

## Management Model of Inclusive Education in Indonesia: A Comprehensive Review of Islamic Education Perspectives

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### ABSTRACT

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Inclusive education in Indonesia has gained increasing attention, yet the integration of Islamic education principles into its management remains underexplored. Despite strong legal foundations, including Law Number 20 of 2003 on the National Education System and Law Number 8 of 2016 on Persons with Disabilities, the practical implementation of inclusive education faces significant challenges. The research gap lies in the limited understanding of how Islamic ethical and educational values can be incorporated to enhance equity, accessibility, and quality in inclusive education. This study aims to analyze inclusive education management models in Indonesia from an Islamic education perspective and to provide insights for more holistic implementation. The methodology employs qualitative content analysis through in-depth library research, comprising two phases: decontextualization, in which primary and secondary sources are collected and coded, and recontextualization, in which codes are grouped into subthemes and broader categories. Findings indicate strong normative alignment between inclusive education policies and Islamic teachings, which emphasize equality, non-discrimination, and the philosophical obligation to educate. However, gaps persist due to limited awareness and understanding among educators and communities. The study highlights the need for curriculum and learning practices that are accommodating and value-driven, offering implications for policymakers, practitioners, and educational institutions in developing sustainable, equitable, and ethically grounded inclusive education.



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## A. INTRODUCTION

Education plays a crucial role in preparing future generations and has become a global priority due to its impact on human resource development and the capacity to face dynamic global challenges (Yunus et al., 2023; Idris & Tolla, 2024). Alongside rapid educational progress, new challenges and opportunities emerge, particularly the emphasis on inclusive education (Norsandi

et al., 2025). The concept of inclusive education is rooted in the Salamanca Statement and Framework for Action on Special Needs Education, organized by UNESCO in 1994, which emphasizes the recognition of diversity, support for learning, and the response to individual needs (UNESCO, 1994, 2020). Globally, member states, institutions, and policymakers show growing interest, yet interpretations and implementation vary, necessitating research to clarify its meaning (Rapp & Corral-Granados, 2024). In Indonesia, post-independence education reforms focused on expanding access while fostering national identity, social cohesion, and economic development (Idris & Tolla, 2024; Supriyadi & Wibowo, 2021).

The implementation of inclusive education in Indonesia has been increasingly emphasized to ensure equitable learning opportunities for all students, including those with special educational needs (Juntak et al., 2023a). The government has supported this through policies such as Law No. 20 of 2003 on the National Education System, which guarantees every citizen's right to quality education regardless of their abilities (Budijanto & Rahmanto, 2021). In the context of Islamic education, which emphasizes *rahmatan lil-'alamin* and serves as a moral and life guide, education is seen as a universal obligation, accessible to all individuals, including those with disabilities (Mansir, 2021; Utomo et al., 2024). However, many Islamic educational institutions, such as *pesantren*, remain limited in providing inclusive facilities and support due to structural and resource constraints (Hosnan & Halim, 2024; Sari et al., 2025). Therefore, examining inclusive education through an Islamic perspective is crucial to bridge the gap between the ideals of equality in education and current practices in Indonesia.

Previous research has examined inclusive education from multiple perspectives, including its alignment with Islamic education. Mansir (2021) explores the inclusive education paradigm and highlights how inclusion principles correspond with Islamic values, emphasizing equality, accessibility, and moral development. Similarly, Wahyudi and Latif (2023) investigate inclusive education through the lens of *Maqashid Sharia*, demonstrating that the objectives of Islamic law can serve as a philosophical foundation for inclusive education practices. In terms of implementation, Parnawi and Syahrani (2024) focus on practical strategies and challenges in promoting equality and justice within educational settings. Additionally, Putri Zahara et al. (2024) contribute to the discourse by examining the role of Islamic inclusive education in fostering a more inclusive society, showing how Islamic institutions can actively support students with diverse needs. Collectively, these studies provide a robust framework for understanding the integration of inclusive education principles within Islamic education, underscoring the relevance of religious values in shaping equitable and accessible learning environments.

Despite growing attention to inclusive education in Indonesia, a significant research gap remains regarding a comprehensive management model that integrates Islamic education perspectives. Prior studies have largely focused on philosophical discussions, partial implementations, or general roles of Islamic education, without deeply exploring how an effective, sustainable, and structured management framework can be developed and applied. This study addresses this gap by proposing a holistic model that combines contemporary managerial principles with the ethical and philosophical values of Islamic education, offering a novel approach to inclusive education management. The research aims to critically examine national policies and regulatory frameworks, evaluate current practices in various educational institutions, and integrate relevant Islamic teachings into management strategies. By doing so, the study seeks to provide both theoretical insights and practical guidance for educational practitioners and

policymakers, contributing to the development of a more structured, value-driven, and contextually relevant model for inclusive education in Indonesia.

## B. RESEARCH METHODS

This study employs a qualitative literature review using content analysis as its primary methodology (Connaway & Radford, 2021). The methodological process consists of two main phases: decontextualization and recontextualization. In the decontextualization phase, units of meaning were identified through the systematic collection of primary and secondary sources on inclusive education management in Indonesia. Sources were selected from indexed platforms such as Scopus, Sinta, Garuda, DOAJ, and Google Scholar, focusing on publications from 2020 to 2025, while some older secondary sources were also included. The inclusion criteria emphasized empirical and conceptual studies, particularly articles addressing Indonesian inclusive education policies and legislation. Following data collection, compaction and coding were conducted to organize key information. In the recontextualization phase, codes were sorted into subcategories and themes, forming a hierarchical structure that revealed patterns and core issues (Lindgren et al., 2020). Data analysis followed an inductive approach, including data reduction, clustering based on emerging themes, and concept formation, thereby allowing the development of abstract ideas that comprehensively address the research questions. Throughout the process, the researcher compared coded articles to identify similarities and differences and to create meaningful categories, concepts, and themes (Kyngäs et al., 2020).

Table 1. Data Source Table and Theme Categorization

| No | Title                                                                                                                                         | Year | Theme                            | Type            |
|----|-----------------------------------------------------------------------------------------------------------------------------------------------|------|----------------------------------|-----------------|
| 1  | Towards inclusion in education: status, trends and challenges: the UNESCO Salamanca Statement 25 years on                                     | 2020 | Inclusive Education              | book            |
| 2  | An Evaluation of Pre-Service Teachers' Competences and Views Regarding Inclusive Education                                                    | 2021 |                                  | Journal Article |
| 3  | Evaluation of The Implementation of The Inclusion Program                                                                                     |      |                                  |                 |
| 4  | Sustainability of Inclusive Education in Schools and Higher Education: Teachers and Students with Special Educational Needs                   | 2023 |                                  |                 |
| 5  | Higher education teachers' understandings of and challenges for inclusion and inclusive learning environments: A systematic literature review | 2024 |                                  |                 |
| 6  | Understanding inclusive education – a theoretical contribution from system theory and the constructionist perspective                         |      |                                  |                 |
| 7  | Pencegahan Paham Radikalisme Melalui Optimalisasi Pendidikan Hak Asasi Manusia di Indonesia                                                   | 2021 | Inclusive Education in Indonesia | Journal Article |
| 8  | Inclusive Education for Student with Special Needs at Indonesian Public Schools.                                                              | 2022 |                                  |                 |
| 9  | Mewujudkan Pendidikan Untuk Semua: Studi Implementasi Pendidikan Inklusif di Indonesia                                                        | 2023 |                                  |                 |
| 10 | Model Pendidikan Inklusi di Pesantren Ainul Yakin Gunung Kidul                                                                                |      |                                  |                 |
| 11 | Pendidikan Inklusif di Indonesia Perspektif Maqashid Syariah                                                                                  |      |                                  |                 |
| 12 | Pendidikan Inklusif Pada Kurikulum Merdeka                                                                                                    |      |                                  |                 |
| 13 | Evolusi Sistem Pendidikan di Indonesia: Sejarah dan Perkembangan Pendidikan di Indonesia                                                      | 2024 |                                  |                 |
| 14 | Pendidikan Inklusif: Membangun Lingkungan Pembelajaran Yang Mendukung Kesetaraan Dan Kearifan Budaya                                          |      |                                  |                 |
| 15 | Inovasi Layanan Inklusif di Pondok Pesantren Khusus Islam untuk Anak Berkebutuhan Khusus sebagai Model Pendidikan Berbasis Kebutuhan          | 2025 |                                  |                 |
| 16 | Implementasi pendidikan inklusi dalam pendidikan Islam                                                                                        | 2013 | Islamic Education                | Journal Article |
| 17 | Konstruksi Pendidikan Islam Berbasis Rahmatan Lil'alamini; Suatu Telaah Diskursif                                                             | 2018 |                                  |                 |
| 18 | Paradigma Pendidikan Inklusi Dalam Perspektif Pendidikan Islam: Dinamika Pada Sekolah Islam                                                   | 2021 |                                  |                 |
| 19 | Integrasi Nilai-Nilai Islami dalam Praktik Kepemimpinan Pendidikan: Membangun Lingkungan Pembelajaran yang Berdaya Saing                      | 2023 |                                  |                 |
| 20 | Konsep Maqashid Syari'ah dan Implikasinya pada Pendidikan Islam                                                                               |      |                                  |                 |

|    |                                                                                                                                 |      |           |         |
|----|---------------------------------------------------------------------------------------------------------------------------------|------|-----------|---------|
| 21 | Implementasi Pendidikan Islam Berbasis Inklusif di Pesantren: Strategi Kiai dalam Mendidik Santri Berwawasan Inklusif           | 2024 |           |         |
| 22 | Pendidikan Inklusi Perspektif Pendidikan Islam                                                                                  |      |           |         |
| 23 | Pendidikan Inklusif dalam Islam Untuk Membangun Kesetaraan dan Keadilan                                                         |      |           |         |
| 24 | Peran Pendidikan Inklusi Dalam Perspektif Pendidikan Islam                                                                      |      |           |         |
| 25 | Rekonstruksi Peran Orang Tua dan Guru Dalam Pendidikan Islam                                                                    |      |           |         |
| 26 | Transformasi Nilai Keagamaan Islam untuk Mendukung Aksesibilitas Pendidikan Inklusif: Tinjauan Sosial-Edukasi                   |      |           |         |
| 27 | Analisis Konsep Rahmatan Lil Alamin Pada Pembelajaran Pendidikan Agama Islam                                                    |      |           |         |
| 28 | Integrasi Nilai-Nilai Islam dalam Pendidikan Inklusif: Telaah Pemikiran Muhammad Abduh tentang Pendidikan Modern                | 2025 |           |         |
| 29 | Analisis Kritis Undang-Undang Sisdiknas Nomor 20 Tahun 2003                                                                     | 2019 | Inclusive | Journal |
| 30 | Analisis UU Sistem Pendidikan Nasional Nomor 20 Tahun 2003 dan Implikasinya terhadap Pelaksanaan Pendidikan di Indonesia        | 2021 | Education | Article |
| 31 | Tahun 2023 tentang Akomodasi yang Layak untuk Peserta Didik Penyandang Disabilitas pada Satuan Pendidikan Anak Usia Dini Formal | 2023 | Policy in | book    |
| 32 | Pendidikan Inklusif Berbasis Kebudayaan: Menyelaraskan Kearifan Lokal Dengan Kurikulum Pendidikan                               | 2024 | Indonesia | Journal |
|    |                                                                                                                                 |      |           | Article |

## C. RESULTS AND DISCUSSION

### 1. Law No. 20/2003 on the National Education System

Law Number 20 of 2003, known as the National Education System Law (Sisdiknas), serves as the foundational legal framework guiding Indonesia's educational policies and practices. Beyond its formal existence, this law functions as a critical instrument to ensure that all aspects of education, ranging from curriculum development to institutional governance, operate under a unified and structured legal system. Enacted on July 8, 2003, by President Megawati Soekarnoputri, the law replaced previous legislation and introduced a renewed vision for national education. Each article within the law embodies binding legal principles that serve as authoritative guidelines for educational stakeholders, ensuring consistency and coherence in the formulation and implementation of education policies. By establishing a comprehensive regulatory framework, the law addresses both the contemporary challenges and future needs of Indonesia's education system, providing the flexibility necessary to adapt to social, technological, and global developments (Khunaifi & Matlani, 2019).

The law defines the National Education System as an integrated network of interconnected components that collectively constitute the foundation of education in Indonesia (Law No. 20/2003, Article 1, Paragraph 3). These components, including curriculum, educators, students, infrastructure, and funding, do not operate independently but are mutually dependent, where the success of one element directly influences the others. This interconnectedness is essential for achieving the overarching goals of national education: cultivating knowledgeable, morally upright citizens capable of contributing to national development. By providing a systemic framework, the law ensures that educational interventions are coherent, holistic, and aligned with the broader vision of producing competitive, ethical, and competent human resources for Indonesia (Rahman et al., 2021).

Moreover, Law No. 20/2003 functions as both a regulatory and ethical compass for the education sector, guaranteeing adherence to professional norms and standards. It provides uniformity in educational quality nationwide, ensuring that students across regions from Aceh to Papua receive equitable educational opportunities. The law's principles serve as non-negotiable references for all policy-making and institutional practices, promoting

accountability, transparency, and effectiveness in education management. By harmonizing legal, ethical, and operational standards, the law supports the achievement of high-quality, socially responsible, culturally relevant, and internationally competitive education outcomes, ultimately strengthening Indonesia's human capital in line with national development priorities.

## **2. Inclusive Education Policy in Indonesia**

Inclusive education is a progressive approach that ensures every individual, regardless of background, ability, or physical and mental condition, has an equal right to access and participate in the same learning environment. This approach requires schools and educational systems to adapt to the needs of diverse learners rather than expecting learners to conform to pre-existing structures. Inclusive education recognizes diversity as a strength and fosters learning communities that value differences while supporting the holistic development of each student. By emphasizing equity and participation, inclusive education provides learners with opportunities to realize their potential while simultaneously promoting social cohesion and mutual respect among students from diverse backgrounds (Nadhiroh & Ahmadi, 2024).

The scope of inclusive education extends beyond students with disabilities to include individuals from minority groups, low socio-economic backgrounds, and those with other special learning needs. Effective implementation requires adapting the curriculum, teaching methods, assessment practices, and even the physical environment to accommodate all learners. Accessible facilities, differentiated learning materials, and individualized support are crucial components that ensure equitable access and meaningful participation. Successful inclusive practices also rely on collaboration among students, parents, educators, school administrators, and specialists, requiring educators to demonstrate patience, empathy, and tactfulness in building trusting relationships. Such collaborative engagement fosters a supportive learning environment that promotes positive academic and social outcomes for all students (Shutaleva et al., 2023).

In Indonesia, the legal foundation for inclusive education is embedded within several regulations. Law No. 20/2003 on the National Education System establishes the general right to education for all citizens, including those with physical, mental, intellectual, or social disabilities, although it does not explicitly mention "inclusive education" (Juntak et al., 2023b). Minister of National Education Regulation No. 70/2009 provides a more detailed framework, explicitly defining inclusive education and specifying objectives, learner rights, curriculum adjustments, assessment methods, and incentives for implementation. Complementing these, Law No. 8/2016 on Persons with Disabilities further strengthens educational rights by mandating accessibility, proper accommodations, and the creation of Disability Service Units in educational institutions. Additionally, Ministerial Regulation No. 48/2023 ensures the provision of reasonable accommodations at all educational levels, enhancing the practical realization of these rights (Pendidikan et al., 2023).

Despite this comprehensive legal framework, challenges remain in fully realizing inclusive education in Indonesia. The primary obstacles include limited funding, uneven dissemination of information, and inadequate enforcement of accessibility and employment provisions for persons with disabilities. These gaps result in disparities in the implementation

of inclusive policies across regions, particularly regarding physical accessibility and equitable participation. Consequently, while Indonesia’s laws provide a strong foundation for protecting learners’ rights, the absence of strict implementing regulations and binding sanctions hampers the development of a fully inclusive educational system, limiting the country’s ability to achieve its broader goal of social equity and inclusion.

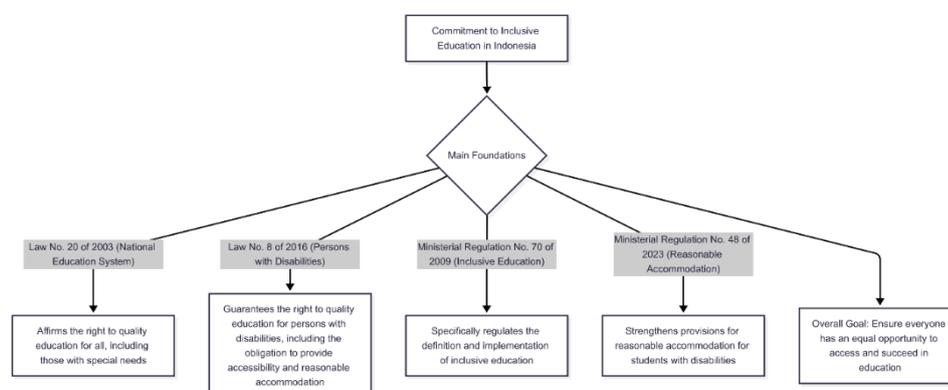


Figure 1. Policy Map of Inclusive Education in Indonesia

### 3. Inclusive Education Management in Indonesia from an Islamic Education Perspective

Inclusive education management in Indonesia can be understood as a coordinated process encompassing planning, organizing, implementing, and evaluating educational programs to ensure that all learners, regardless of background, physical condition, or cognitive ability, have equitable access to learning and opportunities to develop optimally in mainstream schools (Şahan, 2021). This approach goes beyond mere integration or segregation and represents a transformative philosophy that requires comprehensive adaptation of the education system. By prioritizing the creation of responsive, supportive, and empowering learning environments, inclusive education views diversity as an asset rather than a barrier. The orchestration of curriculum, pedagogy, human resources, infrastructure, and policy must be carefully synchronized to achieve the overarching goal of educating all children without exception (Efendi et al., 2022; Rokhim et al., 2021).

The first pillar of effective inclusive education management is a strong policy and regulatory framework. In Indonesia, this foundation is anchored in Law No. 20 of 2003 on the National Education System, which affirms the right to quality education for all citizens, including those with special needs. This framework is reinforced by Law No. 8 of 2016 on Persons with Disabilities, which guarantees inclusive education and mandates accessibility and reasonable accommodations. Ministerial regulations, such as Permendiknas No. 70 of 2009 and Permendikbudristek No. 48 of 2023, provide further technical guidance, including definitions, procedures, and mechanisms for support. Together, these legal instruments create a robust foundation that guides inclusive practices at schools across Indonesia.

The second and third pillars focus on adaptive curriculum and pedagogy, human resource development, and facility management and evaluation systems. Curricula must be flexible, allowing teachers to employ diverse strategies, materials, and assessments tailored to individual learning needs. Teacher development is crucial, encompassing training for general classroom teachers, special mentors, and assistant teachers to enhance inclusive teaching competencies, as well as active engagement with parents and communities (Yusuf & Fajari, 2025). Moreover, inclusive education requires accessible school facilities, such as

ramps, special toilets, and learning materials in multiple formats, including braille, audio, and visual resources. Continuous monitoring and evaluation ensure program effectiveness, identify challenges, and facilitate improvements. Through this comprehensive, multi-faceted approach, Indonesia strives to establish a fair, equitable, and high-quality education system that fulfils the vision of education for all.

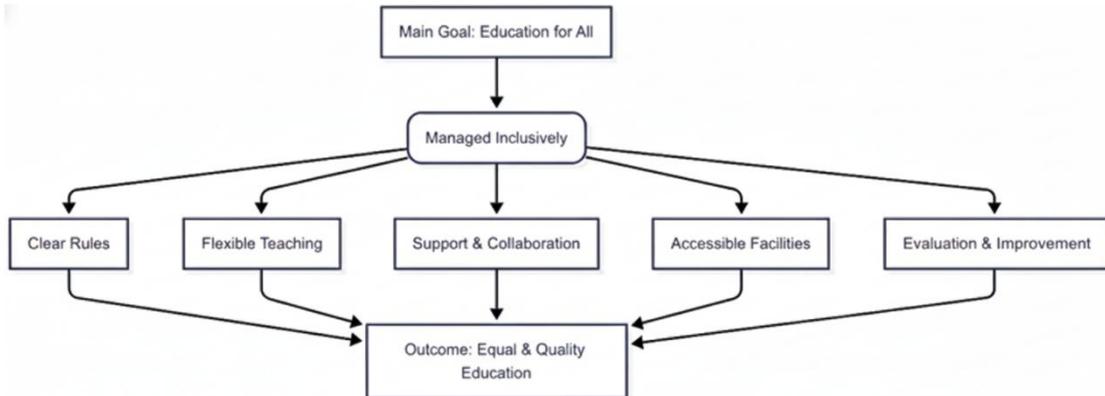


Figure 2. Managerial scheme of an inclusive education system

The integration of inclusive education with Islamic education in Indonesia requires a thorough understanding of its normative and philosophical foundations. The Qur'an and Hadith emphasize that human differences are natural and intended for mutual understanding and inclusive interaction. In Islamic teachings, true merit lies in piety rather than physical form, which provides ethical grounding for inclusive practices in education. For instance, the Prophet Muhammad's admonition regarding a blind man demonstrates that Allah judges the heart and deeds, not outward characteristics. This principle aligns closely with the philosophy of inclusive education, which values each individual regardless of physical, cognitive, or social differences. By emphasizing equality and moral responsibility, these teachings establish a foundation for educational practices that accommodate diversity. The ethical framework provided by Islam thus supports inclusive education, reinforcing the idea that equitable access and participation are not only legal or social imperatives but also moral and spiritual obligations (Fauzi, 2018; Munawir et al., 2024).

Philosophically, inclusive and Islamic education share a strong foundation in the principle that education is both a right and a duty. Inclusive education frames learning as a universal human right, while Islamic education emphasizes that learning is a religious obligation essential for understanding divine teachings and advancing civilization. Despite differences in terminology, anthropocentric rights versus theocentric obligations, the underlying principle remains consistent: equitable access to education is vital for all individuals. This alignment demonstrates that inclusive education is not in conflict with Islamic teachings; rather, both perspectives converge on the importance of removing barriers to learning. By recognizing the moral and legal imperatives for universal education, Islamic principles reinforce the inclusive philosophy that every individual should have the opportunity to learn and develop optimally, bridging the conceptual gap between secular and religious educational frameworks (Shofiyyah et al., 2023).

The principle of "education for all" is another significant point of convergence

between inclusive and Islamic education. Historically, Islamic education promoted mass literacy and learning during classical Islamic civilization, creating an environment conducive to the holistic development of society. Similarly, inclusive education has globally embraced the concept of “education for all” since the 1990 World Conference on Education for All. Both frameworks emphasize non-segregation, rejecting marginalization or exclusion of learners based on physical, cognitive, or social characteristics. This philosophical convergence demonstrates that inclusive principles are inherent in Islamic teachings, which advocate for justice (‘adl) and equity in the provision of educational opportunities. Consequently, inclusive education can be integrated into Islamic schools and pesantren without compromising religious values, thereby promoting an environment that embraces diversity and nurtures every learner’s potential (Khaira et al., 2023).

A holistic perspective on learners further aligns inclusive education with Islamic educational principles. Both approaches emphasize the development of physical, cognitive, spiritual, and social capacities, recognizing that obstacles to learning often arise from external factors rather than students themselves. Schools and educational environments are thus responsible for adaptation, ensuring optimal learner development. This perspective reflects the Islamic concept of rahmatan lil alamin, which emphasizes education as a universal benefit that respects diversity while fostering comprehensive growth. By focusing on environmental and pedagogical adaptation, inclusive education management in Islamic contexts seeks to eliminate barriers, provide equitable opportunities, and cultivate learners who are capable, ethical, and socially responsible (Wathoni, 2013).

Policy supports the foundation of inclusive education management in Indonesia. Law No. 20/2003 on the National Education System affirms every citizen’s right to quality education, including children with special needs, while Law No. 8/2016 on Persons with Disabilities guarantees access to inclusive education and mandates accommodations. Ministerial regulations, such as Permendiknas No. 70/2009 and Permendikbudristek No. 48/2023, provide technical guidance on implementation, definitions, and support mechanisms. These policies operationalize the Islamic concept of universal *maslahah* (public benefit), ensuring that all children can access education fairly and without discrimination. By aligning policy with ethical and religious principles, the Indonesian education system provides a legal and moral framework that promotes justice (‘adl) and equity in line with Islamic values (Pratama et al., 2024).

Curriculum design plays a central role in integrating inclusive and Islamic education. An adaptive, universal curriculum embodies justice (‘adl) and compassion (*rahmah*), removing barriers to learning and ensuring accessibility for all students, including those with special needs. This curriculum supports pedagogical flexibility, varied teaching strategies, and inclusive assessment methods. From the Islamic perspective, it aligns with the protection of reason (*hifzh al-‘aql*) as one of the *Maqashid Shariah*, ensuring that learners’ intellectual and spiritual capacities are equally nurtured. A flexible curriculum ensures that every student has the opportunity to engage meaningfully with knowledge, fostering both cognitive development and moral growth while reflecting core Islamic values (Huda et al., 2023).

Teachers and parents are key pillars in inclusive education management. Teachers implement justice and compassion through adaptive and empathetic pedagogy, while parents, as the first educators, provide emotional, moral, and spiritual support. Collaboration

between teachers and parents reflects the Islamic principles of cooperation (*ta'awun*) and shared responsibility (*mas'uliyah jama'iyah*), ensuring that learners receive comprehensive guidance. This partnership is essential for creating an inclusive learning environment where every child's needs are addressed, academic potential is nurtured, and religious values are instilled (Ernawati et al., 2024).

Facilities and infrastructure are vital for inclusive education from an Islamic perspective. Barrier-free environments, accessible learning materials, ramps, adaptive technologies, and appropriately designed classrooms ensure equitable participation. Such infrastructure reflects the Islamic values of justice (*'adl*) and compassion (*rahmah*) while safeguarding human dignity (*hifzh an-nafs*) and providing convenience (*taysir*). Effective facility management demonstrates institutional commitment to inclusivity, transforming educational spaces into environments that respect diversity and foster social solidarity among learners (Fauzi & Yusuf, 2024).

Challenges remain in implementing inclusive education within Islamic schools and pesantren. Limited understanding among educators and communities, insufficient resources, and a lack of trained personnel hinder effective practice. Islamic boarding schools, such as Ainal Yakin in Gunung Kidul and Sabilillah Inclusive Pesantren in Probolinggo, illustrate both potential and challenges. While innovative methods like the ABASA Method support learning for students with disabilities, schools continue to face limitations in accessible materials and specialized teaching, requiring resource-intensive adaptations (Saputra, 2022; Muntakhib & Ta'rif, 2023).

Integrating inclusive education with Islamic principles offers significant benefits for fairness, equity, and social cohesion. By aligning inclusive practices with Islamic values, educational institutions can reduce discrimination, strengthen solidarity, and ensure holistic development for every learner. To achieve this, Indonesian education policy must prioritize adaptive curricula, teacher training, accessible infrastructure, and community engagement, enabling schools to provide equitable learning opportunities for all students while maintaining fidelity to Islamic ethical and educational principles (Sumarno & Iksan, 2024; Kusnadi et al., 2025; Chinhara & Kuyayama, 2024; Altes et al., 2024).

#### **D. CONCLUSION**

Based on this study, there is strong convergence between inclusive education and Islamic education, with the potential to enrich the management of educational systems. Islamic teachings inherently support inclusivity through normative foundations in the Qur'an and Hadith, emphasizing equality, non-discrimination, and respect for human diversity. Islamic educational philosophy views education as a universal obligation, aligning closely with the inclusive education perspective as a fundamental human right. Historically, principles such as "education for all" and non-segregation were practiced in classical Islamic civilizations, mirroring the goals of contemporary global inclusive education. Both frameworks adopt a holistic perspective on learners, recognizing that barriers to learning often arise from external factors rather than students' inherent limitations, thereby requiring systemic adaptations to support each individual's potential. Despite this strong theoretical foundation, implementation remains challenging, largely due to inadequate understanding among educators and communities regarding inclusivity, particularly in Islamic institutions such as pesantren, which still accommodate relatively few

students with disabilities.

Therefore, it is critical to direct Indonesian education policy toward supporting inclusive models grounded in Islamic values, ensuring that curricula and learning practices meet the needs of all students without discrimination, while strengthening social solidarity. An Islamic-based inclusive education management model can be defined as a system guided by justice (al-‘adl), compassion (rahmah), and human dignity (karāmah insāniyyah), integrating flexible curriculum planning, resource organization, placement of special educators, accessible facilities, and the cultivation of a cooperative (ta’awun) school culture. Finally, policy refinement, institutional guidelines, teacher training, inclusive assessment protocols, and community awareness are essential to achieve widespread, equitable, and sustainable inclusive education in Indonesia.

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## AUTHOR CONTRIBUTIONS

- Author 1 : Conceptualized the study, collected and analyzed data, wrote the initial draft, ensured coherence, and related findings to the Indonesian inclusive education context.
- Author 2 : Developed the theoretical framework and methodology, contributed to global literature review, interpreted data internationally, and revised the manuscript to enhance analytical depth and clarity.
- Author 3 : Collected and organized literature, assisted in data coding, contributed to results discussion, verified data accuracy, ensured consistency, and edited the final manuscript.
- Author 4 : Oversaw manuscript structure and flow, ensured journal guideline compliance, conducted linguistic review, managed submission correspondence, and approved the final version as guarantor of integrity.

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