

**INCLUSIVE ISLAMIC EDUCATION:
CREATING A SCHOOL FRIENDLY FOR CHILDREN WITH SPECIAL NEEDS**Khofifuddin¹¹ Hasan Jufri Bawean Islamic Institute, Gresik, Indonesia**Corresponding Author:**

Khofifuddin,

Department of Islamic Religious Education, Faculty of Tarbiyah, Hasan Jufri Bawean Islamic Institute, Gresik

Email: khofifuddin@inhafi.ac.id**Article Info**

Received: October 02, 2025

Revised: October 30, 2025

Accepted: November 20,
2025Online Version: December
02, 2025**Abstract**

Inclusive Islamic education plays a crucial role in fostering a supportive and equitable learning environment for children with special needs. Rooted in fundamental Islamic values such as rahmah (compassion), 'adl (justice), and musawah (equality), this educational approach emphasizes the importance of providing fair and accessible learning opportunities for every student, regardless of their physical, intellectual, or emotional challenges. This article explores the concept and practical application of inclusive education within Islamic-based schools, focusing on strategic approaches that align with Islamic principles. Key strategies discussed include the implementation of differentiated instruction tailored to diverse learning needs, the provision of professional development and specialized training for teachers in handling students with special needs, and the integration of assistive technology to improve access to educational content. Employing a qualitative research design, this study utilizes literature review methods combined with case studies of several inclusive Islamic schools in Indonesia. The findings highlight that the success of inclusive Islamic education is significantly influenced by the presence of strong policy frameworks, active community and parental involvement, and flexible curriculum adaptations that accommodate individual learning profiles. This study concludes that the incorporation of inclusive values within Islamic education not only enhances educational equity but also nurtures a school culture that upholds the dignity and potential of all learners. Inclusive Islamic schools, therefore, can serve as transformative spaces for holistic student development without discrimination.

Keywords: Creating, Inclusive, Islamic Education

© 2025 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International

(CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage	https://journal.zmsadra.or.id/index.php/jiren
How to cite:	Khofifuddin, Khofifuddin. (2025). Inclusive Islamic Education: Creating a School Friendly for Children with Special Needs. <i>JIRE: Journal of Islamic Religious Education</i> , 1(3), 98–105. https://doi.org/XX.XXXXX/jiren.v1i3.1420
Published by:	Yayasan Zia Mulla Sadra

INTRODUCTION

Inclusive Islamic education is an approach that aims to provide equal opportunities for all students, including children with special needs, to obtain quality education. The concept of inclusiveness in Islamic education is based on the principles of justice, compassion, and respect for diversity, as taught in the Al-Qur'an and Hadith. Schools that are friendly for children with special needs not only provide access to education but also create an environment that supports their academic, social, and spiritual development. Inclusive education is education that accepts various characters and backgrounds of students to learn together in one learning climate. Narrowly, inclusive education is often associated with the education of children with special needs. Inclusive education is an educational concept that represents all aspects related to openness in accepting children with special needs to obtain their basic rights as citizens. Therefore, education must continue to be applied to children with special needs (SARIMA, 2023).

As social life progresses, there is a view that children with disabilities are considered useless individuals and even need to be isolated. However, along with the development of human civilization, this view began to differ. Their existence begins to be respected, and they have the same rights as other normal children (Amir, 2022).

Children with special needs (ABK) can be interpreted as children who are classified as disabled or have disabilities, as well as handicapped and gifted children. In its development, currently, the concept of disability has changed to exceptional or extraordinary. The concept of disability is different from the concept of disability. The concept of disability only relates to disability, while the concept of disability or extraordinary includes children who have disabilities or who are gifted with advantages. Some of those who are classified as children with special needs include: blind, deaf, mentally retarded, physically disabled, hearing impaired, learning difficulties, behavioral disorders, gifted children, and children with health problems. Children with special needs require special forms of educational services that are tailored to their abilities and potential. For example for the blind need to modify reading texts into Braille, and the deaf communicate using sign language (Sabella, 2023).

The high workload of teachers is also an obstacle to implementing inclusive education. Teachers in inclusive schools often have to teach in classes with a large number of students, including students with special needs who require more intensive attention. This makes it difficult for teachers to divide their focus between meeting the needs of regular students and students with special needs. In addition, teachers often feel overwhelmed by the additional administration associated with planning and reporting the progress of students with special needs. High workload can cause fatigue and decrease teacher motivation in implementing inclusive learning strategies effectively (Fitri, 2025).

Islamic religious education is a conscious and planned effort to prepare students to believe, understand, live, and practice Islamic teachings through guidance, teaching, and training activities. Education, especially Islamic religious education, is not only given to children who are physically complete, but is also given to children who have physical or mental disorders and deficiencies. Students are seen as God's creatures with their nature, as individual creatures, and as social creatures. Every student has different interests, abilities, pleasures, experiences, and ways of learning.

RESEARCH METHOD

This article applies the bibliographic method, namely a data collection technique that involves exploration and study of concepts from various book sources that are relevant to the research. A qualitative approach, descriptive analysis method, is used in this research. This approach is based on library research or literature studies. Library research is a series of activities that include collecting data from written sources through reading, recording, and processing research material. Library research is a type of research carried out by reading journals, magazines, books, and various other data sources found in libraries or other places. This activity is carried out by collecting various literature from libraries and other sources.

RESULTS AND DISCUSSION

Regarding the philosophical basis, Abdulrahman in the Ministry of Education and Culture (2011) stated that the philosophical basis for implementing inclusive education in Indonesia is Pancasila, which is the five pillars as well as ideals founded on an even more basic foundation, namely Bhinneka Tunggal Ika. This philosophy is a form of recognition of human diversity, both vertical and horizontal, that carries out a single mission as God's people on earth. Vertical diversity is characterized by differences in intelligence, physical strength, financial ability, rank, self-control ability, and so on, while horizontal diversity is characterized by differences in ethnicity, race, language, culture, religion, place of residence, region, political affiliation, and so on. Even though they are diverse, with the same mission carried out on this earth, it is an obligation to build togetherness and interaction based on mutual need.

The juridical basis for inclusive education provides the basic framework that the implementation of inclusive education has legal force to be implemented. The implementation of inclusive education in Indonesia has a related legal or juridical basis. In the 1945 Constitution Amendment, Article 31 paragraph (1) states that "Every citizen has the right to education", and also added in paragraph (2) in the same article, that ""Every citizen is obliged to attend basic education and the government is obliged to finance it". Furthermore, related to child protection, Law Number 23 of 2002 concerning Child Protection, at origin 48, states that: "The government is obliged to provide basic education for a minimum of 9 (nine) years for all children." Then, in Article 48 of the Law on Child Protection, it is stated that "The State, Government, Family and Parents are obliged to provide the widest possible opportunities for children to obtain education" (Lubna et al., 2021).

The concept of learning for children with special needs is an important and complex initial stage. The learning concept in inclusive schools is adapted to the needs of students and refers to the applicable curriculum and learning guidelines for children with special needs. The concept of special learning as a complex initial stage cannot be underestimated. This concept indicates seriousness in creating an inclusive learning environment, where each student is valued according to their needs. The curriculum and learning guidelines to match the needs of children with special needs in inclusive schools are a positive step to ensure that every child can access education that matches their potential. This initiative reflects a commitment to inclusion and justice in the world of education (Aula & Pebriyanti, 2024).

Inclusive Children's Learning Strategy

Effective learning strategies for children with specific needs (ABK) are based on individual, unique learning needs. This process involves a personal and inclusive approach to ensure every child gets optimal learning opportunities. This approach requires a deep understanding of crew characteristics, including their physical, cognitive, social, and emotional requirements. By understanding these needs, educators can create a synchronized management strategy to help them learn to use it better.

One of the main principles in the art of learning management with special needs is individualization, where materials, methods, and assessments are adapted to the needs of each

child. This process often begins with the creation of an individual learning plan (RPI), which is specifically designed to map the child's needs and abilities, so that learning becomes more focused and relevant. Apart from that, flexibility in learning is also very important. This approach allows educators to adapt their methods according to the requirements or challenges the child is facing at a particular time (Ira Restu Kurnia, 2016).

Islamic education should naturally have an inclusive nature because Islam teaches respect for followers of other beliefs and religions. During the leadership of the Prophet in Medina, the Muslims displayed religious practices that upheld an open attitude full of respect for followers of other religions. This is regulated constitutionally through the Medina Charter. The existence of various schools of jurisprudence that were born after the time of the prophethood is also proof that Muslims have an inclusive attitude in responding to differences in understanding Islam.

The openness and dynamism of inclusive education is characterized by a lively space for dialogue. With dialogue, students are invited to understand the reality of plurality, explore humanist values from this plurality, and then create an open attitude in understanding the existing plurality. With inclusive education, it is hoped that students will be able to develop a comprehensive view of each other, realizing that they cannot be separated from the reality of ethnic plurality, rationalism, religion, culture and diverse needs.(Purnomo & Sholikhah, 2021)

In this case, there are four main strategies implemented by the government, namely: statutory regulations which provide guarantees to every Indonesian citizen (including temporary and permanent crew members) to obtain educational services, incorporating aspects of flexibility and accessibility into the education system in formal, non-formal, and informal channels. Apart from that, implementing information and communication technology (ICT) based education and optimizing the role of teachers. Learning planning for children with special needs is an important and complex initial stage. Learning planning in inclusive schools is adjusted to the needs of students and refers to the applicable curriculum and special needs guidelines, taking into account their characteristics and level of intelligence. A flexible curriculum in implementing inclusive education does not have to first emphasize subject matter, but what is important is how to give full attention to the needs of students (Lubna et al., 2021).

The application of inclusive education emphasizes that all students can be accepted without discrimination, thus creating a form of educational equality service. Inclusive education maximizes all students' potential and skills intensively, so that they can adapt to the surrounding social environment. As is known, children with special needs who enter the inclusive resource room have a schedule so that the learning process can be more organized, and during breaks, they can return to the regular class to play with friends in their clas(Hanifah et al., 2022).

Learning Principles for Children with Special Needs

Children with special needs or exceptional children are defined as individuals who have characteristics that are different from other individuals who are considered normal by society in general. Those who are different from children in general or the average child of their age. A child is said to have special needs if there is something in him that is lacking, or even more, or is outside the standards of norms that apply in society, both physically, intellectually, and emotionally. Dadang Garnida defines children with special needs as children who, in the process of their growth and development, significantly experience several deviations in the form of physical, mental, intellectual, social, and emotional deviations (Prayoga, 2023).

Teachers also act as facilitators, creating a conducive learning environment and supporting active collaboration between students. A teaching process that is adapted to the class situation and student needs helps increase learning effectiveness and student motivation (Prova Imam Musthofa, 2024).

The existence of a learning activity that is carried out is to achieve a goal effectively and efficiently. In this case, a teacher should pay attention to the principles of inclusive classes in general. In inclusive classes, there are children who have different needs, namely children who have abnormalities or deviations, whether physical or intellectual, social, emotional, or sensory neurological, compared to children in general, and implement special principles according to the child's disorders (Purnomo & Sholikhah, 2021).

The principle of motivation, teachers must always provide motivation to children so that they continue to have high passion and enthusiasm in participating in teaching and learning activities. Therefore, teachers must provide motivation more often between one child and another because each child has a different level of problems.

Background/context principle: The existence of an introduction between the teacher and his students will of course, be very meaningful. This needs to be done and maintained for the sake of a smooth process of finding the child's identity. Indirectly, there is a need for people who are willing to understand and understand the conditions and the educational process because this can be a role that is no less important. With the closeness between the teacher and the students, of course, this will help in recognizing how much the child's abilities are. Teachers need to know their students in depth by providing direct examples, be able to utilize learning resources in the surrounding environment appropriately and as fully as possible, and also avoid repetition of teaching material, which does not need to be too full for ABK, considering the child's mental and physical background.

Principle of direction: In this principle, for every child who takes part in an activity in depth, the teacher must carefully formulate the goal of the activity. Of course, this goal is good for the students. In applying materials and tools that suit the category of children who are students and teachers, one must also be able to develop appropriate learning strategies to suit the needs of the students, so that it does not cause problems for the child.

Principles of Social Relations: In a teaching and learning process, a teacher must be able to develop every learning strategy that is able to optimize interactions between the teacher and their students. Relationships between students and fellow students, teachers and students, and their environment, as well as interactions that come from various directions.

Principle of Learning While Working. In learning activities, teachers must give children lots of opportunities to do their practice or conduct experiments, or discover something through observation, research, and so on. In this way, children can develop on their own. Don't let teachers make their students become children who are dependent on other people just because of the imperfections that exist within them.

According to IDEA, or the Individuals with Disabilities Education Act Amendments, which were made in 1997 and reviewed in 2004. In general, the classification of children with special needs is divided into three categories, namely children with physical disorders, children with emotional and behavioral disorders, and children with intellectual disorders, as follows.

Children with physical disorders, 1) Visually impaired, namely those who lack or cannot function with their sense of sight, like sighted people. 2) Deaf are those who have lost all or part of their sense of hearing, so they are not or less able to communicate verbally. 3) Physically disabled are those who have permanent abnormalities or disabilities in their movement organs (bones, joints, and muscles).

Children with Emotional and Behavioral Disorders, 1) Disadvantaged, namely those who have difficulty adapting and behaving according to applicable norms. 2) Speech impaired, namely those who have communication disorders, children who experience disorders of voice, articulation (pronunciation), language, language content, or language function. 3) Hyperactivity, from a psychological perspective, is a behavioral disorder caused by neurological dysfunction, with the main symptoms being inability to control movement and focus attention.

Children with intellectual disabilities: 1) Mental retardation, are those who experience obstacles and retardation in intellectual mental development far below average so that they have difficulty in academic, communication and social tasks and their IQ is below 70. Dadang divides intellectual disability into three groups, namely mild intellectual disability (IQ 50-70), moderate intellectual disability (IQ 25-49), and severe intellectual disability (IQ 25 and below). 2) Children who are slow learners, namely those who have intellectual potential slightly below normal but are not yet mentally retarded (usually have an IQ of around 70-90). 3) Children with special learning difficulties are those who experience difficulties in special academic tasks, especially in terms of reading, writing, and arithmetic or mathematics skills. 4) Gifted children are those who have extraordinary talents or abilities and intelligence. They have the potential for intelligence, creativity, and responsibility for tasks above the average child of their age to become real achievements, requiring special education services. 5) Autism is those who have developmental disorder caused by disorders of the central nervous system, which result in disturbances in social interaction, communication, and behavior (Prayoga, 2023).

Inclusive Values in Islamic Education

Religion, as we know, is more related to the heart (faith) than reason. So religion contains a dimension of subjectivity, in the sense of individual religious experience, which is difficult to trace. Meanwhile, the normative approach is an attempt to explain a religion by emphasizing doctrinal truth and the superiority of the value system. This approach will use persuasive apologetic methods to maintain its superiority. This is where it happens that when comparing one religion with another, the elements of "weaknesses and shortcomings" are always highlighted.

Departing from the reality above, many ideas for interpreting religion (Islam) are associated with the diverse styles of life in Indonesia. Some of them try to offer what is called "inclusive Islam," which is generally interpreted as an open Islam, meaning that it recognizes the value of truth in other religions for the sake of harmony and peace among the people. However, it should be noted that recognizing the truth of other religions does not mean mixing the ideas of other religions with Islam. "Inclusive Islam" seeks to take the universality of Islam as a religion that is rahmatan lil'alam, which is implemented in everyday life. It is hoped that the inclusive nature of its teachings will be able to answer global issues such as humanism, pluralism, and gender (Safitri, 2016).

The values that need to be instilled in inclusive Islamic education are: 1) Pluralism values, namely the understanding that considers religion to be a tool for unifying people and, from there, tolerance is formed. 2) Humanism values, namely, values related to human rights or human rights. This means that to create a humanist human order, we must be able to appreciate the rights of those in this world (Novianto, 2014).

Furthermore, there are several theories related to the responsibility of Islamic education, including: 1) *Responsibility for Faith Education (Tauhid)*, Sheikh Ahmad Farid explained that faith education is an effort to improve the quality of the faith of the younger generation of Muslims and cultivate the tree of faith in their hearts by deepening their knowledge of monotheism, contemplating the contents of the Koran and getting to know the figure and profile of the prophet Muhammad SAW. 2) *Responsibility for Moral Education*, in Islam, Moral Education is usually understood as psychological and physical training. This exercise can create someone who has the habit of carrying out God's commands with a high sense of responsibility. The role of the teacher is to guide and direct students to have good and high morals. 3) *Responsibility for physical education*, in terms of physical responsibility, there are several things taught in Islam to maintain physical fitness, including: providing a living for children with halal products; eating and drinking healthy food and sleeping regularly; protect yourself from infectious diseases; avoid something that is not useful; familiarize children with sports; getting children used to being zuhud or not being hedonistic and getting children used to working hard and being serious in doing something. 4) *Responsibility for intellectual*

education, several things can be done to stimulate children's intellectual development, including: preparing learning comfort for children, getting children used to thinking logically in solving all problems, getting children used to thinking cause and effect and getting children used to thinking objectively, and being wise in making decisions. 5) *Social educational responsibility*, Social education is intended to accustom children from a young age to implementing good social etiquette which is based on good psychology and is based on Islamic teachings so that a sense of faith is instilled, so that later in society they will be able to display good behavior and morals, be balanced and wise in their actions. 6) *Responsible sexual education*, The responsibility of sexual education is an effort to instill and provide understanding, teaching, and awareness to children about sexual issues, instincts, and marriage. This sexual education can be given according to the child's age and development (Pristian Hadi Putra, Indah Herningrum, 2021).

In the context of inclusive education, PAI learning is faced with the challenge of ensuring that the materials and methods used are able to reach the diverse needs and potential of ABK. Difficulties experienced by ABK, such as hearing, vision, or cognitive limitations, require adaptive and innovative learning strategies so that they can understand and internalize Islamic religious values well (Salmany et al., 2024).

CONCLUSION

In practice, inclusive Islamic education encourages a learning system that is adaptive to the needs of students. Methods such as differentiated learning, individual needs-based approaches, and the use of technology in teaching play an important role in creating a welcoming educational environment for all. Apart from that, the role of teachers and educational staff is crucial in building a system that supports inclusivity, both in academic and social aspects.

Inclusive Islamic education not only aims to provide access to education for children with special needs but also shapes the character of students to be more tolerant, appreciate differences, and have a broader understanding of the essence of diversity in society. Thus, this approach contributes to realizing an education system that is fairer and embraces all individuals without discrimination.

REFERENCES

- Amir, M. (2022). Analisis Kebijakan Pendidikan Inklusi. *Jurnal Pemikiran, Penelitian Hukum, Pendidikan Pancasila Dan Kewarganegaraan*, 9(2), 126–131.
- Aula, M. N., & Pebriyanti, E. (2024). *Jurnal Inovasi Pendidikan Konsep Pembelajaran dan Strategi Pembelajaran Untuk Anak*. 14(1), 77–81.
- Fitri, D. A. (2025). *Modifikasi perencanaan pembelajaran anak berkebutuhan khusus*. 2(2), 574–579.
- Hanifah, D. S., Haer, A. B., Widuri, S., & Santoso, M. B. (2022). Tantangan Anak Berkebutuhan Khusus (Abk) Dalam Menjalani Pendidikan Inklusi Di Tingkat Sekolah Dasar. *Jurnal Penelitian Dan Pengabdian Kepada Masyarakat (JPPM)*, 2(3), 473. <https://doi.org/10.24198/jppm.v2i3.37833>
- Ira Restu Kurnia. (2016). *Strategi Anak berkebutuhan Khusus*. 10, 1–23.
- Lubna, Sulhan, A., Aziz, A., Astuti, F. H., Hadi, Y. A., Rizka, M. A., & Sarilah. (2021). *Buku Ajar Pendidikan Inklusi*.
- Novianto, A. (2014). *AKTUALISASI NILAI-NILAI ISLAM INKLUSIF DALAM PENDIDIKAN ISLAM (Kajian Pemikiran Abdurrahman Wahid)*. 73.
- Prayoga, E. (2023). Hak Belajar Anak Berkebutuhan Khusus dalam Al-Qur'an: Studi Tafsir Tarbawi Q.S 'Abasa 1-4. *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)*, 02(04), 2–6. <https://journal.nabest.id/index.php/annajah/article/view/117>
- Pristian Hadi Putra, Indah Herningrum, M. A. (2021). Tanggung Jawab Pendidikan Islam

- Terhadap Anak Berkebutuhan Khusus dan Strategi Implementasinya. *Journal of Islamic Education*, 2(1), 80–95.
- Prova Imam Musthofa, Z. T. A. (2024). PERAN STRATEGIS GURU DALAM PENGEMBANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM DAN BUDI PEKERTI DI SEKOLAH. *Academy of Education Journal*, 15(1), 799–805. <https://doi.org/10.47200/aoej.v15i1.2291>
- Purnomo, & Sholikhah, P. I. (2021). Basic Concepts of Inclusive Islamic Education: A Study of Islamic Inclusivity as a Foundation for the Development of Inclusive Islamic Education. *JPAI UIN Malang*, 7(2), 114–127.
- Sabella, F. (2023). Perangkat Pembelajaran Pendidikan Agama Islam. *Jurnal Al Wahyu*, 1(2), 134–144. <https://doi.org/10.62214/jayu.v1i2.126>
- Safitri, R. A. (2016). *PENDIDIKAN ISLAM INKLUSIF*. 4(1), 1–23.
- Salmany, M. R., Fahmi, M., & Rohman, F. (2024). *Strategi Pembelajaran PAI untuk Anak Bekebutuhan Khusus di SMPN 5 Surabaya*. 4, 154–163.
- SARIMA, A.-. (2023). Pendidikan Inklusi (Anak Berkebutuhan Khusus) Perspektif Ilmu Pendidikan Islam. *Jurnal Al-Qayyimah*, 6(1), 68–79. <https://doi.org/10.30863/aqym.v6i1.5210>
-

Copyright Holder :
© Khofifuddin (2025).

First Publication Right :
© JIRE: Journal of Islamic Religious Education

This article is under:

