

Exploring Global Competence and Inclusive Spirituality in Professional Teacher Education

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ABSTRACT

This research aims to explore global competence and inclusive spirituality in teacher professional education (PPG) within the context of the digital era and diversity. This study is based on a transformative reflective learning approach that integrates the principles of deep learning and religious moderation literacy as pedagogical foundations. The research subjects consisted of 21 PPG students at Universitas Muhammadiyah Tapanuli Selatan. Data were collected through reflective journals, in-depth interviews, and classroom then analyzed thematically using Braun and Clarke's (2006) six-phase framework. Findings revealed five main themes: (1) transformation of perspectives on diversity (17/21 participants); (2) reflective learning practices that foster inclusive spirituality (14/21); (3) contextual pedagogical strategies shaping global competence (16/21); (4) structural and cultural challenges in implementing moderation values (11/21); and (5) changes in the role of prospective teachers from material conveyors to value facilitators (19/21). This study offers conceptual and practical contributions to understanding value-based PPG practices and strengthens the role of teachers as agents of change in a pluralistic society.

1. INTRODUCTION

In the current era of globalization and digital transformation, education is no longer about focusing on academic and cognitive competencies alone. Teachers are the main role in education so they are required to have global competencies that include critical thinking, intercultural communication, and social and spiritual literacy. A recent study by (Goren & Yemini, 2016) in the Journal of Studies in International Education defines global competence as the capacity to understand global issues, interact effectively in a multicultural context, and contribute to the development of an inclusive society. In this era, 21st century teachers are faced with a double challenge: (1) building technology-based pedagogical capacity, and (2) maintaining human values amid digital disruption. UNESCO emphasizes that global competence includes the ability to understand global issues, appreciate other cultural perspectives, and interact constructively in diversity (UNESCO, 2017). However, an OECD survey shows that only 37% of novice teachers feel prepared to deal with the dynamics of cultural and religious diversity in the classroom (Institute, 2017). On the other hand, Indonesia's pluralistic social reality presents its own challenges in maintaining harmony and diversity. A recent study by (Rissanen & Kuusisto, 2023) point out that a growth mindset (i.e., the belief that the qualities of people and human groups can be changed) is known to influence intergroup interactions, but it is a construct that can be changed.

In this context, teacher professional education (PPG) plays a strategic role in instilling the values of religious moderation and shaping inclusive spirituality. PPG is an education program for prospective teachers or teachers who wish to obtain an educator certificate after an undergraduate or applied undergraduate program (Pendidikan, Teknologi, & Indonesia, 2024). This PPG program is implemented to meet the pedagogical, social, professional, and personality competencies of teachers in accordance with statutory regulations. Previous research has highlighted the importance of strengthening religious moderation in primary and secondary education curricula (Mukhibat, Effendi, Setyawan, & Sutoyo, 2024). A recent study occurred by (Schweisfurth, 2025) in Comparative Education criticizes the traditional PPG approach that is too cognitive and normative, and suggests a reflective-transformational pedagogical model to build critical awareness of prospective teachers.

In addition, a number of recent studies have explored various approaches to building global competence and spirituality in teacher education. A recent study by Schweisfurth (2025) in Comparative Education Review highlights the need for a post-critical global citizenship education paradigm in teacher education. This approach criticizes global citizenship models that are too normative and technocentric, and emphasizes reflective dialogue on local values and spirituality. Second, Teaching and Teacher Education discusses how in-depth cross-cultural experiences—both direct and through reflective learning—are key in shaping prospective teachers' multicultural understanding (Merryfield, 1996). However, this study still focuses on cross-cultural experiences and has not highlighted aspects of inclusive spirituality and religious values. Another study by Santoro (2017) in the Journal of Education Policy examines the gap between inclusive education policies and the reality on the ground. The study highlights that many teachers experience a dilemma when it comes to balancing a global competency-based curriculum with a complex socio-cultural context. However, this study has not addressed how teacher professional education can be designed to build reflective awareness and inclusive spirituality in teaching. Previous studies have individually addressed religious moderation in school curricula (Mukhibat et al., 2024), cross-cultural experiences in teacher education (Merryfield, 1996), and the policy-practice gap in inclusive education (Santoro, 2017), no study has simultaneously integrated a deep learning pedagogical framework within a Teacher Professional Education (PPG) program to develop both global competence and inclusive spirituality in a pluralistic domestic setting. Existing research either focuses on international contexts, normative-cognitive approaches, or addresses these dimensions in isolation. This gap is particularly significant given Indonesia's unique socio-religious diversity and the strategic role of PPG in shaping the next generation of teachers. Addressing this gap carries substantial practical significance: if PPG can be shown to foster global competence and inclusive spirituality through reflective-transformational pedagogy, it offers a replicable model for teacher education in other pluralistic societies. This research therefore contributes both theoretically by extending transformative learning theory to the domestic pluralistic context and practically, by providing evidence-based recommendations for PPG curriculum reform.

Based on the state of art, this research fills the gap in the literature by exploring an innovative approach to deep learning-based teacher professional education that examines global competence and inclusive spirituality. The novelty of this research lies in: (1) exploring the integration of deep learning to understand how global competence and inclusive spirituality develop in the context of teacher professional education in pluralistic Indonesia; (2) investigating the internalization of religious moderation values in the reflective practice of prospective teachers in a multicultural social environment; and (3) examining a reflective-transformational framework in PPG that not only emphasizes cognitive aspects but also affective and ethical aspects in shaping the character of future teachers. Furthermore, to specify the forms of global competence examined in this research, following (UNESCO, 2017) Global Competence Framework and the OECD PISA

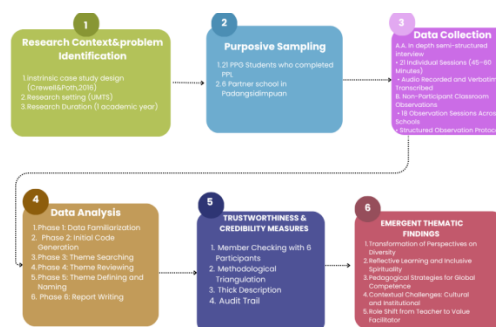
2018 Global Competence Assessment, global competence for teachers encompasses four interrelated dimensions: (1) Cognitive competence the capacity to examine local, global, and intercultural issues, understand and appreciate the perspectives and worldviews of others, and understand how the world works; (2) Social-emotional competence the ability to communicate effectively across cultures, develop empathy, and manage emotional responses to diversity; (3) Behavioral competence — the disposition to act constructively and responsibly in diverse settings, including integrating inclusive values into teaching practice; and (4) Values-based competence a commitment to human dignity, religious moderation, equity, and social justice. In the PPG context, these four dimensions are operationalized through how prospective teachers design learning activities, respond to religious and cultural diversity in classrooms, and internalize their professional identity as value facilitators. The novelty of this research lies specifically in examining all four dimensions within a domestic pluralistic PPG context through a deep learning reflective-transformational framework an integration not previously attempted in the Indonesian teacher education literature. Deep learning does not refer to artificial intelligence (AI) technology, but rather to a transformative pedagogical approach in education. Deep learning is defined as learning that encourages students to create and use new knowledge in real life. The ultimate goal is to develop students' capacity as creative problem solvers, collaborators, and lifelong learners (Fullan & Maria, 2014). In addition, a recent study by (Santoro, 2017) deep learning is a learning approach that involves cognitive, affective (emotional), and metacognitive processes deeply in students. That is, learning is not just receiving information, but absorbing, connecting, experiencing, and reflecting on knowledge with full awareness and emotional involvement. Deep learning in the context of education is not just a technological approach, but a pedagogical framework that emphasizes deep understanding, meaningful learning, and critical reflection (Biggs & Tang, 2011). A recent study by (Azorín & Fullan, 2022) in the *Journal of Educational Change* extends this concept by emphasizing the need for deep learning that focuses on character development, collaboration, and creativity. In teacher education, this approach can strengthen students' personal meaning of global issues, diversity, and moderation values. In this era, 21st century teachers are faced with a double challenge: (1) building technology-based pedagogical capacity, and (2) maintaining human values amid digital disruption. A recent study by (Darling-Hammond, 2023) in *Educational Researcher* emphasizes that future teachers must master technological pedagogical content knowledge (TPACK) while becoming agents of social change. A study (OECD, 2006) also found that only 40% of novice teachers in developed countries feel prepared to deal with the dynamics of diversity in the classroom, which shows the urgency of strengthening global competencies in PPG. In Indonesia, the implementation of PPG has not been fully directed towards achieving global competencies and moderation values.

A recent study by (Muhid et al., 2021) in the *International Journal of Instruction* found that the pedagogical approach in PPG is still normative and cognitive, not touching the deep affective domain. For this reason, it is necessary to explore how Teacher Professional Education can transform its approach so that it not only develops cognitive (knowledge) and normative (rules) aspects, but also touches the affective aspects more deeply, namely forming teachers who are reflective, empathic, inclusive, and aware of their ethical and spiritual role in shaping future generations. The Mezirow's theory of transformative learning emphasizes the importance of critical reflection and dialogue in the teacher education process to achieve deep perspective change (Mezirow, 2018). Data from the Central Statistics Agency by (Smith, 2023) shows that Indonesia has more than 1,300 ethnic groups and 6 major state-recognized religions. This diversity is both an asset and a challenge, especially in the field of education. A study by (Achaeva, Daurova, Pospelova, & Borysov, 2018) stated that modern society is characterized by complex and interacting processes, namely unification, diversification, globalization, and multiculturalism.

Cases of religious-based intolerance that still appear in schools show the importance of the teacher's role in building an inclusive learning space (Zamroni, 2024). Due to low religious literacy, people are easily swayed by problems that can divide religious unity, the issue of religious moderation must receive special attention (BAGAS, 2024). A recent study by (Kumaravadivelu, 2006) in TESOL Quarterly adds that religious moderation should be integrated into the curriculum through a critical pedagogy approach that empowers learners to think critically about global and local issues. Religious moderation is a religious perspective and attitude that is balanced, tolerant, and not extreme to the right (radical, exclusive) or left (liberal, permissive). This concept invites religious people not to impose their beliefs, and respect diversity as a blessing, not a threat (Syahid, Fauzan, & Malihah, 2023). The 21 PPG students of Universitas Muhammadiyah Tapanuli Selatan who were the subjects of this study came from diverse ethnic and religious backgrounds, and conducted PPL in various schools in Padangsidempuan City. This context provides a unique opportunity to explore how the values of inclusive spirituality and global competence are internalized through reflective practice. This research aims to: Explore how global competence and religious moderation literacy are manifested in teacher professional education practices. Specifically, the global competencies teachers must possess include: (a) the ability to critically analyze global and local issues through multiple cultural lenses; (b) intercultural communication competence the skill to interact respectfully and effectively with students from diverse religious and ethnic backgrounds; (c) reflective pedagogical competence the capacity to design and adapt learning activities that integrate global and local values; (d) spiritual-inclusive competence the commitment to model religious moderation and create safe spaces for students of different faiths; and (e) transformative-facilitative competence the role of a value facilitator rather than a mere content transmitter. These dimensions collectively constitute the profile of a globally competent teacher in the context of 21st century Indonesian pluralistic education and analyze the transformation of PPG students' perspectives on diversity and spirituality in the context of teaching practice. Investigate the reflective learning framework that supports the development of global competence and inclusive values.

2. METHODS

The qualitative approach used in this research is an intrinsic case study design (Creswell & Poth, 2016). The intrinsic case study design was selected because the focus of inquiry is the unique and bounded experience of Teacher Professional Education (PPG) students at Universitas Muhammadiyah Tapanuli Selatan not for the purpose of generalization, but to understand the particularity and complexity of the phenomenon in depth. This design aligns with the research objectives, which seek to explore how global competence and inclusive spirituality are manifested and internalized within the specific pedagogical context of a PPG program situated in a pluralistic social environment.



Flowchart 1. Research Methodology

This study employed a qualitative research design to explore global competence and inclusive spirituality in professional teacher education. This design was considered appropriate as it allows for brief justification aligned with research questions. The study was conducted in Universitas Muhammadiyah Tapanuli Selatan during 1 year. The participants of this study consisted of 21 students from Universitas Muhammadiyah Tapanuli Selatan. Participants were selected using purposive sampling, whereby all students who had completed their teaching practice (Praktik Pengalaman Lapangan/PPL) at various schools in Padangsidempuan City were invited to participate. The rationale for selecting this group was that the participants had direct, first-hand experience navigating cultural and religious diversity in real classroom settings, making them well-suited informants for exploring the research phenomena. Data were collected using through two primary methods: in-depth semi-structured interviews and non-participant classroom observations. The use of these two data sources enabled methodological triangulation to enhance the trustworthiness and credibility of the research findings. Data collection was carried out in several stages. First, In-Depth Semi-Structured Interviews. Interviews served as the primary data collection instrument in this study. Semi-structured interview guides were developed based on the research objectives, focusing on three main themes: (a) experiences in implementing global competence during teaching practice, (b) perceptions of diversity and inclusive spirituality, and (c) reflective processes in navigating cultural and religious diversity in the classroom. The interview protocol was validated by two experts in qualitative research methodology, yielding an Aiken's V coefficient of 0.87, indicating high content validity. All 21 participants were interviewed individually in a private and comfortable setting, with each session lasting 45–60 minutes. Interviews were audio-recorded with participants' informed consent and transcribed verbatim within 24 hours to maintain data accuracy. Follow-up probing questions were posed to deepen understanding of participants' experiences and to clarify ambiguous responses.

Next, Non-Participant Classroom Observations. Non-participant classroom observations were conducted as a supplementary data source to verify and enrich the interview data. Observations were carried out at six partner schools across Padangsidempuan City, comprising a total of 18 observation sessions (3 sessions per school), each lasting one full teaching period (40–45 minutes). Observations focused on three primary aspects: (1) pedagogical strategies employed by PPG students in integrating inclusive values into their teaching, (2) teacher-student interaction dynamics related to cultural and religious diversity, and (3) student responses and engagement in values-based learning activities. All field notes were recorded systematically using a pre-established structured observation protocol. Interview data were analyzed following Braun and Clarke (2006) six-phase thematic analysis framework. The process began with (1) data familiarization, in which all 21 interview transcripts were read multiple times to develop an initial understanding of the data; (2) initial code generation, whereby meaningful units were systematically identified and labeled; (3) theme searching, in which codes were grouped into potential themes based on conceptual similarities; (4) theme reviewing, to ensure internal coherence within each theme and clear boundaries between themes; (5) theme defining and naming, to articulate the essence of each theme precisely; and (6) report writing, integrating representative interview excerpts with theoretical frameworks. Observation field notes were analyzed using descriptive content analysis and served to corroborate or nuance the interview-derived themes. Four credibility measures were applied: (1) member checking preliminary themes were confirmed by six participants; (2) methodological triangulation interview themes were cross-checked against field notes; (3) thick description of the research context; and (4) maintenance of a complete audit trail. Participants were anonymized using codes P01–P21, and all participants provided written informed consent prior to data collection. The participants in this study were students of the Teacher Professional Education (PPG) program. Their participation was entirely voluntary, and informed consent was obtained

before the research activities began. Participants were also informed of their right to withdraw from the study at any stage without any academic or personal consequences. To protect participants' privacy, confidentiality and anonymity were strictly maintained throughout the research process. All personal identifiers were removed from transcripts and research documents, and the data were used exclusively for academic purposes. Furthermore, the collected data were securely stored and accessed only by the researcher. The research procedures were designed to ensure that no physical, psychological, or social harm occurred to the participants. All stages of the study followed ethical principles commonly applied in educational research, including respect for participants, data confidentiality, and responsible reporting of research findings.

3. RESULTS AND DISCUSSION

RESULTS

Through thematic analysis of interview data from 21 PPG students, five main themes emerged that illuminate the complex process of developing global competence and inclusive spirituality in professional teacher education. Table 2 provides an overview of all five themes, and Figure 2 shows the proportion of participants associated with each theme.

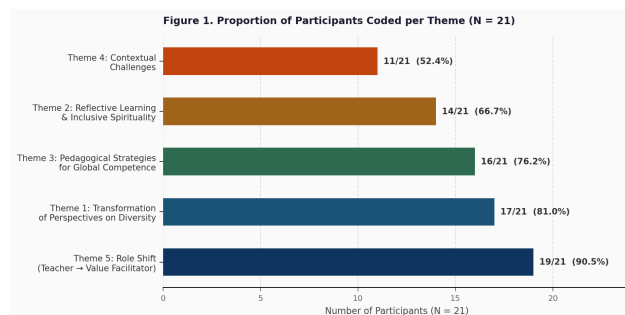


Figure 1. Proportion of Participants Coded per Theme (N = 21)

#	Theme	Key Field Findings	Theoretical Basis	Participants
1	Transformation of Perspectives on Diversity	Shift from viewing diversity as a challenge to a pedagogical resource; gradual change through repeated cross-cultural interactions and structured reflection.	Mezirow (1997) – transformative learning; Merryfield (1996) – multicultural understanding	17/21 (81%)
2	Reflective Learning & Inclusive Spirituality	Project-based reflective tasks (e.g., reflection videos, collaborative projects) allowed tolerant spiritual values to emerge organically without direct instruction.	Syahid et al. (2023) – conscious spirituality; Azorín & Fullan (2022) – deep learning	14/21 (67%)
3	Pedagogical Strategies for Global Competence	Use of global case studies, multicultural texts, and cross-cultural discussions within Indonesian language lessons to promote comparative local–global thinking.	UNESCO (2017) – global competence indicators; Goren & Yemini (2016) – GCE in context	16/21 (76%)
4	Contextual Challenges: Cultural & Institutional	Resistance from cooperating teachers to religious discussion; strict separation of values education from academic content; managed through multicultural folklore as	Santoro (2017) – policy–practice gap; Freire (2020) – critical	11/21 (52%)

#	Theme	Key Field Findings	Theoretical Basis	Participants
5	Role Shift: Teacher → Value Facilitator	Professional identity redefined from content deliverer to values facilitator; emergence of empathy, social awareness, and stronger moral purpose.	Symeonidou & Phtiaka (2009) – teacher identity; Mezirow (2018) – transformative learning	19/21 (90%)

Source: Primary Data, analyzed thematically (Braun & Clarke, 2006)

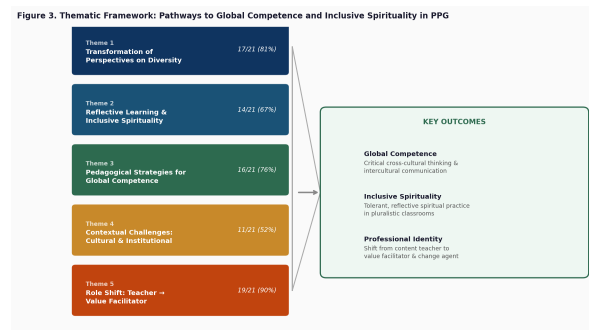


Figure 2. Thematic Framework: Pathways to Global Competence and Inclusive Spirituality in PPG

3.1. Theme 1: Transformation of Perspectives on Diversity

Findings from the Field. The majority of PPG students (17/21, 81%) experienced a fundamental transformation in how they perceive and engage with diversity during their teaching practice. This perspective shift was not immediate but occurred gradually through repeated interactions with diverse student populations and structured reflective practice. A student at SMP Negeri 4 articulated: "At first I felt awkward when I had to convey the values of tolerance, but I began to insert the topic of diversity in the discussion of descriptive text. The students' response was amazing — they became open and told each other about differences with enthusiasm." Comparison with Existing Literature: This finding aligns closely Mezirow (2018) theory of transformative learning, which posits that critical experiences serve as “disorienting dilemmas” that trigger profound changes in one’s frame of reference. The teaching practice experience functioned as such a dilemma, compelling students to confront and reconsider their preconceptions about diversity. Similarly, Merryfield (1996) found that direct cross-cultural experiences in teacher education led to significant shifts in multicultural understanding among prospective teachers. However, unlike Merryfield’s emphasis on international experiences, this study demonstrates that transformation can occur within domestic contexts when PPG students engage meaningfully with local cultural and religious diversity. Synthesis and Implications: The perspective transformation observed among PPG students represents a critical first step in developing global competence. This transformation moves beyond mere cognitive acknowledgment of diversity to encompass emotional engagement and behavioral change in teaching practice. The findings suggest that authentic engagement with diversity, combined with structured opportunities for reflection, can catalyze meaningful shifts in prospective teachers’ professional identities. This has important implications for PPG curriculum design, indicating the need to intentionally create disorienting yet supported experiences that challenge students’ existing frameworks and facilitate reflective meaning-making.

3.2. Theme 2: Reflective Learning as a Medium for Inclusive Spirituality

Findings from the Field.

Fourteen out of 21 PPG students (67%) demonstrated that reflective learning practices particularly project-based assignments and structured self-reflection served as an effective medium for cultivating inclusive spirituality. Rather than imposing spiritual values through direct instruction, students reported that open reflective tasks allowed these values to emerge organically. Observational data from SMK Negeri 1 confirmed that student-initiated discussions on religious and cultural differences arose spontaneously during group reflection tasks without teacher prompting. A PPG student explained: "I gave an assignment to make a reflection video about the importance of respecting other people's beliefs. Students turned out to voice many values of tolerance without me directing them. It made me realize that value education can emerge naturally if given space." Comparison with Existing Literature. This finding aligns with Mashuri and Syahid (2024), who argue that spirituality in education is a conscious practice that affirms the existence of others amid differences, not merely a recitation of religious texts. The emergence of tolerant values through student-driven reflection is also consistent with Mezirow's (2018) notion that transformative learning is triggered by reflective engagement rather than didactic transmission. According to Fullan and Maria (2014) further contend that deep learning inherently involves character and value formation when learners are given ownership over their reflective processes.

Table 1. Pedagogical Strategies for Global Competence Identified in the Field (Theme 3)

Strategy Type	Description & Example	UNESCO Indicator	Competence
Global Case Study Integration	Using readings about students from India and Finland in Indonesian language lessons to prompt comparative local-global analysis.	Think critically and reflectively across cultures	and across
Multicultural Analysis	Selecting narrative texts featuring characters from different ethnic and religious backgrounds as discussion stimuli.	Appreciate perspectives and expressions	cultural and
Cross-Cultural Discussion Tasks	Facilitating open discussions where students share experiences of cultural and religious differences.	Interact respectfully and effectively with diverse others	
Collaborative Projects	Assigning group work requiring negotiation across religious/ethnic lines as practical intercultural communication.	Engage in reflective social action for collective well-being	

3.3 Theme 3: Pedagogical Strategies for Global Competence

Findings from the Field. Sixteen out of 21 PPG students (76%) reported consciously designing learning activities that connected local knowledge with global perspectives, reflecting UNESCO (2017) indicators of global competence. Table 3 above categorizes the four main strategies

documented in field observations. A student at SMA Negeri 2 described one such strategy: "I want them to think broadly. When I give them readings about students from India and Finland, they start comparing local and global values. Their discussions become lively, and they start to think critically." Comparison with Existing Literature. These findings are consistent with Goren and Yemini (2016)), who found that global competence in teacher education is most effectively developed through culturally embedded real-world materials rather than abstract global narratives. The contextual approach of embedding global themes within Indonesian language instruction also resonates with Darling-Hammond (2023) argument that future teachers must develop culturally responsive pedagogical content knowledge. Unlike studies in international school settings with greater resource access, this study illustrates that global competence pedagogy can be enacted in resource-limited pluralistic domestic settings. Synthesis. Global competence in PPG is not a passive outcome of curriculum exposure but an active, intentional pedagogical practice. Prospective teachers who successfully integrated global perspectives shared a common orientation: they approached teaching as a site of meaning negotiation. This challenges the assumption that global competence pedagogy is the exclusive domain of international or English-medium programs.

3.4 Theme 4: Contextual Challenges — Cultural and Institutional

Findings from the Field. 11 out of 21 PPG students (52%) reported encountering institutional resistance or supervisory constraints that complicated their efforts to integrate inclusive values. The most frequently cited barrier was the prevailing school culture that strictly separated moral and values education from academic content areas. In one SMK setting, a cooperating teacher explicitly instructed the PPG student to avoid religious discussions. The student responded creatively: "I had to rack my brains, so I ended up using multicultural folklore to illustrate universal values. It was acceptable, and students remained actively engaged." Other students reported that limited instructional time and rigid curriculum frameworks further constrained their ability to sustain values-embedded teaching across multiple sessions. Comparison with Existing Literature. The institutional tensions documented in this study resonate with Santoro (2017) finding that many teachers experience a fundamental dilemma between inclusive education policies and socio-cultural realities on the ground. Institutional theory (Ballinger, 2004) explains how organizational norms exert isomorphic pressures inhibiting innovation, even when individuals are motivated to change. Freire's (2020) critical pedagogy further illuminates how educational institutions often reproduce existing power structures, including those marginalizing religious and cultural dialogue. Unlike studies in more progressive institutional environments, this study reveals that PPG students in conservative school cultures must develop a capacity for "pedagogical code-switching" — adapting inclusive strategies to fit institutional norms while preserving their core educational intent. Synthesis. The development of global competence and inclusive spirituality cannot be addressed through curriculum reform alone. Institutional culture and supervisory norms are equally powerful determinants. These findings call for a dual-track strategy: equipping prospective teachers with adaptive pedagogical repertoires capable of functioning within constrained environments, while simultaneously advocating for institutional-level cultural shifts in partner schools.

3.5 Theme 5: Role Shift-From Teacher to Value Facilitator

Findings from the Field. The fifth and most overarching theme was the profound redefinition of professional role identity among PPG students. Nineteen out of 21 participants (90.5%) articulated a growing awareness that their role extended far beyond content delivery. This role shift emerged organically through accumulated field experiences in culturally and religiously diverse classrooms. A PPG student at SMA Negeri 2 captured this transformation: "I don't just teach grammar, but shape students' perspectives. When they discuss tolerance and there are

different opinions, I let them learn to dialogue. That's where I feel like a real teacher." Observational data confirmed this pattern: the most effective moments for values development occurred not during scripted lessons but during unplanned dialogic episodes that students navigated with patience and relational skill. Multiple participants also reported affective changes, including increased empathy, heightened social awareness, and a stronger sense of moral purpose in teaching. Comparison with Existing Literature. This role transformation aligns closely with Symeonidou and Phtiaka (2009) teacher identity formation theory, which holds that professional identity is a dynamic, socially constructed process shaped by reflective and relational experiences. The shift from content teacher to value facilitator also echoes Mezirow's (2018) transformative learning theory, in which disorienting encounters with diversity catalyze deep-level changes in one's understanding of professional purpose. Importantly, this study extends the existing literature by demonstrating that such identity transformation can occur within the specific, bounded context of a PPG field experience in a pluralistic Indonesian city, without requiring international exchange programs. Synthesis. The role transformation documented in this theme represents the culminating outcome of the four preceding developmental processes: perspective change, reflective spirituality, inclusive pedagogy, and resilience amid institutional challenges. Together these processes constitute a trajectory of professional identity formation that is simultaneously cognitive, affective, and ethical. PPG programs must therefore deliberately create conditions rich diversity encounters, structured reflection, mentorship, and institutional support that allow this transformative trajectory to unfold.

DISCUSSION

The five themes identified in this study collectively construct a coherent trajectory of professional identity transformation among PPG students one that both corroborates and extends several foundational theoretical frameworks in teacher education and transformative learning. The first theme transformation of perspectives on diversity strongly confirms and extends Mezirow's (2018) transformative learning theory. This study demonstrates that the 'disorienting dilemmas' described by Mezirow need not be singular dramatic events; rather, they emerge incrementally through repeated micro-encounters with cultural and religious diversity in authentic classroom contexts. This finding challenges the assumption that transformative learning requires intensive, externally-designed critical incidents. Moreover, it diverges from Merryfield's (1996) emphasis on international cross-cultural experiences as the primary driver of multicultural understanding, demonstrating instead that profound perspective transformation can occur within domestic pluralistic contexts when guided by structured reflective practice. This is particularly significant for PPG programs in developing countries where international exchange is not feasible. The second theme reflective learning as a medium for inclusive spirituality supports and enriches Azorín and Fullan's (2022) argument that deep learning inherently generates character and value formation when learners are granted agency over their reflective processes. The emergence of tolerant spiritual values organically without direct doctrinal instruction extends Syahid et al.'s (2023) conception of spirituality from a primarily normative, textually-anchored practice to an emergent, relational, and dialogic one. This finding also reinforces Fullan and Maria's (2014) assertion that new pedagogies can produce deep learning outcomes across cognitive, affective, and social dimensions simultaneously. Crucially, it challenges approaches in PPG that treat religious values education as a separate, segregated domain disconnected from subject-matter teaching. The third theme contextual pedagogical strategies for global competence — confirms Goren and Yemini's (2016) finding that global competence develops most effectively through culturally-embedded real-world materials rather than abstract global narratives.

This study extends that finding to Indonesian language instruction in a resource-limited domestic setting, contrasting with the predominantly international school and Global North

contexts in the existing literature. The strategies documented here also support Darling-Hammond's (2023) call for prospective teachers to develop culturally responsive TPACK, demonstrating that this is achievable even within constrained pedagogical environments without specialized technology infrastructure. The fourth theme contextual challenges both corroborates and extends Santoro's (2017) analysis of the systemic dilemma teachers face between inclusive education policy ideals and socio-cultural institutional realities. The study strengthens Freire's (2020) critical pedagogy by showing how prospective teachers develop 'pedagogical code-switching' a creative adaptive competence enabling them to preserve the spirit of inclusive education within conservative institutional environments. This concept is not explicitly theorized in previous literature and represents an original contribution of this study. It challenges the view that institutional resistance is purely inhibitive, reframing it as a site of pedagogical creativity and adaptive identity formation. The fifth theme role shift from teacher to value facilitator most directly confirms Symeonidou and Phtiaka's (2009) dynamic, socially-constructed model of teacher professional identity formation. It further extends Mezirow's (2018) transformative learning theory by demonstrating that its outcomes manifest not only as cognitive perspective change but as affective deepening evidenced by increased empathy, heightened social awareness, and strengthened moral purpose. This study thus enriches the transformative learning literature by mapping its affective-ethical dimensions more explicitly than prior studies. Taken together, this study critically challenges the normative-cognitive orientation of existing PPG programs in Indonesia documented by Muhid et al. (2021) and Pendidikan et al. (2024). It strongly supports Schweisfurth's (2025) call for a post-critical, reflective-transformational paradigm in comparative teacher education, while also demonstrating that such a paradigm is not merely a theoretical aspiration but an empirically observable developmental trajectory in a pluralistic Indonesian PPG context. This study therefore makes a dual contribution: theoretically, it extends transformative learning theory and global competence frameworks to domestic pluralistic settings outside the Global North; practically, it provides a documented, replicable model of values-based PPG pedagogy with direct implications for curriculum design, institutional partnership development, and teacher educator preparation. This study was conducted in accordance with established ethical standards in educational research. Prior to data collection, ethical approval was obtained from the relevant institutional authority at Universitas Muhammadiyah Tapanuli Selatan. All participants were informed about the purpose, procedures, and expected outcomes of the research to ensure transparency and voluntary participation.

4. CONCLUSION

This research demonstrates that teacher professional education situated in a genuinely pluralistic environment can serve as a powerful catalyst for the development of global competence and inclusive spirituality among prospective teachers. Through five interrelated themes transformation of perspectives on diversity, reflective learning as a medium for inclusive spirituality, contextual pedagogical strategies for global competence, negotiation of institutional and cultural challenges, and a fundamental shift in professional role identity the study reveals a coherent trajectory of values-based professional identity formation. The findings suggest three key implications for PPG practice: (1) PPG curricula require more reflective and transformative designs that intentionally create supported disorienting experiences, moving beyond normative and cognitive orientations; (2) religious moderation literacy and inclusive spirituality should be embedded within subject-matter pedagogy rather than treated as standalone topics; and (3) institutional support structures in partner schools must be strengthened to enable rather than constrain the inclusive pedagogical ambitions of PPG students. Future research should examine the

long-term impact of these transformative PPG experiences on teachers' classroom practices in the first years of their professional careers.

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