

Inclusive Islamic Education in Indonesia: Challenges, Theological Foundations, and Institutional Reform

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ABSTRACT

Inclusive education remains a global challenge, particularly within faith-based institutions where religious values can both enable and inhibit inclusive practices. In Islamic education, principles such as *rahmatan lil-'alamin* (mercy for all creation) and *'adl* (justice) offer a theological foundation for inclusivity. However, practical implementation often lags behind these ideals. This study investigates the challenges and opportunities of inclusive education in an Islamic schooling context through a case study at MA Jam'iyah Islamiyyah in South Tangerang. A qualitative descriptive design was employed, involving classroom observations, document analysis, and semi-structured interviews with school leaders, teachers, and students with disabilities. Thematic analysis was used to identify patterns and barriers. Findings reveal persistent structural and pedagogical challenges, including limited institutional awareness of inclusion, inadequate teacher training, inaccessible facilities, and social segregation of students with disabilities. Although stakeholders express ethical commitment to Islamic values of compassion and justice, these values are often not operationalized in classroom practices or institutional policies. The study highlights the gap between theological ideals and educational realities in Islamic schools. It proposes a multi-level reform framework integrating Islamic ethical principles with inclusive pedagogical strategies, policy alignment, and teacher development. This framework positions inclusive education as both a spiritual obligation and a professional standard within Islamic schooling. By offering a contextual Islamic model for inclusive education, the study contributes to the broader discourse on equity and faith-based schooling. Further research is needed to expand the model across diverse Islamic educational settings.

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1. INTRODUCTION

Pursuing equitable education remains a pressing concern within contemporary Islamic schooling systems (Husaeni, 2023; Ibrahim et al., 2024; Utari et al., 2024). Although Islamic teachings emphasize values such as compassion and justice, many Islamic educational institutions—including madrasahs

and pesantrens—struggle to accommodate students with special needs and those from marginalized backgrounds (Hashmi et al., 2023; Idris et al., 2022). Systemic constraints—such as limited pedagogical frameworks, insufficient teacher training, and a lack of supportive infrastructure—often hinder the development of inclusive practices (Badrun, 2024; Faizin, 2024; Mala et al., 2024).

Preliminary fieldwork at MA Jam'iyah Islamiyyah in South Tangerang illustrates these challenges. Among the 372 students enrolled, 17 were identified as having mild learning difficulties, yet only two teachers had received training in inclusive pedagogy. Observations revealed a uniform approach to instruction with minimal differentiation, while interviews with school administrators highlighted limited institutional preparedness to support diverse learners.

Over the past decade, several scholars have highlighted the exclusionary tendencies of traditional Islamic education models. Huda (2024) noted that pedagogical uniformity often marginalizes students with special needs. Chatzitheochari & Butler-Rees (2023) emphasized the intersection of disability stigma with class and impairment type, while Nuryana et al. (2024) identified knowledge gaps among teachers regarding inclusive practices in Islamic contexts. Abuzar (2024) called for a theological and curricular integration of inclusion. However, most studies remain either theoretical or descriptive, with few offering practical, institution-specific models that link Islamic ethical frameworks to inclusive pedagogical strategies—especially at the secondary education level.

This study seeks to fill the identified gaps through an in-depth case study of MA Jam'iyah Islamiyyah by examining the structural and pedagogical challenges that hinder the implementation of inclusive Islamic education, analyzing the extent to which Islamic values such as justice and compassion are embedded within institutional practices, and ultimately proposing a contextually grounded model of inclusion that draws upon Islamic ethical principles. To guide this inquiry, the research is framed around three central questions: What structural and pedagogical barriers constrain the realization of inclusive education within Islamic schooling contexts? In what ways are Islamic ethical values—particularly justice and compassion—manifested in the practices of MA Jam'iyah Islamiyyah? And how might a context-specific model of inclusive education be developed that meaningfully integrates Islamic principles with practical pedagogical strategies?

The conceptual framework of this study is anchored in the integration of Islamic ethical principles with the pedagogical imperatives of inclusive education (Utari et al., 2024). Central to this framework are three interrelated Islamic values: *rahmatan lil-'alamin* (mercy and compassion for all creation), *'adl* (justice and fairness), and *karāmah insāniyyah* (human dignity) (Ali et al., 2024). These values provide a normative foundation that aligns closely with the global discourse on inclusive education, which emphasizes equity, participation, and respect for diversity.

Within this framework, *rahmatan lil-'alamin* guides educators to cultivate compassion-driven pedagogical practices, ensuring that teaching approaches are sensitive to the varied needs of learners, particularly those with disabilities or from marginalized backgrounds (Khosiin et al., 2023). The principle of *'adl* requires that institutional structures and classroom practices uphold fairness, offering equitable opportunities for academic participation and achievement while actively addressing systemic barriers (Ajani, 2025). Meanwhile, *karāmah insāniyyah* underscores the recognition of each learner's intrinsic worth, affirming that all students—regardless of ability, background, or circumstance—are entitled to respect and meaningful educational engagement (Nurhayati & Harun, 2025).

By situating inclusive pedagogy within this triad of Islamic values, the framework seeks to bridge the gap between theological ideals and educational praxis. It positions Islamic schools not merely as sites of religious instruction but as transformative spaces where ethical commitments to mercy, justice, and human dignity are operationalized through differentiated instruction, responsive curricula, and supportive institutional policies. Thus, this conceptual model provides a lens through which inclusive education can be both theologically grounded and pedagogically actionable within the context of Islamic schooling.

Empirically, this research combines qualitative methods—interviews, classroom observations, and document analysis—with a critical review of relevant literature. Conceptually, it seeks to bridge the

gap between normative Islamic ethics and the practical imperatives of inclusive pedagogy. The study's novelty lies in its synthesis of theological insight with actionable educational strategies, offering a framework for making Islamic schools more equitable and accessible.

2. METHODS

This study adopts a descriptive qualitative case study design to explore the implementation of inclusive education within an Islamic schooling context. The research was conducted at Madrasah Aliyah (MA) Jam'iyyah Islamiyah in South Tangerang, an institution selected purposively due to its demonstrated commitment to accommodating students with disabilities through internal policy, pedagogical adaptation, and environmental adjustments.

The participants in this study consisted of various stakeholders directly involved in the implementation of inclusive education at Madrasah Aliyah Jam'iyyah Islamiyah. They included one school principal, six teachers, five students with disabilities, five students without disabilities, and two support staff members. All participants were purposively selected based on their active involvement in the development and execution of inclusive policies, practices, and interactions within the school. Prior to data collection, informed consent was obtained from all participants. The consent process ensured confidentiality, anonymity, and voluntary participation, in accordance with ethical protocols for qualitative research.

Data collection involved participant observation in classrooms, semi-structured interviews with key informants, and document analysis of institutional materials, including curricula, teacher training modules, and inclusion-related policies. Observations focused on classroom interaction patterns, teacher responsiveness to diverse learning needs, and peer integration. Interview guides were designed based on indicators of inclusive practice, and document analysis followed a contextual framework relevant to the madrasah setting.

Data analysis employed a thematic approach using inductive coding to derive categories and patterns from the raw data. Coding was conducted manually and verified through triangulation of sources and methods, as well as member checking with selected participants to ensure credibility. Themes were then interpreted in relation to existing scholarship and the sociocultural context of the school.

3. FINDINGS AND DISCUSSION

This research reveals various findings related to discrimination in Islamic education, particularly for students with disabilities at some educational institutions, including MA Jam'iyyah Islamiyyah, South Tangerang. Interviews with the headmaster, teachers, and students with disabilities revealed that although there is an intention to accommodate students with disabilities, discrimination still persists in educational practices. The headmaster acknowledged that while inclusive policies are in place, their full implementation has not been accepted by all parties. Some teachers admitted to feeling unprepared to teach students with disabilities due to a lack of training, while students with disabilities reported being treated differently compared to their non-disabled peers. Observations also indicated clear social segregation between disabled and non-disabled students in the classroom, suggesting a form of social exclusion within the school environment.

Interviews with students and parents revealed that access to education for students with special needs and marginalized backgrounds is severely limited. Students with disabilities are often placed in separate classes, and the facilities available to them are inadequate. Some students reported feeling isolated due to the difficulty in accessing classrooms that support their specific needs. Additionally, students from economically disadvantaged backgrounds also face significant barriers in accessing adequate educational resources and infrastructure. Observations indicated that physical facilities at the school, such as classrooms and restrooms, were not fully accessible for students with disabilities.

One of the major challenges identified was the lack of teacher training in inclusive education. Interviews with several teachers revealed that they felt inadequately equipped to teach students with special needs. This issue is compounded by the lack of appropriate facilities that support the teaching process, such as aids for students with visual or hearing impairments. Observations on-site showed that classrooms were not equipped with the necessary technology or visual aids for students with visual impairments. Many teachers also stated that they were limited in providing additional support due to insufficient knowledge and skills in managing students with special needs.

Several hindering factors were identified in this study that obstruct the realization of inclusive education at MA Jam'iyyah Islamiyyah. Interviews with the headmaster and administrators revealed that the understanding of inclusive education is still quite limited. Some administrators admitted that they do not fully grasp the concept and implementation of inclusive education, which leads to ineffective policy application. This is also reflected in the attitudes of some teachers who are unaware of the importance of providing special attention to students with disabilities.

Limited resources and policy support were identified as the main hindrances to developing inclusive education. Many institutions, including MA Jam'iyyah Islamiyyah, face difficulties in allocating funds for teacher training and adapting facilities to accommodate students with disabilities. Moreover, inclusive education policies in many Islamic educational institutions have not been fully supportive of effective implementation, especially in terms of providing facilities and support for students with disabilities.

This study found that Islamic values play an important role in shaping inclusive education policies and practices at MA Jam'iyyah Islamiyyah. The principle of *rahmatan lil-'alamin* (mercy for all mankind) was acknowledged by both the headmaster and teachers as a foundational value in developing inclusive policies. Interviews with school leaders and educators revealed that Islamic teachings on compassion and kindness towards others motivate them to support students with disabilities and provide special attention to their learning needs. However, the implementation of this principle in educational practices still faces significant barriers.

From an Islamic perspective, educational justice is considered a vital pillar for ensuring equal learning opportunities for all students. School administrators and teachers at MA Jam'iyyah Islamiyyah expressed their efforts to realize this educational justice, although external obstacles such as limited resources and insufficient policy support continue to hinder the full realization of equitable education for students with disabilities.

Table 1: Summary of Key Findings from Interviews and Observations at MA Jam'iyyah Islamiyyah Regarding Inclusive Education Practices

Category	Interview Findings	Observation Findings
Discrimination	Students with disabilities reported being treated differently by both teachers and peers, often feeling isolated in classes.	Clear social segregation between disabled and non-disabled students was observed, with disabled students often isolated.
Access for Disabled Students	Limited access to education for students with special needs and marginalized backgrounds often leads to segregation.	Physical facilities such as classrooms and restrooms were not fully accessible to students with disabilities.
Challenges in Inclusive Education	Lack of teacher training on inclusive education and inadequate support facilities for students with disabilities.	Classrooms were not equipped with visual aids or technology needed for students with visual impairments, hindering learning.
Understanding of Inclusive Education	School administrators and teachers had limited understanding of inclusive education, affecting policy implementation.	No formal written policy regarding inclusive education was observed within the institution.
Role of Islamic Values	The principle of <i>rahmatan lil-'alamin</i> and educational justice were recognized as foundational for inclusive education, though not fully implemented.	Educational justice in Islam had not fully materialized in practice, especially in terms of facilities and equal learning opportunities.

3.1. *Discrimination and Social Segregation*

The findings of this descriptive qualitative case study at MA Jam'iyah Islamiyyah, South Tangerang, indicate that discriminatory practices toward students with disabilities persist despite the school's formal commitment to inclusive education. While institutional documents and public statements affirm inclusive values, their implementation at the practical level remains inconsistent, highlighting a persistent gap between policy and practice. Evidence drawn from interviews, classroom observations, and document analysis substantiates this pattern.

The school principal acknowledged that although inclusive policies had been formally endorsed, implementation was uneven, with some teachers still perceiving students with disabilities as impediments to classroom learning (Principal Interview, April 2024). Teachers echoed this concern, admitting that they lacked the professional preparation, training, and resources necessary to support students with special needs (Teacher Interview, April 2024). This reflects a broader institutional challenge: while educators express goodwill, they remain underprepared to translate inclusive principles into effective pedagogy.

From the student perspective, experiences of exclusion and social isolation were prevalent. For instance, a Grade 10 student reported limited participation in classroom discussions and group work (Student Interview, April 2024). Classroom observations confirmed these accounts, with visually impaired and hearing-impaired students frequently left without task modification or peer support, resulting in passive engagement and isolation (Field Notes, April 18, 2024).

Overall, the data reveal that physical access to classrooms does not automatically ensure meaningful participation. Without targeted pedagogical strategies, adequate training, and supportive infrastructure, inclusive education risks remaining symbolic rather than substantive.

3.2. *Institutional Readiness and Policy Gaps*

A key finding of this descriptive qualitative case study is the limited institutional understanding of inclusive education among administrators and teaching staff at MA Jam'iyah Islamiyyah. Data from interviews, observations, and document analysis consistently revealed conceptual ambiguity: inclusion was frequently equated with the mere placement of students with disabilities in mainstream classrooms, with little consideration for pedagogical or systemic accommodations.

One administrator admitted that while inclusive education was supported in principle, there was no clear picture of how it should be enacted in daily practice (Administrator Interview, April 2024). Similarly, a senior teacher highlighted the absence of formal guidelines, noting that most teachers relied on personal judgment without knowing how to adapt lessons or assessments (Teacher Interview, April 2024). This lack of clarity has resulted in fragmented and inconsistent implementation. Although the school had enrolled students with disabilities, essential support mechanisms—such as individualized education plans (IEPs), specialized resources, or teaching assistants—were absent.

The problem was compounded by resource limitations. Teachers reported minimal or no budget allocation for training, infrastructural adaptation, or assistive technologies, which left them unable to translate inclusive principles into practice (Teacher Interview, April 2024). Observations corroborated these accounts: classrooms lacked accessibility features, teachers employed uniform strategies without differentiation, and no formal protocols for inclusive classroom management were evident (Field Notes, April 2024).

Collectively, these findings suggest that the school's approach to inclusive education remains rhetorical rather than practical. Without conceptual clarity, adequate funding, and systemic support, inclusive education risks becoming symbolic rather than transformative.

3.3. *Teachers' Professional Competence*

The findings of this study indicate that the professional competence of teachers at MA Jam'iyah Islamiyyah constitutes a major barrier to the effective implementation of inclusive education. Although

most teachers expressed empathy and goodwill toward students with disabilities, their limited pedagogical knowledge and lack of targeted training constrained their ability to support diverse learners. This concern was consistently reflected across interviews, classroom observations, and institutional documents.

Several teachers acknowledged that they had never received formal training in inclusive pedagogy, either during pre-service education or through professional development programs. As one senior teacher admitted, they simply tried to treat all students equally, while recognizing that such an approach was inadequate for students with special needs (Teacher Interview, April 2024). Observations corroborated this gap between intent and practice: teachers employed uniform instructional strategies without differentiation, leaving students with disabilities as passive observers. In one history lesson, for instance, a student with low vision was expected to complete a visual map-reading task without tactile materials or visual aids, reflecting the absence of adapted instructional strategies (Field Notes and Teacher Interview, April 2024).

Document analysis confirmed these limitations. Although the school's orientation materials referenced inclusive values, there were no dedicated training modules on strategies for students with disabilities, nor any institutional requirement for teachers to demonstrate inclusive practices in professional evaluations. Resource constraints further exacerbated the problem. Administrators acknowledged the absence of specific budget allocations for teacher training, noting that most funds were directed toward routine operations (Principal Interview, April 2024).

Overall, these findings underscore that without structured professional development, financial investment, and institutional accountability, inclusive education remains aspirational. Teacher competence—shaped by training opportunities, resource availability, and institutional expectations—emerges as a critical determinant of whether inclusive values can be translated into classroom practice.

3.4. Islamic Values as Drivers for Inclusion

Findings from this case study highlight the potential of Islamic values as foundational principles for inclusive education in a madrasah context. At MA Jam'iyyah Islamiyyah, participants—including school leaders, teachers, and support staff—frequently invoked *rahmatan lil-'alamin* (mercy for all creation), *'adl* (justice), and *karāmah insāniyyah* (human dignity) as theological motivations for supporting students with disabilities. The principal emphasized that inclusion was not only a pedagogical goal but also a religious obligation, noting that Islamic teachings on mercy demand care and acceptance for vulnerable learners (Principal Interview, April 2024). Similarly, teachers associated justice with differentiated support, stressing that fairness requires providing additional assistance when needed (Teacher Interview, April 2024).

Despite these strong ethical commitments, the translation of Islamic values into classroom practices remained uneven. Observations showed that while teachers demonstrated empathy, instructional methods were rarely differentiated. For example, students with disabilities were present in class but often excluded from group work or interactive learning, such as a hearing-impaired student who received no visual aids or adapted instruction during a science lesson (Field Notes, April 17, 2024).

Institutional documents reinforced this gap. Although the school's mission statement cited *rahmatan lil-'alamin* as a guiding vision, references to Islamic principles were largely philosophical rather than procedural. Policies and orientation materials lacked concrete strategies for lesson differentiation, individualized planning, or disability-responsive resource allocation. This tension was acknowledged by support staff, who noted that while compassion informed their attitudes, they lacked tools and training to translate values into practice (Support Staff Interview, April 2024).

Overall, these findings reveal a critical disjunction within Islamic education: while values such as compassion, justice, and dignity provide a strong ethical foundation, the absence of structured pedagogical frameworks prevents their effective operationalization. To achieve meaningful inclusion, Islamic educational institutions must move beyond normative declarations and develop practical strategies that embed these values into teaching, policy, and resource allocation.

Discussion

The findings of this study, when viewed alongside broader literature, highlight the persistence of what scholars term *pseudo-inclusion*—a condition in which students with disabilities are physically present in schools yet excluded from meaningful participation and learning (Fitri, 2022; Orru, 2018). At MA Jam'iyah Islamiyyah, this phenomenon manifests through discriminatory attitudes, inadequate teacher preparation, and insufficient institutional support, despite official commitments to inclusive education. Such patterns echo previous research demonstrating that sociocultural stigma, limited resources, and weak institutional mechanisms perpetuate educational inequalities in Islamic schooling contexts (Kurniawati, 2021; Rismawati et al., 2024; Torres-Zaragoza & Llorent-Bedmar, 2024).

A consistent challenge lies in teacher competence. As earlier studies note, inclusive pedagogy requires differentiation, collaboration, and the use of assistive technologies, yet many teachers across Islamic institutions lack training in these areas (Ahsan et al., 2012; Ummah et al., 2022). Similarly, infrastructural constraints—such as inaccessible classrooms and the absence of adapted learning resources—restrict equitable participation (Mareta et al., 2024). These limitations are not unique to Indonesia; they reflect broader trends in other developing contexts, where financial shortfalls and weak policy enforcement have left inclusive education underfunded and inconsistently applied (Donohue & Bornman, 2014; Posso-Pacheco et al., 2024).

Crucially, this study reveals that Islamic values provide a robust ethical foundation for inclusion, yet remain insufficiently operationalized. The principles of *rahmatan lil-'alamin* (mercy for all creation), *'adl* (justice), and *karāmah insāniyyah* (human dignity) were consistently invoked by school leaders and teachers as motivations for equity. However, these values often remain at the level of discourse, with little translation into pedagogical or institutional frameworks. This gap reflects a wider tension within Islamic education, where normative commitments to justice and compassion require systematic integration into policies, teacher training, and classroom practices (Hanif et al., 2024; Yusoff, 2024).

Building on these insights, this research proposes a conceptual model of Islamic-based inclusive education. The model rests on three interrelated layers. At the foundation are Islamic ethical values, which provide a theological rationale for inclusion. At the pedagogical level, these values must be operationalized through concrete strategies such as differentiated instruction, assistive technologies, and collaborative learning. Finally, systemic and institutional supports—including policies, teacher training, budget allocation, and community partnerships—are necessary to ensure sustainability and consistency.

By linking ethics to practice, the model offers a practical framework that can be adapted beyond MA Jam'iyah Islamiyyah to other Islamic schools. It moves beyond aspirational rhetoric to provide actionable steps, ensuring that inclusive education becomes both a spiritual obligation and a professional standard.

Table 2. Strategic Framework for Islamic-Based Inclusive Education

Dimension	Islamic Value Foundation	Current Gaps	Recommended Strategies
Ethical Orientation	<i>Rahmatan lil-'alamin, 'adl, karāmah insāniyyah</i>	Values remain rhetorical; limited operationalization	Integrate values into school vision, teacher codes of conduct, and inclusive policies
Pedagogy	Justice and mercy applied in learning	Uniform instruction; lack of differentiation	Teacher training on inclusive pedagogy, differentiated assessment, collaborative learning models
Infrastructure & Resources	Dignity through accessibility	Inaccessible facilities; lack of assistive tools	Investment in accessible classrooms, provision of assistive technologies

Policy & Governance	Ethical responsibility of leaders	Fragmented and inconsistent policy implementation	Clear institutional guidelines, monitoring mechanisms, allocation of dedicated budgets
Community Engagement	Collective obligation (<i>fard kifayah</i>)	Parents and community under-involved	Strengthen parent-teacher partnerships, community-based support programs
Teacher Professionalism	Fairness as tailored support	Lack of training and incentives	Continuous professional development, mentorship, and inclusion in teacher appraisal

Table 2 outlines a strategic framework that connects Islamic ethical values with practical mechanisms for advancing inclusive education. At the ethical level, principles such as *rahmatan lil-'alamin*, *'adl*, and *karāmah insāniyyah* are often invoked rhetorically but rarely embedded in institutional practice, highlighting the need for integration into school visions, codes of conduct, and policies (Muthrofin et al., 2025). Pedagogically, the prevailing reliance on uniform instruction undermines justice and mercy in learning, necessitating training in differentiated instruction and collaborative models. Infrastructure remains a critical barrier, as inaccessible facilities and inadequate assistive tools contradict the value of human dignity; targeted investment is therefore essential (Smith et al., 2025). Governance challenges stem from fragmented policies and weak accountability, which can be mitigated through clearer guidelines, monitoring, and dedicated budgets (Purba, 2025). Community engagement, rooted in the Islamic notion of *fard kifayah*, is underdeveloped, requiring stronger parent-teacher partnerships and localized support. Finally, teacher professionalism is weakened by insufficient training and incentives, making continuous development, mentorship, and recognition crucial for sustainable inclusion. This layered analysis demonstrates how ethical imperatives must be operationalized through pedagogy, resources, governance, and professional growth to realize an authentically Islamic model of inclusive education.

The framework for inclusive education in Islamic contexts can be conceptualized through a three-layered model that integrates theological, pedagogical, and systemic dimensions. At its foundation, Islamic ethical principles such as *rahmatan lil-'alamin* (mercy to all creation), *'adl* (justice), and *karāmah insāniyyah* (human dignity) provide the theological rationale that legitimizes and guides inclusive practices. Building on this base, pedagogical strategies—including differentiated instruction, collaborative learning, assistive technologies, and inclusive assessment—translate these values into practical approaches that address diverse learner needs. At the systemic level, institutional supports such as policies, teacher training, budget allocation, infrastructure development, community partnerships, and monitoring mechanisms ensure the sustainability and effectiveness of inclusive education initiatives. Together, these interconnected layers create a holistic model that aligns Islamic ethics with contemporary inclusive educational practices.

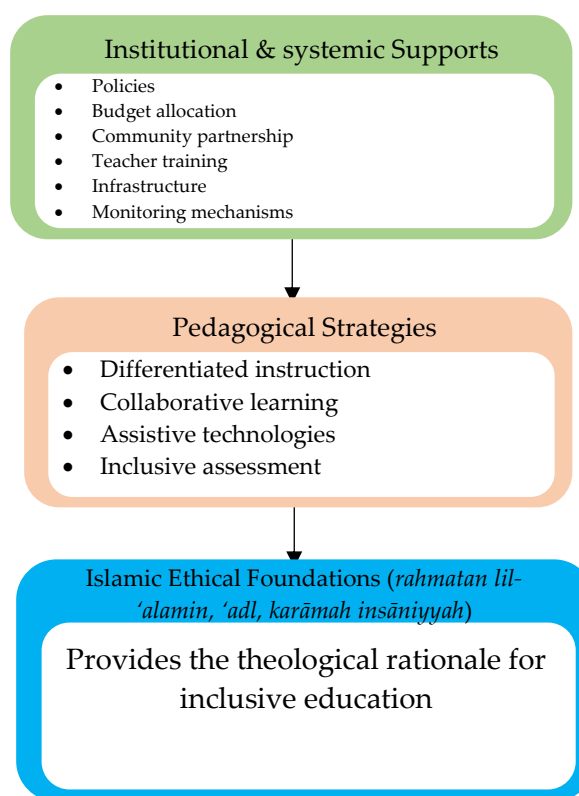


Figure 1. Conceptual Framework of Islamic-Based Inclusive Education

Figure 1 illustrates how inclusive education in Islamic schools can be sustained through three interconnected layers. At its foundation, Islamic ethical principles—*rahmatan lil-'alamin* (mercy), *'adl* (justice), and *karāmah insāniyyah* (human dignity)—provide the theological rationale for equity and care in education. Building on this, the pedagogical layer translates these values into practice through differentiated instruction, collaborative learning, assistive technologies, and inclusive assessment. The upper layer emphasizes the institutional and systemic supports necessary for sustainability, including policies, teacher training, budget allocation, infrastructure, community partnerships, and monitoring mechanisms. Together, these layers demonstrate that genuine inclusion requires the integration of Islamic ethics with structured pedagogical and systemic strategies, ensuring that inclusive education is not only affirmed in principle but also enacted in daily classroom practice.

4. CONCLUSION

This study reveals a key finding: while Islamic values strongly emphasize inclusivity, Islamic educational institutions continue to face significant structural, cultural, and pedagogical barriers that hinder its practical realization. A notable discovery is the disconnect between educators' moral support for inclusion and their limited preparedness to implement it effectively, with many perceiving inclusivity as an external or supplementary task rather than a core pedagogical commitment.

The unique contribution of this study lies in its articulation of Islamic theological and ethical principles as a foundational framework for inclusive pedagogy. By positioning these values at the center of educational reform, the research offers a context-sensitive, indigenous model of inclusion that complements and strengthens global paradigms—bridging a critical gap in the literature on religion-based inclusive education.

Beyond its theoretical contributions, the study underscores several practical implications. For madrasah principals, inclusive education must be treated as an institutional priority, supported through clear policies, structured teacher mentoring, and budgetary allocation for accessibility and learning resources. For curriculum developers, the integration of Islamic values—rahmatan lil-'alamin, 'adl, and karāmah insāniyyah—should inform the design of differentiated learning materials and inclusive assessment frameworks. For the Ministry of Religious Affairs, stronger regulatory oversight, financial support, and standardized guidelines are needed to ensure consistent implementation of inclusive education across Islamic schools. Finally, for teacher professional development, training programs should explicitly embed Islamic ethical principles within modules on inclusive pedagogy, equipping teachers not only with technical skills but also with a values-driven rationale for supporting diverse learners.

Future research should expand beyond a single institutional context, engaging a broader range of Islamic schools across regions, educational levels, and denominations. Comparative and longitudinal approaches, combined with larger sample sizes, are needed to develop more comprehensive, evidence-based strategies for embedding inclusive education within Islamic schooling systems.

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