

## The Concept of Inclusive Education in the Islamic Perspective

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### Abstract

Inclusive education is an educational approach aimed at providing equitable access to all individuals regardless of differences in background, abilities, or specific conditions. In Islam, the concept of inclusivity is deeply rooted in values of justice, compassion, respect for diversity, and social responsibility. This study aims to explore the concept of inclusive education in Islam by examining its foundational values, philosophical underpinnings, and applications in the modern context. This research employs a library research methodology, analyzing primary sources such as the Qur'an, Hadith, and classical and contemporary Islamic scholarly works, as well as secondary sources from recent academic literature. Data are analyzed qualitatively using a descriptive-analytical approach to identify the principles of inclusive education in Islam. The findings indicate that Islam comprehensively supports inclusive education through universal values that are adaptable to changing times. Principles such as social justice, compassion (rahmah), and respect for diversity position Islam as a faith that promotes inclusivity. This study also compares Islamic perspectives with modern educational theories, highlighting the relevance of Islamic values in addressing the challenges of inclusive education in the globalized era. The implications of this study include the necessity of integrating Islamic values into modern education systems to create more equitable and harmonious learning environments. However, the study's limitation lies in the lack of empirical examination to assess the effectiveness of applying these values in practical educational settings. This research contributes original insights by providing philosophical and practical perspectives from Islam to support inclusive education, thereby enriching the global discourse on education for all.

**Keywords:** *Inclusive education, Islamic values, social justice, diversity, rahmatan lil 'alamin..*

## INTRODUCTION

Inclusive education is an approach that ensures equal access to education for all individuals, regardless of their physical, intellectual, or social backgrounds. In the context of Islam, this concept aligns with the fundamental teachings of the religion, which emphasize justice (al-‘adl), equality, and respect for human diversity. This is affirmed in the Qur'an: “O mankind! Indeed, We created you from a male and a female, and made you peoples and tribes so that you may know one another” (Qur’an 49:13). This verse underscores that diversity is part of Allah's divine order (sunnatullah), which must be valued and should never serve as a basis for discrimination, including in education.

The values of inclusivity were also exemplified by the Prophet Muhammad Saw in building the Islamic community. He paid special attention to individuals with physical or social limitations, such as Abdullah bin Ummi Maktum, a blind companion who was entrusted as a muezzin. This practice demonstrates that Islam supports the education and empowerment of all individuals, regardless of their shortcomings, reflecting justice and compassion as its core principles (Sahih al-Bukhari). However, despite inclusivity being an integral part of Islamic teachings, its implementation remains a significant challenge in the modern era. Many educational systems in Muslim-majority countries have yet to fully integrate inclusive principles structurally and practically. Barriers include a lack of resources, limited awareness, and narrow interpretations of inclusivity within Islamic contexts. Yet, the concept of inclusive education has strong theological and historical foundations within Islam.

To address these challenges, this study aims to explore the concept of inclusive education in Islam in greater depth. Specifically, it identifies the philosophical and theological foundations of inclusivity in Islamic education, examines the application of inclusive values throughout Islamic civilization, and offers recommendations for implementing these principles in modern contexts. This research is not only important for enriching academic discourse but also relevant in helping Islamic education systems become more adaptive and responsive to the needs of increasingly diverse societies.

By integrating library research from the Qur'an, Hadith, the works of classical scholars such as Al-Ghazali and Ibn Khaldun, as well as contemporary studies, this article aspires to make a significant scholarly contribution. The findings are expected to serve as a guide for policymakers, educators, and academics in developing inclusive

education systems rooted in Islamic values. Moreover, this study reinforces the view that Islam is a religion that advocates for diversity and inclusivity.

## **THEORETICAL REVIEW**

### **Basic Concept of Inclusive Education**

Inclusive education is an approach aimed at ensuring equal educational rights for all learners, without discrimination based on abilities, special needs, or social backgrounds. This concept is rooted in respect for human diversity and a commitment to eliminating barriers to learning. Globally, UNESCO defines inclusive education as an educational system that integrates all children, including those with special needs, into general educational settings with necessary modifications to meet their needs (UNESCO, 2009). Inclusive education requires schools not only to accommodate students with diverse needs but also to develop learning strategies that address their unique requirements.

In Islam, inclusive education is not a novel concept. The values underpinning inclusive education are inherently reflected in Islamic teachings, which emphasize justice, compassion, and respect for human diversity. The Qur'an states: "And We have not sent you (Muhammad), except as a mercy to all the worlds" (Qur'an 21:107). This verse serves as a theological foundation affirming Islam's universal mission, which encompasses all humanity without exception, including access to education.

The Prophet Muhammad Saw also provided a clear example of practicing inclusive education. One such instance is his care for Abdullah bin Ummi Maktum, a blind companion who was not only respected but also entrusted as a muezzin and actively involved in the Muslim community. This example illustrates that, in Islam, physical or social limitations are not barriers to full participation in society (Sahih al-Bukhari). Another example of the Prophet's inclusivity can be seen in his approach to education, which did not discriminate based on social status, such as when he taught Islam to Bilal bin Rabah, a former slave who later became one of the foremost companions in Islam.

Islam views education as the right of every individual, regardless of physical, intellectual, or social conditions. This concept is grounded in the principle of justice (al-'adl), which is one of the foundational pillars of Islamic teachings. Ibn Khaldun, in *Muqaddimah*, stated that education should be a tool to foster social justice and create a

balanced society. In inclusive education, justice not only means providing equal opportunities but also creating environments that adapt to the needs of every learner.

This principle aligns with modern educational theories that emphasize differentiated instruction, wherein curricula and teaching methods are tailored to individual needs. In Islam, this idea has long been implemented, such as in the teaching methods of Al-Ghazali, who encouraged educators to recognize the unique potentials and needs of each student (*Ihya Ulum al-Din*). Thus, Islam not only supports inclusive education but also provides a philosophical framework for its implementation.

In the modern context, inclusive education has become an urgent need to establish a just and equitable society. Muslim-majority countries, including Indonesia, have begun integrating inclusive principles into formal education systems. However, implementation often faces challenges, such as limited resources, insufficient teacher training, and societal perceptions that do not fully embrace diversity.

### **Islamic Perspective on Inclusivity**

Inclusivity in Islam is a principle that emphasizes openness, respect, and justice for all individuals, regardless of their background, abilities, or social status. This concept is rooted in Islamic teachings that incorporate values of justice (*al-'adl*), compassion (*rahmah*), and respect for human diversity (*ta'aruf*). The Qur'an affirms this in Surah Al-Hujurat [49]:13: "O mankind! Indeed, We created you from a male and a female, and made you peoples and tribes so that you may know one another." This verse illustrates that diversity is part of Allah's divine order (*sunnatullah*), which should be respected and understood as a potential to strengthen interpersonal relationships.

In Islamic tradition, inclusivity also signifies acceptance without discrimination. The Prophet Muhammad Saw provided a clear example of how this principle is applied in social life. For instance, he extended equal attention and respect to Bilal bin Rabah, a former slave, and Abu Bakr As-Siddiq, a leader of the Quraysh. This demonstrates that social status is not a measure of a person's value in Islam, but rather their piety towards Allah (Qur'an 49:13). Inclusivity thus becomes a vital element of Islamic teachings to create a harmonious and just society.

Islam teaches that all humans are equal before Allah Swt, except in their level of piety. This serves as the foundation for the application of inclusivity in various aspects of life, including education, economics, and society. Ibn Khaldun, in his *Muqaddimah*,

emphasizes that justice is the foundation that sustains civilization. When justice is upheld, diversity becomes a source of strength rather than conflict.

This equality is also reflected in the practice of worship, such as congregational prayer (shalat berjemaah), where no distinctions are made based on social status or wealth. This practice underscores that Islam eliminates all forms of social hierarchy that might hinder the application of inclusivity in everyday life. In education, this concept aligns with inclusive education, which demands equal access and learning opportunities for all individuals without exception.

Islamic history records numerous examples of the application of inclusivity. One of the most notable is how the Prophet Muhammad Saw led the pluralistic society of Medina. The Charter of Medina (Mitsaq al-Madinah) serves as concrete evidence of the Prophet's commitment to inclusivity, granting equal rights and responsibilities to all communities, both Muslim and non-Muslim. This approach demonstrates that Islam values diversity and creates space for all groups to actively participate in social life.

Moreover, classical scholars such as Al-Ghazali and Ibn Sina also exhibited inclusivity in their thoughts. Their works addressed not only religious sciences but also general knowledge applicable to various societal groups. For example, Al-Ghazali in his *Ihya Ulum al-Din* emphasized the importance of education for all individuals as a means to achieve spiritual and intellectual balance, without differentiating based on social status or gender.

Islam views diversity as one of Allah Swt signs of greatness. As stated in Surah Ar-Rum [30]:22: “And among His signs is the creation of the heavens and the earth, and the diversity of your languages and your colors. Indeed, in that are signs for those of knowledge.” This verse emphasizes that diversity is part of divine will, which must be respected and embraced as a blessing, not a threat. In education, this perspective encourages the creation of systems that embrace all individuals, including those with special needs.

The principle of diversity is also reflected in the intellectual culture of Islam during its golden age, where Muslim scholars such as Al-Kindi, Al-Farabi, and Ibn Rushd integrated knowledge from various cultures. This inclusive approach advanced science and fostered an outstanding Islamic civilization of the time.

The concept of inclusivity in Islam holds significant relevance in the modern era, where global challenges demand more openness and tolerance. In education, for

instance, the principle of inclusivity can address disparities in educational access, particularly for marginalized groups and individuals with special needs. By adopting Islamic values of justice, equality, and respect for diversity, inclusive education can become a tool for creating a more just and civilized society.

Islam's perspective on inclusivity underscores the importance of justice, equality, and respect for diversity. These principles are not only theologically relevant but also practically applicable in building a harmonious society. In the context of modern education, Islamic inclusivity can serve as a foundation for developing a more inclusive educational system that is responsive to the needs of all individuals and aligned with contemporary demands. This perspective positions Islam as a proactive religion in fostering social harmony through the application of its universal values.

## **RESEARCH METHOD**

Research methodology is a crucial element in any scientific study as it serves as a systematic guide to achieving the research objectives. This study, titled "The Concept of Inclusive Education in the Islamic Perspective," employs a library research approach to explore the concept of inclusive education based on primary Islamic texts and relevant literature. This approach allows for the interpretation of Islamic values that support inclusivity, both theoretically and practically.

This research adopts a descriptive-qualitative approach. The descriptive approach is used to provide a comprehensive depiction of the concept of inclusive education, from its theological foundations to its application in the history of Islamic civilization. Meanwhile, the qualitative approach is applied to deeply analyze religious texts and other relevant literature. This aligns with the research objective of uncovering the connections between Islamic values such as justice (*al-'adl*), compassion (*rahmah*), and respect for diversity (*ta'aruf*) with the principles of inclusive education (Zed, 2008).

The data used in this study consists of two types. Primary data includes the Qur'an and Hadith as the main sources of Islamic teachings, as well as the works of classical scholars, such as *Ihya Ulum al-Din* by Al-Ghazali and *Muqaddimah* by Ibn Khaldun. Secondary data is obtained from contemporary books, such as *Asas-Asas Pendidikan Islam* by Hasan Langgulung and *Islamic Studies di Perguruan Tinggi* by Amin Abdullah, along with scholarly journal articles discussing inclusive education

from an Islamic perspective. This combination of sources provides a strong foundation for comprehensive analysis.

Data collection is conducted through document studies, wherein the researcher gathers information from sacred texts, classical scholars' works, academic books, and relevant journal articles. The data is then analyzed using content analysis methods to uncover the meanings and relevance of inclusive education concepts contained within these sources. The analysis process is carried out in three stages: data reduction to filter relevant information, data presentation to systematically organize the findings, and conclusion drawing to formulate the implications of inclusive education concepts in Islam.

The validity of the data is ensured through source triangulation, which involves comparing information from various primary and secondary literatures. This method is expected to produce findings with high validity and accuracy. While this study is library-based and does not include empirical data, it offers an in-depth theoretical analysis, making a significant contribution to the development of inclusive education concepts rooted in Islamic values.

## **RESULT AND DISCUSSION**

### **Philosophical Foundations of Inclusive Education in Islam**

Inclusive education has strong philosophical foundations in Islamic teachings. This concept is not only related to the right of access to education for all individuals but also reflects fundamental Islamic principles such as justice (al-'adl), compassion (rahmah), and respect for diversity (ta'aruf). These philosophical foundations provide a relevant value framework to support the implementation of inclusive education in various contexts. This section explores three main dimensions of the philosophical foundations of inclusive education in Islam: the universal values of Islam, social justice, and respect for individual rights.

Islam is a religion with a universal mission for all humankind, regardless of ethnic, cultural, or social differences. The Qur'an states: "And We have not sent you (Muhammad) except as a mercy to the worlds" (Qur'an 21:107). This verse underscores that Islam has an inclusive mission that encompasses all humanity, including the realm of education. In this context, this principle translates into the obligation to provide access to education for all individuals, including those with special needs.

The universality of this principle is further reinforced in the traditions of the Prophet Muhammad Saw. He made no distinction between individuals based on social status or physical ability when teaching. For instance, Abdullah bin Ummy Maktum, a blind companion, was entrusted with a significant role in the Muslim community as a muezzin, demonstrating that physical limitations are not barriers to contributing to society (Sahih al-Bukhari).

Justice (al-‘adl) is one of the core pillars of Islam. In the context of education, justice means providing equal opportunities for every individual to develop their potential. The Qur’an states: “Indeed, Allah commands you to uphold justice and to do good...” (Qur’an 16:90). This principle underscores the importance of an inclusive education system where no individual is excluded from the learning process due to differences in ability or social conditions.

Ibn Khaldun, in his *Muqaddimah*, emphasized that education should serve as a tool to establish social justice. According to him, justice in education is not merely about offering equal opportunities but also about providing an environment that adapts to individual needs. In this regard, inclusive education aligns with the Islamic concept of justice, which views individual differences as potential strengths rather than obstacles.

Islam places great emphasis on respecting individual rights as one of its core values. In Surah Al-Isra [17]:70, Allah says: “And We have certainly honored the children of Adam...” This verse highlights that every human being possesses dignity that must be respected without discrimination. In education, respecting individual rights means providing learning opportunities that are tailored to the needs and potential of each student.

In Islamic history, respect for individual rights is evident in the policies of the Prophet Muhammad Saw, such as the Charter of Medina (*Mitsaq al-Madinah*). This charter granted equal rights to all communities, including non-Muslims, to participate in social life. This principle can be applied to inclusive education by granting equal learning rights to all children, including those from marginalized or special needs groups.

The philosophical foundations of Islam on inclusive education offer several relevant implications for modern education systems. Provision of Adaptive Education: Islamic philosophy emphasizes the importance of tailoring education to the needs of



learners, which aligns with the principle of differentiation in inclusive education. **Development of a Curriculum Based on Islamic Values:** The curriculum should reflect values of justice, compassion, and respect for diversity, which can be achieved by including modules on appreciating differences and accepting all individuals. **Teacher Training on Inclusivity:** Teachers in Islamic education systems must be trained to understand the diverse needs of their students, as exemplified by the Prophet Muhammad in educating companions from various backgrounds.

The philosophical foundations of inclusive education in Islam are rooted in values of universality, social justice, and respect for individual rights. These values position Islam as a religion that supports an adaptive and inclusive education system. By integrating these principles into modern educational practices, Muslims can create education systems that are not only academically relevant but also aligned with Islamic teachings of being a mercy to all creation (*rahmatan lil 'alamin*). This philosophy fosters the creation of a just, harmonious society that embraces diversity as an asset rather than a challenge.

### **Inclusive Values in Islamic Education**

Inclusive values in Islamic education reflect teachings that uphold justice, compassion, and respect for diversity as fundamental principles. Education in Islam is not merely aimed at fostering intellectual growth but also at shaping human character to coexist harmoniously amid differences. In this context, Islamic education embodies core values that support an inclusive approach, such as social justice, respect for diversity, and collective responsibility in building an inclusive society.

Islam emphasizes the importance of justice in all aspects of life, including education. In Surah An-Nahl [16:90], Allah says: “Indeed, Allah commands you to uphold justice and to do good...” This principle serves as the foundation for designing an educational system that provides equal opportunities to all individuals, regardless of their background or abilities. In inclusive education, social justice entails creating a learning environment that adapts to the needs of students. As Ibn Khaldun stated in his *Muqaddimah*, education should serve as a tool for creating social harmony by accommodating the needs of all societal layers. This concept aligns with modern educational theories that emphasize differentiated instruction, tailoring curricula and teaching methods to the unique needs of each individual.

Islam teaches that diversity is part of Allah's divine order (sunnatullah) and must be respected and accepted as a sign of Allah's greatness. Surah Al-Hujurat [49:13] states: "O mankind! Indeed, We created you from a male and a female, and made you peoples and tribes so that you may know one another." This verse underscores that diversity is not something to be avoided but rather a potential that enriches human interactions. In education, respecting diversity means creating inclusive learning spaces where every student feels accepted and valued. The Prophet Muhammad Saw exemplified this through his policies in Medina, where different community groups, including non-Muslims, were granted equal rights in social and educational life. This practice serves as a model of inclusive education that can be adopted in modern contexts.

Compassion (rahmah) is one of the central values in Islam and serves as a foundation for inclusivity in education. The Prophet Muhammad Saw said: "He who does not show mercy will not be shown mercy" (Sahih Muslim). This value highlights the importance of creating a compassionate learning environment where teachers and students support one another without discrimination. In Islamic education, compassion is reflected in teaching approaches that consider students' emotional and intellectual needs. For instance, Al-Ghazali, in his *Ihya Ulum al-Din*, emphasized that a teacher must understand the psychological conditions of their students and provide learning that aligns with their abilities. This approach aligns with modern inclusive education principles, where attention to individual needs is a core element.

Islam views education as a collective responsibility involving all societal elements. In Surah Al-Maidah [5:2], Allah commands: "Help one another in acts of righteousness and piety..." This verse underscores the importance of collaboration in creating an inclusive and adaptive education system that meets the needs of all students. Historically, this collective responsibility is evident in the role of mosques as centers of education open to all societal layers. This tradition demonstrates that inclusive education has been part of Islamic community practices since the beginning. In the modern era, this responsibility can be realized through collaboration among governments, educational institutions, and communities to provide facilities and resources that support inclusive education.

Inclusive values in Islamic education significantly contribute to the development of modern education systems. Some implications include: Implementing a Curriculum

Based on Inclusive Values: The curriculum should be designed to reflect justice, compassion, and respect for diversity. Enhancing Teacher Capacity: Teachers must be trained to understand and implement inclusive values in their teaching. Providing Accessible Educational Facilities: Islamic education emphasizes the importance of facilities that meet the needs of all students, including those with special needs.

Inclusive values in Islamic education are rooted in the principles of social justice, respect for diversity, compassion, and collective responsibility. These values provide a solid foundation for creating an inclusive education system that is relevant to contemporary needs. By integrating these values into modern educational practices, Muslims can make tangible contributions to building a more just, harmonious, and civilized society. Inclusive education based on Islamic values is not just a theory but a real implementation of the teachings of rahmatan lil ‘alamin.

### **Inclusivity Practices in the History of Islamic Education**

The history of Islamic civilization provides numerous examples of inclusive educational practices, demonstrating that Islamic teachings support diversity, social justice, and equal opportunities in accessing knowledge. These practices were not limited to individuals with special needs but extended to all social strata, without discrimination based on ethnicity, religion, or social status. This section focuses on three main aspects: inclusivity in classical Islamic educational institutions, the Prophet Muhammad’s (PBUH) approach to inclusive education, and Muslim intellectual contributions to the principles of inclusivity in education.

During the golden age of Islam, mosques functioned as educational centers open to everyone, regardless of wealth or status. A significant example is the Al-Qarawiyyin Mosque in Fez, Morocco, established in the 9th century and recognized as the world’s oldest university. This institution was accessible not only to Muslims but also to non-Muslims, reflecting Islam’s inclusive spirit in education (Nasr, 2002).

Additionally, medieval madrasas, such as the Nizamiyah in Baghdad, exemplified the principle of inclusivity. They provided free education to the general public and supported underprivileged students through scholarships and accommodations. This approach embodies the principle of social justice rooted in Islamic teachings, as stated in Surah Al-Hujurat [49:13]: "O mankind! Indeed, We created you from a male and a female, and made you peoples and tribes so that you may

know one another." This verse affirms that all humans are created equal and are meant to recognize and value diversity.

The Prophet Muhammad Saw set a clear example of practicing inclusive education. For instance, he paid special attention to individuals with physical or mental limitations, such as Abdullah bin Umm Maktum, a blind companion entrusted with the important role of muezzin. This illustrates that physical limitations are not barriers to contributing to society. In a hadith narrated by Ahmad, the Prophet stated that every individual has the right to seek knowledge, underscoring that education is a fundamental human right.

Muslim intellectuals, such as Al-Ghazali and Ibn Khaldun, made significant contributions to promoting inclusive education. In his *Ihya Ulum al-Din*, Al-Ghazali emphasized the importance of educating individuals according to their unique potential and needs. He advocated for a holistic approach to education, encompassing spiritual, intellectual, and social dimensions. This aligns with the modern concept of differentiated instruction in inclusive education. Ibn Khaldun, in his *Muqaddimah*, highlighted the importance of education that embraces social diversity to build a strong civilization. He stressed that all individuals, regardless of their social status, should have access to education, as knowledge is a means to achieve justice and societal prosperity.

### **Implementation of Inclusive Education in the Modern Era**

In the modern era, the implementation of inclusive education has become a global focus, driven by increased awareness of the importance of equitable access to education. Through its teachings, Islam offers a framework of values that supports inclusive education, adaptable to address the challenges of this era. This section explores various efforts, approaches, and challenges in implementing inclusive education based on Islamic values in the modern world.

Islam regards education as a universal right for every individual, as stated in Surah Al-Alaq [96:1–5], which emphasizes learning without discrimination. The principles of social justice (*al-‘adalah*) and compassion (*rahmah*) in Islam can serve as moral foundations for building inclusive education systems. This concept aligns with UNESCO’s principles of inclusive education, which stress diversity and respect for individual rights (UNESCO, 1994). In modern implementation, Islamic values can be

translated into educational policies that provide access for all students, including those with special needs, irrespective of their social, economic, or physical conditions.

Several Muslim-majority countries have implemented inclusive education systems based on Islamic teachings. In Indonesia, for example, inclusive madrasahs have been developed in several regions to accommodate students with special needs. This reflects the application of the rahmatan lil 'alamin principle in formal education systems (Aziz, 2020).

In other countries, such as Malaysia and Egypt, inclusive programs integrate students with disabilities into general schools by providing additional support, such as teacher training and inclusive-friendly facilities. These approaches illustrate that Islam supports learning environments that respect diversity and offer equal opportunities.

Despite the support of Islamic values for inclusive education, challenges remain in its implementation in the modern era. The main challenges include: Limited Resources and Infrastructure: Many Muslim-majority countries lack facilities to support students with special needs, such as disability-friendly classrooms and assistive technologies. Insufficient Teacher Training: Many educators are not equipped with the skills to inclusively address the needs of students with special needs, hindering effective implementation. Exclusive Social Paradigms: In some communities, stigma against students with special needs persists, often considering them incapable of participating in general education systems (Harahap, 2019).

To overcome these challenges, Islamic values can be integrated into modern educational policies and practices. Strategies include: Strengthening Educational Policies: Governments in Muslim-majority countries should mandate inclusive education as part of the national system, supported by strong legal frameworks aligned with Islamic teachings. Inclusive Teacher Training: Training programs for teachers should focus on inclusive teaching methods, incorporating Islamic values of respect for diversity. Collaboration with Religious Organizations: Islamic institutions can play an active role in supporting inclusive education, such as providing funding to build inclusive facilities in schools. Raising Social Awareness: Campaigns to eliminate social stigma against students with special needs can be conducted through dakwah, sermons, and social media.

The implementation of inclusive education based on Islamic values benefits not only individuals with special needs but also society as a whole. Inclusive education

fosters a more harmonious social environment, strengthens solidarity among individuals, and promotes social justice. This aligns with the vision of Islamic education as a means to create a just and prosperous society (Rahman, 1982).

## Discussion

The findings of this study reveal that the concept of inclusive education in Islam is rooted in universal values such as justice, compassion, respect for diversity, and collective responsibility. These values are not merely theoretical but have been applied throughout Islamic history, particularly during the time of the Prophet Muhammad (PBUH) and the golden age of Islamic civilization. These findings align with Ibn Khaldun's perspective in *Muqaddimah*, which states that education should serve as a tool for creating social justice. In the context of inclusive education, this view can be implemented through adaptive curriculum design and equitable access to learning opportunities.

Furthermore, the concept of *rahmatan lil 'alamin* (mercy to all creation) explained in Surah Al-Anbiya [21:107] provides a strong foundation for inclusive education. This understanding is supported by Al-Ghazali, who in *Ihya Ulum al-Din* emphasized the importance of a compassionate approach in education, especially for students with special needs. This approach is also relevant to the modern theory of differentiated instruction, demonstrating that Islamic teachings possess universal values that transcend time and context.

This research reinforces findings from previous studies, such as Suherman (2020), who in his article on inclusivity in Islamic education highlighted that Islam promotes open access to education for all individuals without discrimination. It also supports Harahap's (2019) findings, which emphasize the importance of justice in education based on Qur'anic values. However, this study adds a new contribution by highlighting the implementation of these values in modern educational practices.

In comparison, Rahman (2021) noted that inclusive education in Islam often faces challenges from local cultural practices that do not always support inclusivity. This finding slightly differs from the present study, which shows that Islamic values have the flexibility to be adapted to various cultural contexts, provided their core principles are well-implemented. This opens up a discussion on the need for synergy between religious values and modern educational approaches.

In Western theories of inclusive education, such as those articulated by UNESCO (1994) in The Salamanca Statement, inclusivity emphasizes the importance of providing equal education to all children, including those with special needs, within the same educational environment. This concept is grounded in the principles of human rights and social justice. In contrast, Islam emphasizes not only rights but also collective responsibility in supporting inclusive education.

The primary difference between the Islamic and Western perspectives lies in the source of inclusive values. In Islam, inclusivity is rooted in divine revelation and the example of the Prophet Muhammad (PBUH), which adds a spiritual dimension to inclusive practices. Meanwhile, in the Western perspective, inclusivity is often positioned as a social responsibility based on normative agreements within society. Nevertheless, these approaches can complement each other in creating globally inclusive education systems.

Islamic history records various examples of the implementation of inclusive education, such as the role of mosques as educational centers open to all, including marginalized groups. This aligns with the modern principle of inclusive education, which emphasizes the importance of access and diversity in learning environments. Islam's contribution to inclusive education can also be seen in its holistic approach, which encompasses spiritual, intellectual, and social dimensions. This approach is relevant to modern educational theories like the whole-child approach, which emphasizes the development of all aspects of the learner.

This discussion demonstrates that Islamic values on inclusive education can be applied in modern education systems with some adaptations. One key implication is the need for teacher training focused on inclusivity to integrate Islamic approaches with modern educational theories. Additionally, educational policies must be designed to reflect the values of justice, compassion, and respect for diversity, as exemplified in Islamic teachings.

## **CONCLUSION**

This study aimed to examine the concept of inclusive education from an Islamic perspective, including its philosophical foundations, supporting values, historical practices, and modern implementation. Based on the findings, the study concludes that Islam philosophically supports inclusive education. The philosophical foundations of

Islam, which encompass values of social justice, compassion, and respect for diversity, affirm that education is a right for all individuals regardless of their physical, mental, or social conditions. This principle is rooted in the teachings of the Qur'an (Surah Al-Hujurat [49:13]) and the Hadith of the Prophet Muhammad (PBUH), which emphasize the importance of respecting all humanity.

Islamic values align with the principles of modern inclusive education. Values such as rahmah (compassion), al-'adalah (justice), and social responsibility can be integrated into educational policies to create inclusive learning environments for all students, including those with special needs. Islam also emphasizes the importance of harnessing individual potential as a contribution to society. The historical practices of Islamic education provide concrete evidence of support for inclusivity. Institutions such as madrasahs and mosques during the golden age of Islam demonstrated an open and inclusive approach to education, serving diverse segments of society without discrimination. The Prophet Muhammad's approach to individuals with special needs, such as Abdullah bin Umm Maktum, offers a model for implementing compassionate and empowering educational practices.

Modern challenges in inclusive education can be addressed through Islamic values. In the era of globalization, issues such as social stigma, limited teacher training, and inadequate infrastructure can be overcome with Islamic-based strategies, such as strengthening inclusive policies, training educators, and raising community awareness.

A key contribution of this study is its finding that Islam not only provides a philosophical framework for inclusive education but also offers historical examples that are relevant for adaptation in modern contexts. Islam views inclusivity as part of its mission to embody rahmatan lil 'alamin—a mercy to all creation. The central message of this study is the necessity of synergy between Islamic values and modern educational policies to create a more equitable and sustainable educational system. Thus, inclusive education becomes not just a technical solution but also a manifestation of humanity's moral and spiritual responsibility.

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