s Test of Sphericity were applied. Data meeting KMO > 0.50 and significance level $p < 0.05$ proceeded to Exploratory Factor Analysis (EFA) using the principal axis factoring method with varimax rotation to confirm the underlying factor structure of the constructs. After validation, mean scores were computed for each dimension (KPI, TGA, TDT, LPI, and MPK), representing the overall level of each construct.

Subsequently, Pearson correlation analysis was conducted to examine the relationships among the five constructs, followed by multiple linear regression analysis to test the predictive relationships between the independent variables (KPI, TGA, TDT, and LPI) and the dependent variable (MPK_mean). The regression model took the form:

$$MPK = \beta_0 + \beta_1 KPI + \beta_2 TGA + \beta_3 TDT + \beta_4 LPI + \epsilon$$

To explore possible demographic effects, Independent Samples t-tests and One-way ANOVA with Tukey HSD post-hoc comparisons were used to examine mean differences between groups based on gender, age, and teaching experience.

Ethical clearance was obtained prior to data collection. All participants were informed about the research purpose and procedures and gave written consent before participating. Data confidentiality was strictly maintained through anonymization and secure data storage, ensuring compliance with research ethics standards.

Result

Descriptive Statistics

The descriptive analysis presents a comprehensive picture of teachers’ inclusive Islamic pedagogical competence across five dimensions: Inclusive Islamic Belief (LPI), Pedagogical Competence (KPI), Tolerance and Empathy Challenges (TDT), Adaptation to Generation Alpha (TGA), and Competence Development Need (MPK).

As shown in Table 1 and visualized in Figure 2., both LPI and KPI dimensions are categorized as high, with mean scores of 4.47 (SD = 0.59) and 4.00 (SD = 0.60), respectively. These results indicate that

teachers possess a strong inclusive Islamic belief consistent with *rahmatan lil alamin* and frequently apply pedagogical practices rooted in Islamic educational values.

In contrast, TDT ($M = 3.29$; $SD = 0.56$) and TGA ($M = 3.34$; $SD = 0.54$) fall within the moderate category, suggesting that teachers still encounter challenges in translating inclusive values, such as empathy and tolerance, into daily classroom practice and in adapting their teaching to Generation Alpha's behavioral characteristics.

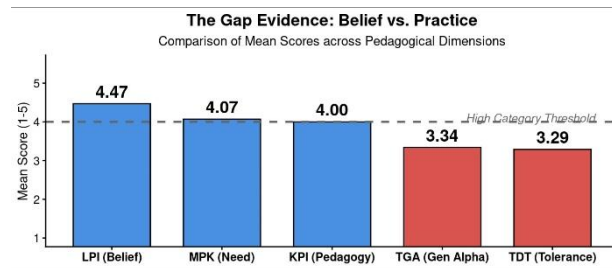


Figure 2. Data Analysis using R Studi

Meanwhile, MPK ($M = 4.07$; $SD = 0.62$) is categorized as high, indicating that teachers perceive a strong need to develop their pedagogical competence further. The relatively small standard deviations (0.54 – 0.62) across all dimensions demonstrate response consistency, confirming the reliability and stability of the data.

Table 1. Descriptive statistics of inclusive Islamic pedagogical competences dimensions ($N=697$)

Dimensions	Mean (M)	SD	Category	Interpretation
LPI (Inclusive Islamic Belief)	4.47	0.59	High	Strong inclusive theological foundation consistent with <i>rahmatan lil 'alamin</i>
KPI (Pedagogical Competence)	4.00	0.60	High	Frequent application of Islamic pedagogical practices in daily teaching.
TDT (Tolerance and Empathy Challenges)	3.29	0.56	Moderate	Teachers still experience difficulty in practicing empathy and tolerance values in classroom contexts
TGA (Adaptation to Generation Alpha)	3.34	0.54	Moderate	Teachers moderately adapt to the learning styles and behavioral characteristics of generation a alpha
MPK (Competence Development Need)	4.07	0.62	High	Teachers perceive a strong need to enhance inclusive Islamic pedagogical competence

Correlation Analysis

The Pearson correlation analysis revealed significant and positive relationships among all primary constructs (see Table 2.). Stronger correlations were observed between LPI, KPI, and MPK, indicating that teachers with stronger inclusive beliefs and pedagogical skills are more likely to recognize the importance of developing their professional competence.

Table 2. Pearson Correlation Matrix among Independent Variables

Variable	1	2	3	4
LPI (Inclusive Islamic Belief)	1.000			
KPI (Pedagogical Competence)	0.490**	1.000		
TDT (Tolerance and Empathy Challenges)	0.405**	0.274**	1.000	
TGA (Adaptation to Generation Alpha)	0.258**	0.268**	0.681**	1.000

Note: **Correlation is significant at the 0.01 level (2-tailed).

Moderate correlations between TDT and TGA with MPK suggest that although these challenges relate to teachers' awareness of their developmental needs, they exert less influence than theological and

pedagogical factors. Overall, these correlations demonstrate that inclusive belief systems and pedagogical practices mutually reinforce teachers' motivation for professional growth.

Regression Analysis

Multiple regression analysis was conducted to identify variables that predict teachers' Competency Development Needs (MPK). Before interpretation, this regression model met all classical assumptions, including normal residual distribution, homoscedasticity, no multicollinearity ($VIF < 5$), and no autocorrelation. The summary of the Regression estimates is presented in Table 3.

Table 3. Regression Analysis Result: Predictors of Competency Development Need (MPK)

Predictor Variables (RHS)	Estimate	Std. Error (SE)	Std. Beta (β)	Z-value	P-value	Conclusion
LPI (Inclusive Islamic Belief)	0.553	0.031	0.530	17.783	<0.001	Significant
KPI (Pedagogical Competence)	0.269	0.029	0.261	9.159	<0.001	Significant
TDT (Tolerance and Empathy Challenges)	0.140	0.041	0.121	3.416	0.001	Significant
TGA (Adaptation to Generation Alpha)	0.026	0.038	0.023	0.671	0.502	Not Significant

Note: Dependent variable = MPK (Competence Development Need); $R^2 = 0.582$ (based on residual variance)

The results of the multiple regression analysis showed that three variables significantly predicted Competency Development Needs (MPK): Inclusive Islamic Belief (LPI) with a standardized coefficient of $\beta = 0.530$ (Est = 0.553, $p < 0.001$); Pedagogical Competence (KPI) with $\beta = 0.261$ (Est. = 0.269, $p < 0.001$); and Tolerance and Empathy Challenges (TDT) with $\beta = 0.121$ (Est = 0.140, $p < 0.001$).

Conversely, Alpha Generation Adaptation Challenges (TGA) were not proven to be a significant predictor with a value of $\beta = 0.023$ ($p = 0.502$). This model clearly shows that inclusive Islamic beliefs (LPI) are the strongest determinant of teachers' motivation to develop their competencies, followed by pedagogical experience (KPI) and awareness of tolerance challenges (TDT). Adaptation to Generation Alpha (TGA), although relevant, has not yet become a determining factor in the perceived need for competency development among teachers.

Evidence Highlights: Motivation, Gaps, and Universality

Beyond the numerical findings' presenter in the regression and correlation analyses, three distinct evidences emerged. This highlights represent crucial insight into the teachers' readiness, psychological oriented and developmental needs regarding inclusive pedagogy.

Motivational Evidence: Theology as the Primary Driver

The descriptive data shows a high mean for LPI ($M = 4.47$), and the regression model confirm its status as the dominant predictor of competency development needs (Standardized $\beta = 0.530$). This indicates that the teachers' motivation to learn is not merely driven by technical demands but by a deep theological conviction. It suggests that for these teachers, professional development is viewed through a spiritual lens, teaching is a form of *'ibadah* (worship), and embodying *rahmah* (compassion) and *'adl* (justice) in the classroom is felt as a religious duty rather than just a job requirement.

Gap Evidence: The Disconnect between Belief and Practice

A tangible gap exists between the high scores in belief (LPI) and the moderate scores in the actual challenges of Tolerance and Empathy (TDT, $M = 3.29$) and Adaptation to Generation Alpha (TGA, $M = 3.34$). While teachers possess strong inclusive values, they struggle to translate these values into specific classroom management strategies, particularly in resolving conflicts and fostering empathy among children.

Interestingly, while TDT significantly predicts the need for training ($\beta = 0.121$), TGA does not ($p > 0.05$). This implies a potential "blind spot" is teachers admit they struggle with Generation Alpha behaviours' (indicated by moderate TGA scores), yet this struggle has not yet triggered a conscious demand for training. This highlights a critical area for intervention such as making teachers aware that their difficulties with Generation Alpha require specific pedagogical upskilling.

Universality Evidence: A Shared Professional Identity

Comparative analyses (ANOVA and t-tests) revealed no significant differences in key dimension (KPI, TDT, and TGA) across educational backgrounds or employment status. This homogeneity suggests that the challenges and need to develop inclusive Islamic pedagogical competence is universal among RA teachers in Sukoharjo. The drive for inclusivity cuts across demographic lines, reflecting a shared professional identity rooted in the Islamic principle of *rahmatan lil 'alamin* (mercy for all creation), which transcends individual institutional differences.

Discussion

Theological Motivation as Foundation for Inclusive Pedagogy

The analysis results show that the average Islamic Education Foundation (LPI) score is in the High category (Mean = 4.47), while the Competency Development Needs (MPK) dimension is also high. Correlation and regression reinforce these findings. Inclusive Islamic Belief (LPI) is the strongest predictor of Competency Development Needs (MPK) (Standardized $\beta = 0.530$). This empirical pattern reflects the spirit of *Rahmatan lil Alamin* as the main pedagogical foundation. Teachers understand education as the embodiment of compassion (*rahmah*) and justice (*adl*) taught by Islam. Strong theological awareness becomes an intrinsic motivation for teachers to continuously develop themselves.

This finding aligns with broader contemporary research which indicates a strong consensus that teacher spirituality positively influences pedagogical competence. Recent studies confirm that spiritual intelligence, characterized by sincerity (*ikhlas*), responsibility, and ethical commitment, serves as a significant predictor of teaching quality and the ability to solve professional challenges (Kholid, et.al., 2022; Putra, et.al., 2025; Mumu, et.al., 2025; Samad, et.al., 2023; Roohani and Darvishy, 2015). By anchoring their profession in spiritual values, teachers are better equipped to foster a positive learning environment and maintain resilience in their pedagogical duties.

The integrative thinking of modern Islamic education figures reinforces this spirit. Al-Ghazali emphasizes *tazkiyah an-nafs* and *adab* as the basis of education, which means that the purification of teachers is a prerequisite for the transmission of values. Nasih Ulwan bases education on *tarbiyah bil qudwah*, placing the moral integrity and sincerity of teachers as role models (*uswah hasanah*). Hasyim Asy'ari instills pure intentions and sincerity in doing good deeds. Ahmad Dahlan inspires education that is oriented towards charity and social transformation. Teachers are motivated to develop their competencies because they believe that improving inclusive practices is a manifestation of faith and righteous deeds. The spirit of *Rahmatan lil Alamin* is not only a theory, but has been internalized as a moral foundation in their pedagogical work.

The Social-Emotional Gap: Challenges of Translating Faith into Practice

This subsection analyzes the gap between theological ideals and classroom practices. Empirical data shows a clear contradiction. Teachers' belief in Inclusive Islam (LPI) is high, but their biggest challenge lies in the dimension of Discipline and Tolerance (TDT) (Mean = 3.29). The lowest scores specifically relate to instilling the values of sharing and empathy. This situation indicates a disconnection between faith and charity, a fundamental problem highlighted by Islamic education figures.

This gap arises because classroom practices do not yet fully reflect the *mu'amalah* taught by Islam. Al-Ghazali emphasizes the importance of *tazkiyah an-nafs* (purification of the soul) and *adab* (practical morality) in education. Low scores on empathy and sharing indicate that teachers' *tazkiyah* is still theoretical, failing to transform into concrete social *adab* in the classroom environment. Nasih Ulwan's concept of *tarbiyah bil qudwah* (education by example) is also tested here. Teachers may find it difficult to consistently model the required behaviors of *rahmah* and '*adl*. Teachers' role modeling is not well structured in social-emotional strategies, causing the instilling of values to remain at the verbal level.

The aspect of righteous deeds promoted by Ahmad Dahlan also serves as a benchmark. Education should be transformative and oriented towards concrete action (deeds). The low level of empathy and sharing shows that education is still stuck at the level of faith (belief) without continuing to righteous deeds that have an impact on children's social interactions. Similarly, Hasyim Asy'ari emphasized sincerity and pure intentions as the foundation, but intentions must be executed with wisdom and practical skills. Teachers already have good intentions (high LPI), but they lack the practical knowledge to translate those intentions into effective social behavior teaching techniques. This gap underscores the urgency of developing a competency model that focuses on implementation skills to bridge the belief in *Rahmatan lil Alamin* with everyday classroom practices.

The Universality of Inclusive Islamic Pedagogy

Analysis of group mean differences showed consistent results. There were no significant differences in teachers perceived competencies and challenges based on education level ($p = 0.572$) or employment status ($p = 0.340$). Even the comparison of Pedagogical Competence (KPI) based on length of service only reached marginal significance ($p = 0.063$). These findings have important substantive implications. The need for Inclusive Islamic Pedagogy is a universal and cross-demographic need among RA teachers. The spirit of *Rabmatan lil Alamin*, which unites all human beings in the values of love and justice, is manifested in the homogeneity of pedagogical challenges. The same challenges are faced by junior, senior, civil servant, and non-civil servant teachers. Disparities in formal background or length of service are no longer the main determinants of quality. All teachers need the same solutions to overcome the challenges of Generation Alpha and instill values of tolerance. The universality of these findings aligns the design of the competency development model with the *maqasid syariah*, which aims to achieve the common good regardless of social status.

Implications for Developing an Inclusive Islamic Pedagogical Competence Model

The results of this needs assessment provide a strong conceptual basis for the next stage of model development (R&D). The competency development model must explicitly address gaps in social-emotional practices. The model should not focus on general pedagogical theory, as teachers' Pedagogical Competencies (KPI) are already relatively good. The model must prioritize coaching/mentoring and transformative social learning. The integration of theological values must be carried out at the classroom implementation level; teachers must be equipped with practical strategies for teaching empathy, sharing, and conflict resolution using a positive discipline approach rooted in the principle of *rahmah*. The main module should include strategies for instilling social-emotional values, utilizing simple technology, and strengthening ecological partnerships with parents. Specifically, regarding Generation Alpha, the model must function as an 'awareness trigger', moving teachers from unconscious incompetence (blind spot) to conscious competence in handling digital-native behaviors. This model aims to convert a high level of Inclusive Islamic Foundation (LPI) into field-tested competencies (reduction in TDT/TGA scores) to build a culture of peace and tolerance in early childhood.

Conclusion

This Need Assessment study concludes that efforts to develop pedagogical competencies for RA teachers must specifically address the substantial gap between theological beliefs and classroom practice implementation. The conclusion of this study confirms that teachers have a strong and internalized Inclusive Islamic Foundation. This philosophical foundation is the highest source of motivation for teachers to develop their competencies. However, the spirituality of *Rabmatan lil 'Alamin* has not been fully realized in classroom *mu'amalah* because the biggest challenge for teachers lies in practical application, namely in instilling the values of empathy and sharing, as well as pedagogical adaptation to Generation Alpha. This reflection shows that the main difficulty is a methodological problem that hinders teachers from transforming theological ideals (faith) into righteous deeds (practice), in accordance with the framework of Islamic education figures. Thus, recommendations for competency model design in the next R&D stage should focus on practical and action-oriented assistance, which aims to bridge these strong beliefs into teaching skills in social-emotional values, simple technology integration, and effective parent partnership strategies. The limitation of this study lies in the use of self-report instruments, which are prone to socially desirable response bias, so that validation of the development model in the next stage needs to include a more objective assessment of teacher practice performance as a measure of success.

Bibliography

- A, S., Kholid, I., Diana, N., & B, Z. (2022). Dimensions and Applications of Teacher Spirituality in the Development of Islamic Primary School Teacher Competency in Tanggamus District. *International Journal Of Advanced Research*. <https://doi.org/10.21474/ijar01/14552>.
- Abrams, K. M., Allen, W., Baram-Tsabari, A., Beaton, B., Borge-Hoyhoefer, J., Rasmussen, K. B., Brent, E., Bright, J., Brown, A., Bulloch, S. L., Burrows, R., Carmichael, P., Cockings, S., Condon, D. M., Corti, L., Dillman, D. A., Donohue, R., Elleman, L. G., Elsenbroich, C., ... Innes, M. (2017). The Sage Handbook of Online Research Methods. In N. G. Fielding, R. M. Lee, & G. Blank (Eds.), *SAGE* (Second Edn). SAGE Reference.
- Altınok, N., Over, H., & Carpenter, M. (2023). Young children use imitation communicatively. *Journal of*

- Experimental Child Psychology*, 231, 105654. <https://doi.org/10.1016/j.jecp.2023.105654>
- Aslan, E. (2022). Early Childhood Education in Islam: The Cases of Turkey and Egypt. In *The Routledge International Handbook of the Place of Religion in Early Childhood Education and Care* (1st Edition, pp. 413–423).
- Bahri, S., Waremra, R. S., Reski, A., Silubun, H. C. A., & Rettob, A. L. (2019). Early conditions of physics learning reviewed from teacher pedagogic competencies in SMP Negeri 11 Merauke (Ri-PNG border area). *International Journal of Mechanical Engineering and Technology*, 10(2), 1391–1396.
- Bryman, A. (2016). *Social Research Methods* (Fifth). Oxford University Press.
- Peraturan Bupati Sukoharjo Nomor 2 Tahun 2020 Tentang Pedoman Pelestarian dan Pengembangan Adat Istiadat dan Nilai Sosial Budaya Masyarakat di Kabupaten Sukoharjo, (2020).
- Cohen, L., Manion, L., & Morrison, K. (2017). *Research Methods in Education* (8th Edition). Routledge. <https://doi.org/10.4324/9781315456539>
- Creswell, J. W., & Creswell, J. D. (2018). *Research Design Qualitative, Quantitative, and Mixed Methods Approaches* (Fifth Edit). SAGE Publications Inc. <https://lccn.loc.gov/2017044644>
- Elo, S., Kääriäinen, M., Kanste, O., Pölkki, T., Utriainen, K., & Kyngäs, H. (2014). Qualitative Content Analysis. *Sage Open*, 4(1). <https://doi.org/10.1177/2158244014522633>
- Fadriati. (2020). Model Pelatihan untuk Meningkatkan Kompetensi Guru Pendidikan Agama Islam Sekolah Dasar. *Jurnal Ta'dib*, 23(2), 249–259. <https://doi.org/DOI: 10.31958/jt.v23i2.1449>
- Florian, L., & Beaton, M. (2018). Inclusive pedagogy in action: getting it right for every child. *International Journal of Inclusive Education*, 22(8), 870–884. <https://doi.org/10.1080/13603116.2017.1412513>
- Hakim, A., & Khotimah, C. (2023). Ikhtisar Data Pendidik Tahun 2022/2023. In *Pusat Data dan Teknologi Informasi Sekretariat Jenderal Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi*. <https://paudpedia.kemdikbud.go.id/>
- Hakim, L. (2018). Development Strategy of Pedagogical Competence to Improve Professionalism of Islamic Education Teacher. *Jurnal Pendidikan Islam*, 3(2), 207. <https://doi.org/10.15575/jpi.v3i2.1406>
- Heckman, J. J. (2012). *The Heckman Equation*. www.Heckmanequation.Org. www.heckmanequation.org
- Höfrová, A., Balidemaj, V., & Small, M. A. (2024). A systematic literature review of education for Generation Alpha. *Discover Education*, 3(1), 125. <https://doi.org/10.1007/s44217-024-00218-3>
- Hutajulu, J. M., Agustiani, H., & Setiawan, A. S. (2024). Special Characteristics of Alpha Generation Children Behavior in Dentistry: A Literature Review. *European Journal of Dentistry*, 18(03), 743–765. <https://doi.org/10.1055/s-0043-1776336>
- Jateng, H. (2022). *Angka Partisipasi PAUD di Jateng Lampau Nasional*. <https://jatengprov.Go.Id/>. <https://jatengprov.go.id/publik/angka-partisipasi-paud-di-jateng-lampau-nasional/>
- Karoly, L. A. (2016). The economic returns to early childhood education. *Future of Children*, 26(2), 37–56. <https://doi.org/10.1353/foc.2016.0011>
- Kohli, A., & Arora, S. (2024). An Unconventional Education Landscape For Unconventional “Generation Alpha.” *International Journal For Multidisciplinary Research*, 6(5). <https://doi.org/10.36948/ijfmr.2024.v06i05.28938>
- Konal Memiş, T., & Korumaz, M. (2024). Analyzing Symbolic Violence Phenomenon in Project Schools. *Journal of Economy Culture and Society*, 70, 107–120. <https://doi.org/10.26650/JECS2024-1441308>
- Kulsum, U., & Muhid, A. (2022). Pendidikan Karakter melalui Pendidikan Agama Islam di Era Revolusi Digital. *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 12(2), 157–170. <https://doi.org/10.33367/ji.v12i2.2287>
- Macià-Gual, A., & Domingo-Peñafiel, L. (2020). Demands in Early Childhood Education: Montessori Pedagogy, Prepared Environment, and Teacher Training. *International Journal of Research in Education and Science*, 7(1), 144. <https://doi.org/10.46328/ijres.1272>
- Malaka, Z., Satriya, B., & Sadhana, K. (2023). Perception of School Citizens about Violence against Students. *International Journal of Islamic Thought and Humanities*, 2(1), 156–171. <https://doi.org/10.54298/ijith.v2i1.89>
- Mik-Meyer, N. (2020). Multimethod Qualitative Research. *Qualitative Research*, January, 357–374.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2018). *Qualitative Data Analysis: A Methods Sourcebook* (4th ed.). SAGE Publications, Inc.
- M., Hasanah, A., Surya, H., , S., & Nursobah, A. (2025). Teachers' Spiritual Competence Based On The Values Of Al-Qur'an Surah Al-Fatihah. *International Journal Of Humanities Education and Social Sciences (IJHESS)*. <https://doi.org/10.55227/ijhess.v4i5.1506>.
- Mustarsida, U., Maarif, M. A., & Rusydi, I. (2023). Manajemen Pengembangan Karakter Anak Usia Dini

- Melalui Kegiatan Parenting. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(4), 855–866. <https://doi.org/10.31538/munaddhomah.v4i4.689>
- Nasution, D. N., & Rudiyanto. (2021). Teachers' Competencies of Inclusive Early Childhood Education on Social Justice Perspective. *Proceedings of the 5th International Conference on Early Childhood Education (ICECE 2020)*, 538(Icece 2020), 114–118. <https://doi.org/10.2991/assehr.k.210322.025>
- Nurlailiyah, A. (2015). Kritik Tafsir Ayat-Ayat Pendidikan terhadap Pendidikan Segregasi, Pendidikan Inklusif, dan Pendidikan Integrasi (Studi Pendidikan di Perguruan Tinggi Yogyakarta). *AN-NUR :Jurnal Studi Islam*, 7(2), 147–166. <https://jurnalannur.ac.id/index.php/An-Nur/article/view/70>
- Nurul Isnaini, A. S. (2019). Pendidikan Anak Tanpa Kekerasan Dalam Perspektif Islam. *Prosiding Seminar Nasional Prodi Pai Ump Tahun 2019*, 193–202.
- Patton, M. Q. (2015). *Qualitative Research & Evaluation Methods* (4th Editio). SAGE Publications, Inc.
- Putra, M., Hermita, N., & Isjoni, I. (2025). Teacher Emotional Intelligence: Analysis Based on Work Commitment, Spiritual Intelligence, and Pedagogical Competence of Arabic Language Teachers in Bengkalis Regency. *Journal Corner of Education, Linguistics, and Literature*. <https://doi.org/10.54012/jcell.v4i001.414>.
- Pereira, D. H., Prado da Silva, F., Arantes Nogueira, M. L., Belini Gontijo, G., Scudeler, M. A., Rodrigues de Souza, L., & Cortez Gaio, R. (2024). The alpha generation in the face of learning technologies. *Concilium*, 24(16), 534–555. <https://doi.org/10.53660/CLM-3975-24R02>
- Rapor Pendidikan Indonesia 2024 Kabupaten Sukoharjo. (2024). <https://data.kemdikbud.go.id/publikasi/p/rapor-pendidikan-indonesia/rapor-pendidikan-indonesia-kab-sukoharjo-2024>
- Robson, C., & McCartan, K. (2017). *Real World Research* (4th Editio). Wiley.
- Roohani, A., & Darvishy, T. (2015). Investigating L2 Teachers' Pedagogical Success: The Role of Spiritua Intelligence. *Journal of Teaching Language Skills*, 34, 153-180. <https://doi.org/10.22099/jtls.2015.3529>.
- Samad, S., Gade, S., Basri, H., & Ariani, S. (2023). Teacher's Spiritual Competence and Its Implicatioan in Islamic Religious Education Learning in Pidie, Aceh. *Ulumuna*. <https://doi.org/10.20414/ujs.v27i2.710>.
- Sanusi, & Fatah, A. (2022). Pengarusutamaan Moderasi Beragama dan Pengembangan Kurikulum PAI Berbasis Paradigma Ilmu Islam Terapan di IAIN Kudus. *2st ICIE: International Conference on Islamic Education*, 2, 79–98.
- Saunders, M., Lewis, P., & Adrian, T. (2019). Research Methods for Business Students. In *Pearson* (Eighth Edi). Pearson. <https://lccn.loc.gov/2017044644>
- Shnejder, L., Khmelkova, M., Golovyatenko, T., Poliakova, M., & Doroshenko, O. (2020). Development of Professional Competence of Teachers as A Factor of The Education Quality Management in Preschool Institutions. *SHS Web of Conferences*, 79, 04001. <https://doi.org/10.1051/shsconf/20207904001>
- Solekhah, H. (2020). PAUD is My Second Child: How Early Childhood in Indonesia Strives to Develop. *International Journal of Emerging Issues in Early Childhood Education*, 1(2), 121–133. <https://doi.org/10.31098/ijeiece.v1i2.50>
- Sugiyono. (2022). *Metode Penelitian dan Pengembangan (Research and Development/R&D)* (S. Y. Suryandari (Ed.)). Alfabeta.
- Sum, T. A., & Taran, E. G. M. (2020). Kompetensi Pedagogik Guru PAUD dalam Perencanaan dan Pelaksanaan Pembelajaran. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 4(2), 543. <https://doi.org/10.31004/obsesi.v4i2.287>
- Suri, D., & Chandra, D. (2021). Teacher's strategy for implementing multiculturalism education based on local cultural values and character building for early childhood education. *Journal of Ethnic and Cultural Studies*, 8(4), 271–285. <https://doi.org/10.29333/ejecs/937>
- Susanti, A. (2023). Digitalization of Media Create Precocious Alpha Generation. *Jurnal Spektrum Komunikasi*, 11(2), 187–197. <https://doi.org/10.37826/spektrum.v11i2.474>
- Thamil Selvi, D. V., Bhuvanewari, M., & Sandra, S. (2022). Stories: A Tool to Rejuvenate the Culture of Generation Z and Generation Alpha. *YMER Digital*, 21(01), 267–276. <https://doi.org/10.37896/YMER21.01/25>
- Umar, S. (2024). The Role of Teachers in the Context of Multicultural Education to Promote Islamic Values. *Journal La Edusci*, 5(2), 89–96. <https://doi.org/10.37899/journallaedusci.v5i2.1378>
- UNESCO. (2020). *Global Education Monitoring Report Summary 2020: Inclusion and Education: All Means All*.

Yusup, M. (2018). Eksklusivisme Beragama Jaringan Sekolah Islam Terpadu (Jsit) Yogyakarta. *Religi Jurnal Studi Agama-Agama*, 13(01), 75. <https://doi.org/10.14421/rejusta.2017.1301-05>

Acknowledgments

The authors extend their profound gratitude to all individuals and institutions that contributed significantly to the successful execution of this research. A special acknowledgment is dedicated to the IGRA Leadership Board of Sukoharjo Regency, for their invaluable support in facilitating data collection, coordinating respondents, and providing essential logistical assistance. Their collaboration was instrumental in achieving the wide reach and empirical depth of this study.

We also thank the Graduate School of UIN Salatiga for providing the academic environment and mentorship essential to this doctoral research. Final appreciation is extended to all 697 Raudhatul Athfal teachers in Sukoharjo Regency who generously volunteered their time and insights, making the core findings of this *Need Assessment* possible.