



ISLAMIC-BASED INCLUSIVE SCHOOL MANAGEMENT STRATEGIES

Ach. Baidowi^{1*}, Ainul Haninah Dzulhasnan², Ati Kusmawati³, Arina Athiyallah⁴¹Universitas Muhammadiyah Palangkaraya, Indonesia²Kolej Universiti Islam Zulkifli Muhammad, Malaysia³Universitas Muhammadiyah Jakarta, Indonesia⁴Institut Agama Islam Pematang, Indonesia¹ach_baidowi@staithawalib.ac.id, ²ainulhaninah.d@kuizm.org, ³ati.kusmawati@umj.ac.id,⁴arinaathiyallah@insipematang.ac.id

*Corresponding Author

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Abstract

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Inclusive schools integrate all students regardless of their differences, requiring curriculum adjustments, teacher training, and collaborative leadership grounded in Islamic values to create a fair and inclusive learning environment. This study aims to identify effective strategies and analyze the implementation of Islamic values in the management of inclusive schools to establish a just and holistic educational setting. The research was conducted through a literature study employing a Systematic Literature Review (SLR) approach, involving data processing steps such as topic determination, data searching, data screening, and data presentation. The findings indicate that the integration of Islamic values into inclusive school management positively impacts the creation of an educational environment that is equitable, adaptive, and spiritual. The curriculum is tailored to the individual needs of students with special needs, while teacher competency strengthening focuses on the application of inclusive learning strategies based on Islamic values. School leadership emphasizes ethical principles and spirituality in decision-making processes. Additionally, assistive technology support, disability-friendly infrastructure, and active community and parental involvement reinforce the implementation of inclusion. This holistic approach shapes a contextual, equitable, and sustainable Islamic-based inclusive school model. Conclusion: Islamic-based inclusive education requires an adaptive curriculum, competent teachers, disability-friendly infrastructure, and inclusive policies supported by Islamic values and sustained cross-sector collaboration.



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A. INTRODUCTION

Inclusive schooling is an educational approach that unites all students regardless of their abilities, socioeconomic backgrounds, gender, or geographical origins within a single education system (Kaushik, 2024). This diversity necessitates adjustments in teaching methods, curricula, and infrastructure to ensure fairness for all students (Polšak, 2018; Elvira et al., 2024). Teacher training is crucial, encompassing theory and practice to effectively manage heterogeneous

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classrooms (Rosidah et al., 2024). Continuous professional development supports the enhancement of teaching effectiveness (Ferri et al., 2023). Collaborative leadership is essential to cultivate an inclusive school culture (White et al., 2025). Policy support and disability-friendly facilities are key to successful implementation (Jha & Kumar, 2025). Although policies like the Radical Inclusion Policy have shown positive outcomes, challenges such as inadequate infrastructure and communication barriers remain (Osborne et al., 2025).

Inclusive leadership demands a cultural shift in decision-making based on equity and community participation within schools (Adams et al., 2025). During the pandemic, increased parental stress and limited access to learning presented challenges; however, strategies such as dialogic literature meetings and school-family collaboration proved effective (Gómez-Domínguez et al., 2024). Regular evaluation is necessary to ensure the sustainability of inclusive practices (White et al., 2025). From an Islamic perspective, inclusive schools emphasize respect for diversity and humanity. Religious education curricula are designed inclusively through material simplification and individualized approaches (Nurdin et al., 2024). Nonetheless, resource limitations, insufficient teacher training, and a lack of learning media remain obstacles (Lisyawati et al., 2022). Implementation involves integrating students with special needs and regular students in one classroom, supported by companion teachers, individualized programs, varied methods, and visual media (Suharjo et al., 2020; Fitri, 2022).

Educational theories such as integrated education, cognitive democracy, and disontogenesis support an inclusive approach that promotes holistic development and equality (Karasu, 2019). Islamic values like tolerance and solidarity reinforce creating an inclusive learning environment (Afriyanto & Anandari, 2024). Despite progress in implementation, challenges persist, including limited resources, inadequate teacher training, and suboptimal study plans (Mareta et al., 2024). Inclusion also requires culturally sensitive approaches appropriate to local contexts (Mpontshan, 2023). Islamic schools such as Al Firdaus and Lazuardi Kamila in Indonesia have successfully modified curricula and individualized learning strategies (Mujahid et al., 2019). Implementing international curricula with local content has increased student participation (Zuhdi & Dobson, 2024). In Bosnia and Herzegovina, inclusive teacher training has strengthened faith-based education grounded in tolerance (Sijamhodžić-Nadarević, 2023).

The importance of managing inclusive schools based on Islamic values lies in creating an equitable, just, and supportive educational environment for all students, including those with special needs. Inclusive education intertwined with Islamic values such as justice, equality, and solidarity encourages the development of adaptive and contextual curricula (Mareta et al., 2024; Almufadda et al., 2020). Islamic religious education curricula must be redesigned to accommodate the needs of students with special needs through individualized approaches and diverse teaching methods (Nurdin et al., 2024). Strategic and collaborative leadership can address challenges such as limited resources and teacher training (Bilbokaitė et al., 2024). Islamic leadership principles emphasize balance and the common good (Abdelzaher & Latheef, 2023), supported by ongoing professional development for teachers (Succarie, 2024).

Although inclusive schooling has been extensively studied globally, the integration of Islamic values in the management strategies of inclusive schools in Indonesia remains underexplored. This study aims to fill that gap by developing an Islamic-based

inclusive school management model that emphasizes justice, balance, and collective welfare values. The primary focus is on identifying effective strategies and analyzing the implementation of Islamic values in managing inclusive schools. It is anticipated that inclusive schools applying these principles will foster equitable environments, enhance the effectiveness of teacher training, and promote the participation of students with special needs. The impact of this research extends beyond enriching academic literature to providing practical guidance, policy foundations, and raising social awareness on the significance of inclusive education grounded in spiritual and local cultural values.

B. RESEARCH METHOD

This study employs a qualitative approach using the Systematic Literature Review (SLR) method to systematically identify, evaluate, and interpret relevant research findings. The review process was conducted comprehensively through a strategic search of articles in scientific journal databases, applying specific inclusion and exclusion criteria to ensure the quality and relevance of the sources analyzed within the context of the research topic. This systematic literature review collects all available scientific evidence per the predetermined inclusion and exclusion criteria (Martín-Moya & González-Fernández, 2022).

Data processing in this study follows several systematic stages aligned with the Systematic Literature Review (SLR) approach. The first stage involves determining the relevant research topic aligned with the study’s focus. Subsequently, data or study materials were retrieved from scientific journals indexed by Scopus, using specific keywords and adjusted to the inclusion and exclusion criteria. Once the data were collected, analysis and screening were conducted to select relevant articles. This process involves three main steps: (1) Editing, which entails reviewing data to ensure completeness, clarity, and consistency of meaning across the dataset; (2) Organizing, which involves structuring data according to the theoretical framework and the systematic arrangement of the review; and (3) Finding, which consists of further analysis using specific theories, approaches, and methods to draw conclusions that address the research questions. The results are then presented in a systematic, descriptive-qualitative format that is easy to understand, providing a comprehensive overview and meaningful contributions to the development of theory and educational practice, particularly within the context of the research topic.

C. RESULTS AND DISCUSSION

The following section presents an overview of the findings from the literature review concerning the management strategies of Islamic-based inclusive schools. Detailed results are displayed in Table 1.

Table 1. Literature Review Results

Author	Study objectives	Main Findings
Alborno (2017)	To examine the implementation of the inclusive education initiative ‘School for All’ in three primary schools in the United Arab Emirates from stakeholders’ perspectives.	Uneven progress was observed across five areas: staff training and development, school structure, support services, assistive technology, and community awareness. Increased access to regular classrooms and growing stakeholder awareness were best practices.
Lisyawati et al. (2022)	To describe and analyze the inclusive education curriculum involved	Curriculum development in four Madrasahs primarily involved duplicating existing frameworks with



	model per the 2016 Director General of Education's decree.	modifications to certain elements. No comprehensive curriculum modifications were found; adjustments were limited to learning strategies or approaches tailored to the needs and conditions of students with special needs.
Nurdin et al. (2024)	To obtain information on developing and implementing the Islamic Religious Education curriculum in inclusive schools or madrasahs.	The inclusive Islamic Religious Education curriculum was adapted to the characteristics of students with special needs, including simplifying learning materials. However, teachers faced challenges such as limited knowledge in identifying students with special needs and lacking relevant resources and learning media. Implementation used individualized approaches, varied teaching models and methods, visual media, and assessment techniques aligned with students' basic abilities, enhancing learning effectiveness.
Fitri (2022)	To study the implementation of humanistic-based inclusive education at Al-Azhaar Islamic Elementary School through curriculum modification for children with special needs.	Effective inclusive education was achieved by integrating regular and special needs students through curriculum modifications. Adjustments were made to teaching materials, methods, media, funding, classroom management, and learning environment. Teachers struggled without curriculum modifications, as instruction needed to be aligned with students' abilities, learning pace, difficulties, and interests. Special needs students were not pressured to master competencies beyond their capacity but given learning opportunities suited to their potential.
Narot & Kiettikunwong (2024)	To examine parents' perceptions of school management practices supporting children with special needs at a small school in Indonesia.	Most parents held positive attitudes toward classroom management and teacher care. However, concerns arose regarding teachers' abilities to effectively manage special needs students, leading to hesitancy in supporting inclusive classrooms. Effective communication was key to rebuilding parental perceptions, emphasizing teacher development and district-based support. This highlights the importance of communication strategies and school-parent collaboration to foster inclusive learning environments.
Massouti et al. (2024)	To investigate school leaders' understanding, implementation, and perspectives of the Dubai Inclusive Education Policy Framework (DIEPF) in private schools in Dubai, UAE.	School leaders demonstrated a strong understanding of inclusive policies and regarded them as important. They implemented various effective strategies to promote inclusive education. Challenges included limited funding, high student-teacher ratios, a shortage of specialized staff, and inadequate teacher training. Findings underscore the need for ongoing professional development for educators involved in inclusive education. Practical implications and recommendations for strengthening policy implementation were provided.
Valdés et al. (2025)	To understand and analyze leadership practices in Chilean schools oriented towards inclusive education.	Inclusive school leadership teams exhibited ethical, empathetic, and critical thinking characteristics. They fostered an inclusive school culture based on compassion and encouraged self-training for teaching and non-teaching staff. Inclusive leadership was also manifested through school participation, which focused on pedagogical aspects and collaborative diversity management, emphasizing student needs. The study confirmed that inclusive leadership significantly impacts organizational and pedagogical dimensions of daily school life, reinforcing inclusion as an integral practice.
Bilbokaitė et al. (2024)	To analyze school leaders' experiences managing inclusive education change across various general education levels in	School leaders viewed inclusive education as recognition of students' individual needs and abilities and a principle of equity. Although ideological support for inclusion was strong, implementation was more evident for students

	Lithuania.	with severe special needs. Challenges included limited cooperation, inadequate teacher competencies, poor infrastructure, and restricted funding. Positive experiences were associated with community collaboration, practical educational support, and personalized learning approaches. Key competencies identified were leadership, strategic management, and collaborative partnerships.
Kantavong (2018)	To examine inclusive education practices in schools under local government in Khon Kaen, Thailand, including policy implementation, teacher practices, and parental perceptions.	Most school leaders supported inclusive classrooms, teachers were willing to work with students with special needs (SEN), and parents of regular students accepted the concept of inclusion. However, inclusive practices varied based on school leaders' perceptions and teachers' willingness to implement them. Local government policy played a significant role in promoting inclusive practices in schools. Findings emphasize the importance of administrative support and teacher readiness for successful inclusive education.
DeMatthews et al. (2020)	To describe the context of inclusive education development and school leadership in the United States, relating it to Hitt and Tucker's (2016) leadership framework.	The literature review indicated that effective leadership practices support inclusive education in the U.S. by fostering organizational and social conditions conducive to inclusion. Despite ongoing challenges, numerous successes serve as examples. The findings have relevance beyond the national context, offering insights for international policy and practice. The article opens comparative and international discussions on school leadership for inclusion, providing valuable perspectives for policymakers and education practitioners worldwide.

Based on the findings from the literature review presented in Table 1, several management strategies for inclusive schools can be identified. These include teacher development, educational resources, curriculum adaptation, collaboration between schools and the community, school leadership, and government policies. All these elements are crucial in supporting the effective implementation of Islamic-based inclusive school services.

1. Curriculum Development and Teacher Competency Based on Islamic Values for Inclusive Schools

Developing curriculum and teacher competency based on Islamic values is crucial in realizing adaptive and equitable education within inclusive schools. The Islamic religious education curriculum for students with special needs requires simplification and customization through individualized approaches and varied teaching methods to enhance learning effectiveness (Nurdin et al., 2024). A humanistic approach is also necessary, whereby the national curriculum is integrated with local content and the characteristics of special needs students, demanding modifications in teaching materials, methods, and classroom management (Fitri, 2022). However, a primary challenge lies in the low level of formal pedagogical training among Islamic religious education teachers, which impacts their effectiveness in managing inclusive classrooms (Assalihee et al., 2024). Moreover, many teachers face difficulties in implementing inclusive practices due to limited pre-service and in-service training; thus, continuous professional development programs are critically important (Alshahrani & Abu-Alghayth, 2023). Ideally, professional development programs should be practical and contextual, focusing on core knowledge, skills, values, and attitudes that support inclusive learning (Ackah-Jnr et al., 2025).

Systemic support and educational resources also play vital roles in the success of Islamic-based inclusive schools. The presence of specialized assistant teachers has been



proven to enhance understanding and learning outcomes for students with special needs in inclusive settings (Suharjo et al., 2020). Additionally, integrating assistive technology and specialized support services is a key factor in optimizing the learning process, although implementation still faces challenges related to availability and effectiveness (Alborno, 2017). Infrastructure and resource limitations remain major obstacles that require innovative solutions and cross-stakeholder collaboration (Mareta et al., 2024). Case studies such as the Modern Islamic Boarding School Al-Istiqamah illustrate the importance of harmonizing national policies with Islamic education systems, including strategic curriculum integration and targeted teacher development (Tobroni et al., 2024). In this context, a holistic approach that combines effective planning, recruitment of teachers based on moderate Islamic values, and the cultivation of these values within institutions is essential (Ma'arif et al., 2024). Finally, sustainable practices such as utilizing digital technology and designing energy-efficient classrooms can address resource constraints while supporting global sustainable development goals (Inda et al., 2024).

Enhancing teacher competency within the framework of Islamic-based inclusive schools demands the development of core skills, including understanding student diversity, supporting inclusivity, collaborating effectively, and maintaining a commitment to ongoing professional growth (Zaborniak-Sobczak, 2022). Islamic values-based teacher education also shapes a professional identity oriented toward faith-based values and inclusive teaching motivation (Succarie, 2024). The inculcation of Islamic values in learning can be implemented through various approaches, such as humor, praise, lectures, practical activities, and problem-solving (Hussin & Tamuri, 2019), reinforced by school culture practices like Quran recitation, congregational prayers, and community activities (Tsani et al., 2024). However, many teachers feel unprepared to meet the complex demands of inclusive education, particularly without adequate systemic support (Büssing et al., 2019; Suprihatiningrum et al., 2022). Therefore, teacher training must be designed to equip educators with practical strategies that integrate Islamic values in managing inclusive classrooms (Leifler, 2023).

2. Islamic-Based Educational Equipment for Inclusive Schools

Developing educational facilities and infrastructure in Islamic-based inclusive schools is crucial to creating an equitable and welcoming learning environment for all students. Inclusive classrooms are designed to accommodate both students with special needs (ABK) and those without special needs (ATBK), emphasizing social interaction and collaborative learning as a means of fostering social integration (Minsih et al., 2018; Minsih et al., 2019). Special assistant teachers (GPK) are also an important factor in supporting the engagement of students with special needs in the learning process (Suharjo et al., 2020). Schools must also be equipped with assistive technologies, adaptive learning media, and accessible learning spaces such as ramps and specialized restrooms (Solodilova & Arbash, 2023; Mukhlis et al., 2025). Peer support plays a significant role in building the independence and self-efficacy of students with special needs, underpinned by Islamic values (Azizah et al., 2025). Integrating technology and collaboration among schools, government, and communities presents strategic opportunities to optimize inclusive education (Tantowi et al., 2025).

Inclusive schools require adequate infrastructure to support successful education for

all students. Physical infrastructure, such as accessibility features including ramps, elevators, and disability-friendly restrooms, is vital to ensure that students with special needs can move easily within the school environment (Srivastava, 2019). Furthermore, specialized facilities such as resource rooms with appropriate learning aids support the learning process (Elvira et al., 2024). Human resources remain a primary focus, where continuous teacher training on inclusive practices and assistive technologies is necessary to manage diverse classrooms effectively (Ancaya-Martínez et al., 2024). Integrating educational technology and learning aids further supports students with special needs in obtaining optimal education (Kathy Cheng et al., 2025). Finally, financial aspects and resource allocation must be carefully managed to ensure sufficient funding for infrastructure, training, and inclusive learning resources (Görel & Hellmich, 2022; Kumar & Banerji, 2025).

The implementation of inclusive education faces several challenges requiring special attention. One significant barrier is the attitudes and mindsets that do not fully support inclusion among school leaders, teachers, and the surrounding community (Ispas, 2020). Additionally, existing policies are often inadequately implemented due to a lack of coordination and proper oversight (Johnstone et al., 2019). Collaboration between the education, health, and social sectors is also important in supporting sustainable, inclusive practices (Hespel, 2020). The involvement of communities and parents in decision-making processes can strengthen ownership and support for inclusive schools (Lavrentyeva, 2019). Best practices, such as establishing Professional Learning Communities (PLC), can enhance educators' trust, shared goals, and collective responsibility (Johansson & Herrebrøden, 2025). Furthermore, partnerships with non-governmental organizations (NGOs) and various stakeholders can strengthen resources and support inclusive education (Genovesi et al., 2022).

3. Islamic Value-Based Principal Leadership in Inclusive Schools

Leadership of principals in inclusive Islamic schools emphasizes integrating Islamic values into inclusive and transformative leadership practices. Principals in Islamic schools often uphold core values such as *amanah* (trustworthiness), justice, and collective welfare in decision-making and communication (Alazmi, 2025). Foundational Islamic principles, including *Aqidah* (faith), *syariah* (Islamic law), and *akhlak* (morality), provide a moral and spiritual basis for leadership aligned with ethical and religious ideals (Hafidz et al., 2019). A humanistic leadership style encourages collaboration with parents and other stakeholders (Rahmi et al., 2025), while transformational leadership motivates teachers and students through intensive communication and transparent management (Shulhan, 2018). Additionally, authentic leadership reflects self-awareness, relational transparency, and prophetic values (Bahzar, 2019). Challenges arise in balancing traditional Islamic values with the demands of modern education, but inclusive approaches and the development of the Islamic-Oriented Educational Leadership (IOEL) model offer sustainable strategic solutions (Said & Sharif, 2023; Alazmi & Bush, 2024).

Islamic value-oriented school leadership in inclusive education emphasizes holistic Islamic education, embodied through the IOEL model, which integrates ethical and religious values into leadership mindsets (Alazmi, 2025). Local values such as *sipakatau* (mutual respect) and *siri na pace* (shame and honor), combined with Islamic principles in school management, can strengthen student character and leadership (Astuti, 2024). Private Islamic

schools often blend religious education with local culture, preserving cultural identity and reinforcing religious values (Aziz et al., 2024). In inclusive practices, students with special needs (ABK) learn alongside their peers without special needs (ATBK), facilitated by classroom teachers and special assistant teachers to promote interaction and collaborative learning (Suharjo et al., 2020). In pesantren (Islamic boarding schools), multicultural leadership integrates spiritual, intellectual, and social values to manage diversity inclusively (Futaqi & Mashuri, 2022).

4. Government Policy Development for Inclusive Schools Based on Islamic Values

The development of government policies for inclusive schools based on Islamic values must integrate Islamic principles with national inclusive education standards. Practices from various countries reveal diverse challenges and solutions. In the United Kingdom, Islamic school leaders strive to align religious values with the Ofsted regulatory framework without compromising Islamic principles (Lahmar, 2020). In the United Arab Emirates (UAE), a significant obstacle is the lack of continuous teacher training and specialized personnel (Massouti et al., 2024). However, community involvement initiatives such as the “School for All” program have raised public awareness (Alborno, 2017). In Aceh, the “Balanced Integration” model successfully harmonizes Islamic values with children’s rights, emphasizing the importance of strict oversight in policy implementation (Mukhlis et al., 2025). Meanwhile, in Israel, disparities in resources between Arab and Jewish schools highlight the necessity of anti-discriminatory policies (Hazan-Liran et al., 2025). In Indonesia, cultural and religious diversity poses challenges in integrating national and local curricula with Islamic education (Rohman et al., 2024).

Formulating inclusive policies based on Islamic values requires grounding in Islamic ethical principles such as *ta’awun* (mutual assistance) and *adab* (etiquette), which provide a moral foundation to support the participation of all learners, including those with special needs (Elihami & Pajariato, 2025). A culturally sensitive pedagogical approach is essential to ensure that the curriculum is not solely academic but also aligned with Islamic beliefs, for instance, through the instillation of *adab* to prevent undesirable behavior and reduce tensions within Islamic school environments (Yusoff, 2024). Character education models grounded in Islamic values that emphasize tolerance, empathy, self-awareness, and sincere intentions (*lillahi ta’ala*) have proven effective in fostering inclusive personalities (Abdillah et al., 2025). Implementing these policies requires collaboration among teachers, parents, and professionals (Bhurawala, 2025).

Islamic-based inclusive policies must be flexible to accommodate cultural diversity and the specific needs of Muslim communities, particularly in conflict-prone areas where local political dynamics affect educational integration (Efferi et al., 2025). Professional training and competency development for teachers are fundamental to equip them with pedagogical knowledge, curriculum adaptability, and the ability to address diverse learning needs (Massouti et al., 2024). Harmonizing the national legal framework with the Islamic education system is critical to synchronize national standards with Islamic principles, including integrating strategic curricula and adaptive teacher development strategies (Tobroni et al., 2024). Lastly, the challenges of the digital era necessitate policies that emphasize the development of digital infrastructure, technological literacy, and teacher training in the effective use of digital media (Achruh et al., 2024).

D. CONCLUSION

Developing inclusive education based on Islamic values requires a comprehensive and sustainable approach encompassing four main aspects: adaptive curriculum, teacher competence, infrastructure, and inclusive policies. The curriculum must be tailored to the characteristics of students with special needs through individualized approaches, diverse teaching methods, and the integration of Islamic values such as *ta'awun* (mutual assistance) and *adab* (ethics) as the foundation of character education that fosters tolerance and empathy. Teachers play a strategic role in implementing inclusive education with an Islamic nuance. Therefore, continuous professional development is essential to equip teachers with differentiated instructional strategies, understanding diverse student needs, and integrating Islamic values in the teaching process. Furthermore, supportive infrastructure such as accessible classrooms, assistive technologies, and specialized personnel is crucial for creating an equitable learning environment. The government is pivotal in formulating flexible educational policies that align with local contexts while upholding Islamic values. The success of inclusive education depends not only on schools but also requires collaboration with parents, communities, and non-governmental organizations. School leadership that is just and spiritually grounded in Islamic values is key to instilling an inclusive culture. Through the synergy of sound policies, appropriate teacher training, and the effective use of technology, inclusive education based on Islam can become a model of equitable, socially relevant education that supports sustainable development.

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