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Pendidikan Islam Inklusif untuk Anak Berkebutuhan Khusus

Inclusive Islamic Education for Children with Special Needs

Musdalifah Nihaya1, Rosmalina Kemala2
Universitas Muhammadiyah Makassar, Indonesia1 | email : Musdalifahnihaya@unismuh.ac.id
Universitas Muhammadiyah Makassar, Indonesia2 | email : rosmalina.kemala@unismuh.ac.id

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Abstrak

Pendidikan inklusif menuntut akses dan pengalaman belajar yang bermartabat tanpa diskriminasi. Dalam pendidikan Islam, prinsip ini terkait dengan kesetaraan manusia, rahmah, keadilan, dan tanggung jawab pendidikan. Penelitian ini menganalisis landasan pendidikan inklusif dalam perspektif Islam dan implementasinya dalam Pendidikan Agama Islam (PAI) bagi anak berkebutuhan khusus. Studi menggunakan penelitian kepustakaan kualitatif dan analisis konten. Hasil kajian menunjukkan bahwa QS. Al-Hujurat: 13 dan QS. ‘Abasa: 1–16 menguatkan martabat dan non-diskriminasi. Implementasi memerlukan adaptasi materi PAI, media aksesibel, pembelajaran individual dan bertahap, praktik ibadah sesuai kemampuan, asesmen fleksibel, pembelajaran teman sebaya, serta kolaborasi guru, orang tua, konselor, dan tenaga pendukung. Kebijakan pemerintah dan dukungan sosial berfungsi sebagai kondisi pendukung pedagogi Islam inklusif.

Keywords: *Islamic Education; Inclusive Education; Children with Special Needs; Islamic Religious Education*

Abstract

Inclusive education requires dignified access to learning without discrimination. In Islamic education, this responsibility is connected to human equality, rahmah, justice, and educational duty. This study analyzes the Islamic foundations of inclusion and their implementation in Islamic Religious Education (PAI) for children with special needs through qualitative library research and content analysis. The synthesis shows that Qur’an 49:13 and Qur’an 80:1–16 support dignity and non-discrimination. Practical implementation requires adapted PAI content, accessible media, individualized and sequenced instruction, worship learning suited to learners’

capacities, flexible assessment, peer-assisted learning, and collaboration among teachers, parents, counselors, and support professionals. Government policy and social support are treated as enabling conditions for inclusive Islamic pedagogy.

INTRODUCTION

Inclusive education is based on the principle that schools should serve learners with diverse physical, intellectual, emotional, social, cultural, and linguistic characteristics within a shared educational environment. It is therefore broader than the placement of children with disabilities in regular classrooms: it requires meaningful access, participation, learning, and belonging for every learner.[1]

In Indonesia, inclusive education has developed through national policies that emphasize non-discrimination, reasonable accommodation, accessibility, and institutional responsibility. These policies are important, but regulatory compliance alone does not explain how Islamic educational institutions should translate inclusion into the teaching of faith, worship, Qur'anic learning, morals, and daily religious practice.[2]

Islamic education has a distinctive normative and pedagogical basis. It views education as both a right and a responsibility and understands learners as persons with dignity whose intellectual, moral, spiritual, social, and physical potential should be developed. This makes inclusive education relevant not only to general educational policy but also to the mission of madrasas, Islamic schools, pesantren, and Islamic Religious Education (PAI) in mainstream schools.[3]

The central problem addressed in this article is therefore the gap between the normative language of inclusion and its classroom implementation in Islamic education. Previous discussions often explain disability categories, general principles of inclusive education, or government regulations, but provide less detail on how PAI content, learning media, worship practice, assessment, and teacher roles should be adapted for learners with different support needs.[4]

Accordingly, this study has three objectives: first, to clarify the concept of inclusive education and children with special educational needs; second, to analyze inclusive education from an

[1] Ministry of Education and Culture, Guidelines for the Implementation of Inclusive Education (Jakarta, 2022); Amor et al., "International Perspectives and Trends in Research on Inclusive Education," 2019.

[2] Regulation of the Minister of Education, Culture, Research, and Technology of the Republic of Indonesia Number 48 of 2023 concerning Reasonable Accommodation for Students with Disabilities in Formal Education.

[3] Anshari et al., "Islamic Education and Disability: An Analysis of the Thoughts of Abdullah Naskih Ulwan," Al Qalam 15, no. 1 (2021): 83.

[4] Anwar and Zaenullah, "Learning Planning of Islamic Religious Education for Children with Special Needs," Journal of CARE 8, no. 1 (2020): 56–66; Amin, "An Intersection of Islamic Religious Education with the Paradigm of Inclusive Education," 2017.

Islamic normative and philosophical perspective; and third, to formulate an operational framework for implementing inclusive Islamic education, particularly in PAI learning. The study is conceptual and literature-based; it does not claim to evaluate the effectiveness of a particular school or intervention.

RESEARCH METHODS

This study employs qualitative library research with content analysis. The unit of analysis consists of texts that address three interrelated domains: inclusive education and special educational needs, Islamic education and disability, and Indonesian policy or guidance concerning inclusive educational services. The corpus includes academic books, peer-reviewed journal articles, institutional guidelines, legal and policy documents, and Islamic educational literature relevant to the research questions.

Sources were selected purposively using four criteria: direct relevance to inclusive education or special educational needs; explicit relevance to Islamic education, PAI, or disability where Islamic implementation was discussed; academic or institutional credibility; and sufficient conceptual or practical detail to support analysis. Duplicated items, materials unrelated to education, and popular sources without clear scholarly or institutional authority were not used as the main analytical basis. Policy documents were retained when they directly defined institutional obligations or reasonable accommodation.[5]

The analysis proceeded in four stages. First, the sources were coded for normative foundations, educational rights, learner characteristics, curriculum adaptation, pedagogy, assessment, teacher roles, family and social support, and institutional accommodation. Second, general inclusive-education concepts were compared with Islamic educational concepts such as human dignity, rahmah, justice, non-discrimination, and the obligation to seek and provide education. Third, the literature was synthesized to identify concrete implications for PAI teaching rather than merely restating general inclusion theory. Fourth, the findings were organized into an implementation matrix linking learner needs with curriculum, teaching, assessment, and support responses.

Analytical credibility was strengthened through cross-source comparison between Islamic-education scholarship, inclusive-education research, and Indonesian policy documents. Because the study does not include field observations, interviews, or classroom outcome data, the proposed framework should be understood as an analytically derived model that requires empirical testing in Islamic educational institutions.

[5] The analytical corpus and selection principles were organized from the academic and institutional sources used in this manuscript; the study does not claim a systematic-review protocol.

RESULTS AND DISCUSSION

Inclusive Education: From Access to Meaningful Participation

Inclusive education should be understood as a reform of educational culture, curriculum, and support systems rather than as a simple placement policy. Its essential principles include equal educational opportunity, non-discrimination, recognition of diversity, flexible curriculum, accessible learning, and participation in the social life of the school. In this sense, a learner is not required to adapt unilaterally to an inflexible school; the school must also remove barriers that prevent the learner from participating and progressing.[6]

Indonesian regulations strengthen this obligation by requiring reasonable accommodation and access to professional support for learners with disabilities. Doctors, psychologists, therapists, special-education experts, sign-language or Braille practitioners, social workers, and counselors may be involved according to need. For Islamic educational institutions, this policy context should function as an enabling structure rather than replace pedagogical responsibility. The central question remains how teachers and institutions translate accommodation into meaningful religious learning.[7]

Islamic Normative and Philosophical Foundations of Inclusion

Islamic inclusion begins from a view of human dignity that is not determined by physical condition, sensory ability, intellectual profile, social status, or ethnicity. Qur'an 49:13 presents human diversity as part of the order of creation and places moral worth in taqwa rather than social or biological hierarchy. This principle provides a foundation for rejecting educational practices that stigmatize or marginalize learners because of disability or difference.

Qur'an 80:1–16 offers an even more direct pedagogical lesson. The passage recounts a divine correction when a blind seeker of guidance was not given appropriate attention. In the context of education, the passage can be read as an ethical warning against allowing social status, communicative ease, or visible ability to determine who receives pedagogical attention. Inclusive Islamic education therefore requires teachers to recognize the learning rights and spiritual potential of students who may need different forms of access and communication.

This perspective is consistent with scholarship that connects Islamic education and disability through the principles of rahmah, justice, educational obligation, non-segregation, and holistic human development. The

[6] De Bruin, "The Impact of Inclusive Education Reforms on Students with Disability," International Journal of Inclusive Education 23, nos. 7–8 (2019): 811–826; Darma and Rusyidi, "Implementation of Inclusion Schools in Indonesia," 2015.

[7] Regulation of the Minister of Education, Culture, Research, and Technology Number 48 of 2023.

objective is not merely to place children with special needs beside their peers, but to make the learning environment responsive enough for them to participate in religious knowledge, worship, moral formation, and school community life.[8]

Children with Special Educational Needs: Classification as a Basis for Support

The source literature commonly distinguishes temporary and permanent special educational needs. Temporary barriers may arise from trauma, adverse social conditions, language barriers, illness, or other circumstances that disrupt learning for a certain period. Permanent needs may be associated with visual, hearing, physical, intellectual, communication, behavioral, developmental, or specific learning differences. Gifted learners may also require differentiated educational services. These categories are useful only when they guide support planning; they become counterproductive when used as fixed labels that reduce the learner to a diagnosis.[9]

Table 1. Learner Needs and Illustrative Responses in Islamic Religious Education

Learner profile / barrier	Illustrative Islamic-education response
Visual impairment	Use audio Qur'an, tactile/Braille resources where available, explicit verbal description of demonstrations, oral assessment, and peer support. Religious practice should be taught through accessible sensory channels rather than visual display alone.
Hearing impairment	Use written keywords, captions, visual sequences, sign support where available, clear facial visibility, and demonstration-based learning for wudu and salat. Check comprehension without equating limited hearing with limited understanding.
Intellectual or specific learning difficulty	Prioritize essential PAI outcomes, simplify language, use task analysis and repeated modelling, teach worship in manageable steps, and assess through practical performance and supported recall.
Physical disability	Ensure accessible classroom and worship spaces, adapt movement-based activities, and teach relevant forms of religious accommodation (rukhsah) according to the learner's capacity.
Psychosocial, emotional, or attention-related barriers	Provide predictable routines, smaller learning units, non-stigmatizing support, calm learning conditions, counseling referral when needed, and flexible participation without excluding the learner from religious and social activities.
Temporary barriers or social disadvantage	Use remedial teaching, peer assistance, family coordination, flexible pacing, and targeted support so temporary difficulty does not become long-term exclusion.

The matrix shows why a long list of disability categories is not, by itself, an inclusive pedagogy. The educational value of classification lies in identifying

[8] Amin, "An Intersection of Islamic Religious Education with the Paradigm of Inclusive Education," 2017; Anshari et al., "Islamic Education and Disability," 2021.

[9] Kristiana and Widayanti, Textbook for Psychology of Children with Special Needs (Semarang: UNDIP Press, 2016); Sujoko, Psychology of Child and Child Education (Solo: USB Press, 2023).

barriers and selecting reasonable learning supports. In Islamic education, the same PAI objective may therefore be reached through different media, pacing, modes of practice, or forms of assessment.[10]

Operationalizing Inclusive Islamic Education in PAI

General communication sequences such as attention, comprehension, learning, acceptance, and retention can support teaching, but they do not constitute a specifically Islamic inclusive-education strategy. The distinctive task is to connect Islamic educational aims with differentiated and accessible pedagogy. The literature on PAI planning for children with special needs supports an approach in which objectives, content, methods, media, and assessment are adjusted without removing the essential religious meaning of learning.[11]

First, curriculum adaptation should preserve core PAI purposes while differentiating the route by which learners achieve them. In aqidah and akhlaq, teachers may reduce linguistic complexity, use concrete examples, social stories, and repeated reflection. In Qur'anic learning, accessible formats may include audio, enlarged text, tactile or Braille resources, visual-symbol support, or sign-assisted explanation according to learner needs. In fiqh and worship, demonstration, task analysis, guided practice, and teaching of legitimate religious accommodations can make learning both accessible and theologically meaningful.

Second, the learning process should combine explicit instruction, modelling, repetition, peer-assisted learning, individual support, and multisensory resources. The teacher's role is not only to transmit content but also to act as a murabbi who protects dignity, models rahmah, prevents ridicule, and builds an environment in which difference is treated as part of the educational community rather than as a reason for exclusion. Peer learning is valuable when it strengthens participation without turning the learner with special needs into an object of pity.[12]

Third, assessment should be flexible in form while remaining aligned with the intended learning outcome. A learner who cannot complete a conventional written test may demonstrate understanding orally, through assisted communication, visual selection, portfolio evidence, or practical performance. For worship-related competencies, authentic performance assessment may be more meaningful than a text-heavy examination. This approach reflects the

[10] Ilahi, Pendidikan Inklusif: Konsep dan Aplikasi (Yogyakarta: Ar-Ruzz Media, 2016); Directorate of Extraordinary Education, Guidelines for the Implementation of Integrated/Inclusive Education (Jakarta, 2004).

[11] Anwar and Zaenullah, "Learning Planning of Islamic Religious Education for Children with Special Needs," 2020.

[12] Ilahi, Pendidikan Inklusif, 2016; Anwar and Zaenullah, "Learning Planning of Islamic Religious Education for Children with Special Needs," 2020.

principle that fairness is not always identical treatment; it is the provision of an appropriate route for each learner to demonstrate achievement.

Fourth, Islamic inclusion requires collaboration. PAI teachers need to coordinate with class teachers, special-education personnel, counselors, parents, and relevant health or support professionals. Such collaboration helps teachers distinguish between a religious-learning difficulty, a communication barrier, a sensory-access problem, and a psychosocial need. It also prevents the common error of interpreting disability or learning difficulty as weak faith, punishment, or lack of discipline.[13]

Table 2. Operational Framework for Inclusive Islamic Education

Domain	Implementation indicators
Islamic ethos	Human dignity, rahmah, justice, non-discrimination, prevention of stigma, and recognition that spiritual potential is not determined by disability.
PAI curriculum	Essential learning outcomes retained; complexity, pacing, examples, and learning sequence adjusted to individual capacity and support needs.
Learning media	Audio, enlarged print, visual sequence, tactile/Braille resources, sign-supported communication, assistive technology, and accessible digital materials as appropriate.
Teaching methods	Modelling, task analysis, repetition, multisensory instruction, individual learning, peer-assisted learning, reflective dialogue, and functional religious practice.
Assessment	Flexible written, oral, visual, portfolio, or performance-based assessment aligned with the same intended learning outcome.
Teacher role	PAI teacher as educator and murabbi; collaboration with special-education staff, counselors, parents, and relevant professionals.
School culture	Accessible facilities and worship spaces, anti-bullying practice, peer acceptance, family engagement, and clear referral/support mechanisms.

Institutional, Family, and Social Enabling Conditions

Government policy, parental readiness, and social support remain important, but they should be positioned as enabling conditions rather than as substitutes for inclusive pedagogy. Schools require accessible infrastructure, trained teachers, learning resources, and referral pathways. Parents may need information and psychological support to advocate for their children without internalizing social stigma. Communities likewise need religiously informed disability literacy so that disability is not interpreted as shame, karma, or a reason for exclusion.[14]

The Indonesian policy framework on reasonable accommodation can strengthen this institutional responsibility, while Islamic educational values provide a moral language for implementation. The two should be connected: regulation clarifies institutional obligations, while Islamic pedagogy shapes how teachers communicate, teach, assess, and build

[13] Anshari et al., "Islamic Education and Disability," 2021; Ministry of Education and Culture, Guidelines for the Implementation of Inclusive Education, 2022.

[14] Mariani, "Evaluation of the Implementation of the Inclusion Education Program in State Junior High Schools," 2018.

relationships with learners. Inclusive Islamic education therefore becomes most coherent when policy, pedagogy, family support, and school culture work together.[15]

Challenges and Directions for Practice

The literature identifies recurring barriers including limited teacher competence, inadequate facilities and learning resources, weak understanding among parents and communities, financial limitations, negative stigma, and policies that are difficult to implement at the school level. These barriers are not unique to Islamic schools, but Islamic educational institutions face an additional challenge: they must ensure that religious content and practice are themselves accessible, rather than assuming that general inclusion automatically produces inclusive PAI learning.[16]

A practical priority is therefore professional development for PAI teachers that combines disability awareness with subject-specific pedagogy. Training should address accessible Qur'anic learning, differentiated explanation of aqidah and akhlaq, adaptive teaching of worship, flexible assessment, classroom communication, peer inclusion, and collaboration with special-education personnel. Future empirical studies should test these strategies in madrasas, Islamic schools, pesantren, and PAI classrooms and evaluate learner participation, religious understanding, belonging, and family experience.

CONCLUSION

Inclusive education in an Islamic perspective is not merely a policy of placing children with special needs in regular classrooms. It is an educational commitment grounded in human dignity, justice, rahmah, non-discrimination, and the obligation to provide meaningful access to knowledge and moral-spiritual development. Qur'an 49:13 and Qur'an 80:1–16 strengthen the argument that difference cannot justify neglect or unequal pedagogical attention.

Implementation in Islamic education requires subject-specific adaptation. PAI objectives should remain meaningful while content, media, pacing, teaching methods, worship practice, and assessment are adjusted to learners' capacities and communication needs. Accessible Qur'anic resources, task analysis, guided religious practice, peer-assisted learning, individualized support, flexible assessment, and collaboration among PAI teachers, special educators, parents, counselors, and related professionals constitute the practical core of inclusive Islamic pedagogy.

[15] Regulation of the Minister of Education, Culture, Research, and Technology Number 48 of 2023; Ministry of Education and Culture, Guidelines for the Implementation of Inclusive Education, 2022.

[16] Sari and Hendriani, "Barriers to Inclusive Education and How to Overcome Them: A Systematic Critical Review from Various Countries," 2021.

Government policy, parental resilience, social support, and accessible infrastructure are essential enabling conditions, but they are not the final outcome of inclusive Islamic education. The central measure of implementation is whether learners with special needs can participate with dignity in religious learning, demonstrate achievement through appropriate means, develop their spiritual and moral potential, and belong to the educational community without stigma. Because this study is literature-based, the proposed framework requires further empirical validation in diverse Islamic educational settings.

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