

The Paradigm Of Inclusive Islamic Education

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ABSTRACT

Islam fundamentally promotes respect and the acceptance of diversity, asserting that all individuals—including persons with disabilities—possess inherent Human Dignity (ahsanu taqwim) and equal rights before God. Despite robust legal mandates in Indonesia, significant challenges persist within Islamic educational institutions (madrasahs). While the 1945 Constitution of the Republic of Indonesia guarantees the right to education for every citizen, and Government Regulation No. 13/2020 mandates that educational institutions provide Reasonable Accommodation for persons with disabilities, the practical implementation remains limited. Furthermore, although the Regulation of the Minister of Religious Affairs (PMA) No. 1/2024 has strengthened the framework for quality inclusive education in madrasahs, empirical data reveals a stark disparity: only 0.6% of registered Students with Special Needs in these institutions currently receive Reasonable Accommodation. This gap is exacerbated by systemic structural issues and prevailing social stigmas regarding institutional quality. This study seeks to reconstruct the paradigm of inclusive education within an Islamic context, advocating for a transition from mere regulatory compliance toward a profound spiritual and theological obligation. This research employs a qualitative approach utilizing library research. Data analysis was conducted through a systematic content analysis of primary Islamic texts, Indonesian legal frameworks, and empirical datasets retrieved from the Ministry of Religious Affairs' EMIS system. The study proposes a "Transformative Theo-Inclusive Paradigm" that synthesizes the Islamic principle of Human Dignity (Karamah Insaniyyah) with the pedagogical requirements of inclusive education. The findings indicate that while inclusive practices have been initiated in 1,070 madrasahs, quantitative progress remains inadequate due to a critical shortage of qualified Special Assistant Teachers (GPK) and limited supporting resources. This research emphasizes that the provision of Reasonable Accommodation is not merely a legal mandate but a manifestation of Islamic spirituality and religious practice (sunatullah). To bridge the divide between theological ideals and institutional realities, madrasahs must internalize inclusive values as a core religious mandate. This transformation necessitates systemic improvements in human resource

competency and a fundamental shift in institutional perspectives to eliminate discrimination against Students with Special Needs.

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Introduction

Islam fundamentally advocates for the respect and acceptance of diversity. Regarding disability and inclusive education, numerous scriptural evidences demonstrate that the spirit of equality and anti-discrimination constitutes a core Islamic message in engaging with persons with disabilities. It can be asserted that the Qur'anic texts and Hadith affirm that all human beings, including persons with disabilities, possess inherent Human Dignity. From their creation, they are honored and deemed the "best of stature" (ahsanu taqwim), glorified and endowed with equal rights before Allah SWT. The condition of disability, in all its forms, is a manifestation of sunatullah (divine law) and serves as a testament to the omnipotence of Allah SWT. Its occurrence is inseparable from the divine will, which invariably contains wisdom for all. Thus, from a religious perspective, the appreciation and respect for persons with disabilities constitute a religious obligation. This perspective is expected to characterize the paradigms, attitudes, and actions within the implementation of inclusive education in madrasahs, as the values, culture, and practices of such implementation are reflections of Islamic spirituality and religiosity—by and for students, teachers, educational staff, stakeholders, and society at large.

The 1945 Constitution of the Republic of Indonesia, Article 31, Paragraph (1), mandates that every citizen has the right to education. Paragraph (2) further states that every citizen is obligated to attend basic education, and the government is duty-bound to fund it. Furthermore, Article 5 of Law Number 20 of 2003 concerning the National Education System stipulates that every citizen possesses an equal right to obtain quality education. Law Number 39 of 1999 concerning Human Rights reinforces that every Indonesian citizen has equal rights and obligations. One of the fundamental human rights that must be protected, respected, maintained, and must not be ignored, diminished, or deprived by anyone is the right to education.

The enactment of Law Number 8 of 2016 concerning Persons with Disabilities further strengthens the support framework for individuals with disabilities. This law mandates that educational rights for persons with disabilities encompass the right to receive quality education within educational units across all types, paths, and levels of education—both inclusively and specifically. It guarantees equal opportunities to become educators or educational staff, equal opportunities to serve as providers of quality education, and the right to receive Reasonable Accommodation as students. Regarding the provision of Reasonable Accommodation for students with disabilities, the government has issued Government Regulation Number 13 of 2020 concerning Reasonable Accommodation for Students with Disabilities. The provision of such accommodation aims to ensure and facilitate the effective implementation of education for students with disabilities.

Table 1. Enrollment Statistics of Students with Special Needs in Madrasahs 2022

No	Educational Level	Number of Madrasahs	Number of Educators	Number of Students	Number of Students with Special Needs
1	RA	31.059	131.744	1.353.773	3.301
2	MI	26.527	320.569	4.231.029	20.073
3	MTs	19.181	317.568	3.318.322	18.018
4	MA	9.849	171.750	1.586.572	7.031
	Total	86.616	941.631	10.489.696	48.423

Source: EMIS Data, Ministry of Religious Affairs RI (2022)

Based on the aforementioned foundations and data, inclusive education services should ideally serve as a fundamental pillar across all educational units. However, a persistent stigma remains prevalent in most educational institutions, rooted in a perspective that the presence of Students with Special Needs will lead to a decline in institutional quality and excellence. This is corroborated by data from the Inclusive Madrasah Educators Forum (FPMI) of the Directorate General of Islamic Education, Ministry of Religious Affairs (2023), which reveals that currently, only 1,070 madrasahs have declared themselves as inclusive, with only 485 possessing official Decree of Designation (SK Penetapan) from the Ministry. The number of Students with Special Needs enrolled stands at 3,092, supported by only 708 Special Assistant Teachers (GPK).

While the implementation of inclusive education within madrasah environments demonstrates several positive practices that can serve as benchmarks, the quantitative achievements remain inadequate. The ratio of Students with Special Needs who receive Reasonable Accommodation is significantly lower than the total number of registered students, at 3,093 out of 48,423 students, or a mere 0.6%. This disparity indicates deep-seated structural issues, particularly concerning the scarcity of human and supporting resources. The availability of teachers and educational staff with the necessary qualifications and competencies to serve Students with Special Needs is severely limited, resulting in suboptimal processes for identifying needs, providing mentorship, and implementing pedagogical adjustments. Furthermore, the infrastructure in most madrasahs fails to meet accessibility standards, thereby obstructing the fulfillment of educational rights for students with diverse disabilities.

These challenges are exacerbated by the underdeveloped inclusive ecosystem within madrasahs. The implementation of Reasonable Accommodation mandates, as regulated by Government Regulation Number 13 of 2020, faces obstacles such as a shortage of Special Assistant Teachers, a lack of accessible infrastructure, and the absence of standardized procedures for individual needs assessment or the development of Individualized Education Programs (IEP). Consequently, inclusive education services are often non-standardized, ad hoc, improvised, and heavily reliant on the initiatives of individual teachers. The enactment of the Regulation of the Minister of Religious Affairs (PMA) Number 1 of 2024, which mandates all educational units under the Ministry of Religious Affairs to provide Reasonable Accommodation and establish Disability Service Units (ULD), provides a stronger juridical foundation for reinforcing inclusive services in madrasahs.

Normatively, Islam—through the principle of *rahmatan lil 'alamin* and the concept of human equality (*al-musawah*)—provides a robust foundation for inclusive education. Nevertheless, a significant research gap persists between these theological doctrines and the sociological reality within Islamic educational institutions. Research by Suaidi et al. (2022) indicates that while the Islamic Education (PAI) curriculum incorporates values of tolerance, the implementation of education for persons with disabilities in madrasahs remains trapped in segregative patterns. This is further reinforced by the findings of Ro'fah (2015), who identifies a "theology of helplessness" within Islamic institutions, where disability is frequently perceived as a passive burden or a trial, rather than a form of human diversity that must be actively accommodated.

This gap is manifested in three primary aspects: 1) Mental Accessibility: The persisting stigma that Students with Special Needs will hinder the learning pace of regular students; 2) Pedagogical Competence: Many madrasah teachers possess high religious motivation but lack specialized instructional skills (Maftuhatin, 2014); 3) Institutional Policy: The majority of madrasahs lack integrated disability service units, rendering inclusion merely "symbolic" without adequate facilities. The incongruity between the inclusive message of the Qur'an (as exemplified in Surah Abasa: 1-10) and the exclusionary practices on the ground necessitates a transformative shift in the paradigm of inclusive Islamic education.

Method

This study employs a qualitative approach through a library research method. According to Zed (2008), library research is not merely the act of reading and citing literature, but a rigorous method involving the critical processing of bibliographic data to develop a theoretical construction. The research utilizes a juridical-normative (doctrinal) approach to examine regulatory aspects and religious texts, alongside a pedagogical approach to analyze the concepts of inclusive education. This method was selected to explore and reconstruct the paradigm of inclusive Islamic education through an in-depth analysis of authoritative texts and related policies (Snyder, 2019).

The primary data sources consist of foundational Islamic texts, namely the Qur'an and Hadith, as well as governmental regulations, including Law Number 8 of 2016 concerning Persons with Disabilities, Government Regulation Number 13 of 2020 concerning Reasonable Accommodation for Students with Disabilities, and Regulation of the Minister of Religious Affairs (PMA) Number 1 of 2024 concerning Reasonable Accommodation for Students with Disabilities in Educational Units under the Ministry of Religious Affairs. Secondary data were obtained from scholarly literature, including books and reputable journal articles relevant to the discourse on disability in Islam and inclusive education practices in madrasahs.

Data collection was conducted through documentation using a systematic literature review method, which involves searching, identifying, and classifying data related to the concept of inclusivity. The gathered data were subsequently analyzed using Content Analysis, as outlined by Krippendorff (2018), by making replicable and valid inferences from the texts into their specific contexts and through textual interpretation. The researcher examined religious norms (sacred texts) and legal norms, then synthesized them into a new paradigmatic framework for Islamic education. Data validity was ensured through the triangulation of theoretical sources to confirm that the proposed paradigmatic reconstruction possesses a robust theological and juridical foundation.

Results and Discussion

1. Islamic Perspectives on Disability

Disability, in all its diverse manifestations, is viewed as *sunnatullah* (divine law)—a decree of Allah that no individual can circumvent. According to the Regulation of the Minister of Religious Affairs (PMA) No. 1 of 2024, Students with Special Needs are defined as learners who experience long-term physical, intellectual, mental, and/or sensory impairments which, in interaction with the educational environment, may hinder their full and effective participation.

Based on the clinical standards of the DSM-5-TR and national regulations (Government Regulation No. 13 of 2020), the types of disabilities are classified as follows:

- a. Physical Disabilities: Impairments of motor functions, including flaccid or spastic paralysis, paraplegia, cerebral palsy (CP), short stature (dwarfism), or conditions resulting from amputation, all of which impact mobility and accessibility within the *madrasah* environment.
- b. Intellectual Disabilities (Intellectual Developmental Disorder): Disorders originating during the developmental period, characterized by deficits in intellectual functions (such as reasoning, problem-solving, and planning) with standardized IQ scores typically below 70, alongside significant limitations in adaptive functioning that affect the student's social independence (DSM-5-TR, 2022).
- c. Mental Disabilities: Impairments in cognitive, emotional, and behavioral functions that affect social interaction. This category includes: 1) Psychosocial Disorders: Such as schizophrenia, bipolar disorder, depression, and anxiety disorders; 2) Neurodevelopmental Disorders: In accordance with DSM-5-TR standards, this encompasses Autism Spectrum Disorder (ASD), Attention-Deficit/Hyperactivity Disorder

(ADHD), and Specific Learning Disorders, which include Dyslexia (reading), Dyscalculia (mathematics), and Dysgraphia (writing).

- d. Sensory Disabilities: Impairments in one or more sensory functions, comprising: 1) Visual Impairment: Ranging from total blindness to low vision; 2) Hearing and/or Speech Impairment: Hearing loss and verbal communication barriers that necessitate accommodations such as sign language or hearing aids.
- e. Multiple Disabilities: Conditions where a student presents with two or more types of disabilities simultaneously (e.g., concurrent hearing and intellectual disabilities), requiring more complex support services.

From an Islamic perspective, as noted by NU Online (2023), persons with disabilities are identified through terms such as *dzawil ahat*, *dzawil ihtiyaj al-khashah*, or *dzawil a'dzar*, referring to individuals with limitations, special needs, or valid excuses (*uzur*). These classifications are framed within the universal values of Islam, such as *al-musawah* (equality; QS. *Al-Hujurat*: 13), *al-'adalah* (justice; QS. *An-Nisa*: 135 and *Al-Maidah*: 8), and *al-hurriyyah* (freedom/agency; QS. *At-Taubah*: 105). These principles affirm that disability does not diminish a person's status but rather calls for a collective responsibility to ensure equity and justice.

Islam explicitly advocates for the protection and inclusion of persons with disabilities through several foundational sources:

1) Social Equality in Surah An-Nur:61

"There is no blame upon the blind, nor any blame upon the lame, nor any blame upon the sick, nor upon yourselves if you eat from your [own] houses, or the houses of your fathers, or the houses of your mothers..." (QS. An-Nur: 61).

This verse unequivocally affirms the social equality between persons with disabilities and those without. It mandates that they be treated equally and accepted sincerely without discrimination in social life. Sheikh Ali As-Shabuni (1980) in *Rawai'ul Bayan: Tafsir Ayatul Ahkam minal Qur'an* provides a profound analysis of social etiquette regarding this verse, stating that there is no sin for those with excuses or impairments (*dzawil ahat*) to eat with the healthy, as Allah detests arrogance and loves humility among His servants. This interpretation clarifies that Islam condemns discriminatory actions rooted in pride. Axiologically, this verse dismantles the psychological and social barriers (*haraj*) that often restrict the movement of persons with disabilities, mandating equal accessibility in social interactions.

2) The Revelation of Surah 'Abasa: 1-11 as a "Constitution of Inclusion"

"He (the Prophet) frowned and turned away, because there came to him the blind man (Abdullah ibn Umm Maktum)..." (QS. 'Abasa: 1-11).

The *asbabun nuzul* (reason for revelation) of this Surah serves as a divine rebuke to Prophet Muhammad SAW for momentarily neglecting Abdullah ibn Umm Maktum, a blind companion, while engaging in discussion with the Quraish elite. Allah's intervention here is "pedagogical" (*ta'limiyah*), teaching that the priority of guidance must be given to those who sincerely seek it, regardless of their physical condition. As noted by Al-Wahidi (1991), this event is a "heavenly proclamation" of human dignity. Muhammad Ali Ash-Shabuni (1980) emphasizes that through this rebuke, Islam established the principle of Human Equality (*al-Musawah al-Insaniyyah*), asserting that human merit is determined by the purity of the soul (*tazkiyah*), not physical perfection. For educational institutions (*madrasahs*), this mandates a priority of service toward those with limitations as a form of divine distributive justice.

3) Spiritual Merit in the Hadith of Abu Dawud

The Prophet Muhammad SAW said: *"Indeed, a person may have a rank with Allah that he cannot reach by his deeds alone, until he is tested with a trial in his body, and through that trial, he attains that rank"* (HR. Abu Dawud). This tradition provides the understanding that behind physical

limitations lies a noble spiritual status, deconstructing "ableist" perspectives that view disability solely as a deficit.

4) Jurisprudential Recognition by Imam Al-Qurthubi

Regarding the obligation of prayer, Imam Al-Qurthubi (d. 671 H) stated: "*There is no problem with the leadership (imamate) of the blind, the lame, the paralyzed, the amputee... provided each of them is knowledgeable about the prayer*" (Al-Qurtuby, 2006). This legal opinion confirms Islam's recognition of the active roles persons with disabilities can play in social and ritual leadership, emphasizing competence over physical appearance.

5) Functional Competence in the View of Imam Ar-Ramli As-Shaghir

Addressing the requirements for a *mahram* (companion) for traveling women, Imam Ar-Ramli (1984) argued that the requirement of "sight" is actually about "competence" (*fitnah*). He asserted that many blind individuals possess better analytical skills and awareness than those who can see. This highlights a shift from a medical model of disability to a functional and competency-based model.

Based on the aforementioned sources, the Islamic paradigm of disability is built upon four pillars: a) Deconstruction of Social Barriers: Surah An-Nur:61 demands the normalization of persons with disabilities in public spaces, removing the stigma (*haraj*) that leads to exclusion; b) Proclamation of Equality: Surah 'Abasa establishes that educational and social priority must be given to the sincere seeker of knowledge, ensuring that inclusion is not merely symbolic but a mandated priority; c) Empowering Mercy: Prophetic traditions emphasize that society is duty-bound to provide facilities that allow persons with disabilities to live with Human Dignity (*Karamah Insaniyyah*); d) Adaptive Jurisprudence (Reasonable Accommodation): The views of Al-Qurthubi and Ar-Ramli demonstrate that Islamic law is flexible (*al-masyaqqah tajlibut taisyir*). In education, this means the system must adapt to the student through curriculum modification and Reasonable Accommodation, rather than forcing the student to exceed their inherent limitations.

In conclusion, disability in Islam is a manifestation of human diversity that must be managed through the principles of Human Dignity and Justice (*I'tidal*). Inclusion is not merely a modern humanitarian policy; it is a theological mandate to transform Islamic education into a *Rahmatan lil Alamin* (mercy to all worlds) for every student without exception.

2. Inclusive Education

a. Conceptual Definition

The term "inclusion" originates from the English word *inclusion*, which signifies the act of incorporating or involving. Conceptually, it describes a proactive effort to integrate children with disabilities into a holistic educational framework through realistic and comprehensive methods (Smith, 2006). Within educational discourse, inclusion specifically denotes a pedagogical approach tailored to unique situational and conditional requirements.

Broadly defined, inclusive education is a systemic framework that incorporates all children into a unified learning environment. This system provides Reasonable Accommodation tailored to individual needs without discrimination based on ethnicity, race, social status, economic capability, political affiliation, language, geography, gender, religion, or physical and mental conditions (UNESCO, 2004). According to Sunanto et al. (2010), inclusive education entails accommodating diverse learners within the same classroom, fostering an environment where every child is accepted as an integral member of the community and receives mutual support to fulfill their individual potential.

Among diverse student backgrounds, Students with Special Needs (disabilities) remain the most vulnerable group regarding equitable access to education. Consequently, inclusive education is strategically directed toward providing specialized support for these learners. As an educational service system, inclusion mandates that all children with disabilities be served in their nearest local schools in regular classrooms alongside their peers (O'Neil, 1995). This model eliminates the separation between Students with Special Needs and their non-disabled peers, ensuring they occupy the same space and receive equivalent rights and services. Nevertheless, global practice often reveals that inclusive education is still frequently misinterpreted as merely an approach to accommodate students with disabilities within the general education system, rather than a total systemic transformation (Ainscow & Miles, 2009).

Table 3. Evolution of Educational Services for Persons with Disabilities (UNESCO, 2009)

No	Model	Description	Key Characteristics
1	Exclusion	Students are denied access to any form of education within the general system.	a) Absence of regular services; b) Students deemed "unfit" for the system.
2	Segregation	Students are placed in special schools or classes, physically separated from their peers.	a) Focus on the impairment; b) Highly limited social interaction.
3	Integration	Students are admitted to regular schools but remain in separate classes or specific programs.	a) Minimal interaction; b) Limited curriculum adaptation; c) Student must adapt to the system.
4	Inclusion	All students, including those with disabilities, learn together in the same classroom with appropriate support.	a) Equitable access; b) Diversity-friendly environment; c) Focus on social acceptance and support.

Based on these paradigms, inclusive education is intended as a service system where Students with Special Needs learn alongside their peers in regular schools. The spirit of inclusion lies in providing the broadest possible access to quality education that respects individual diversity without discrimination. However, achieving success in inclusive services remains challenging without a shared vision. Current failures are often attributed to the lack of readiness among schools and teachers in regular settings. Therefore, the involvement and commitment of various stakeholders—including *madrasahs* as established national educational institutions—are vital to addressing the educational needs of persons with disabilities (Anjarsari & Sulthoni, 2015).

b. Foundational Pillars

The implementation of inclusive education is anchored in four primary pillars: normative, philosophical, juridical, and international foundations.

- 1) **Normative Foundation.** Normatively, education is an inalienable right for all children. Empirically, however, many are marginalized due to socioeconomic, linguistic, or religious backgrounds, as well as physical or intellectual conditions. Inclusive education is based on the recognition of the rights of Students with Special Needs, which are guaranteed by law. In this context, inclusion is not only a goal but also an instrument to realize human rights.
- 2) **Philosophical Foundation.** The implementation of inclusive education is fundamentally anchored in a multifaceted philosophical framework that integrates national ideology, theological values, humanitarian principles, and transformative pedagogy: a) **National Identity and Diversity:** Inclusion manifests the Indonesian national ideology, *Bhinneka*

Tunggal Ika (Unity in Diversity). It serves as an instrument to foster social cohesion within the framework of the Unitary State of the Republic of Indonesia (NKRI) (Directorate of PKLK, 2017); b) Theological Perspective (Islamic): In Islam, inclusion aligns with the principles of *Fitrah* (innate purity) and human dignity. Merit is determined by piety (*taqwa*), not physical perfection (QS. Al-Hujurat: 13), and human diversity is intended for mutual recognition (*li ta'arafu*) (Abdurrahman, 2015); c) Universal Human Rights: Inclusion is rooted in the fundamental right to a dignified life, healthcare, employment, and quality education, as affirmed by international declarations (UNESCO, 1994); d) Pedagogical Transformation: This involves valuing unique potential, ensuring distributive justice so "no child is left behind," minimizing learning barriers, and personalizing services according to developmental stages (Skrtic, 1991).

- 3) Juridical Foundation. The legal framework includes international conventions such as the 1948 Universal Declaration of Human Rights, the 1994 Salamanca Statement, and the Dakar Commitment (2000). Nationally, it is supported by: 1945 Constitution, Article 31 (Rights to Education); Law No. 20/2003 (National Education System); Law No. 8/2016 (Persons with Disabilities), mandating Reasonable Accommodation; PMA No. 1/2024 (Reasonable Accommodation in Ministry of Religious Affairs Units).

c. Core Principles

Inclusive education must be student-centered, adhering to the following principles: 1) Learner-Friendly Environment: A community-based learning approach where teachers and children learn together; 2) Needs Accommodation: Utilizing flexible curricula, varied methodologies, and local resources to meet diverse learning styles; 3) Optimization of Potential: Ensuring students with disabilities can overcome barriers and learn according to their capacities; 4) Collaboration: Requiring meaningful involvement of parents, specialized training for Special Assistant Teachers (GPK), and inter-professional cooperation.

d. Benefits

The implementation of inclusive education builds social consensus on the importance of non-discrimination, empowers communities to identify barriers to access, and involves society in monitoring the quality of education for all children.

e. Objectives

The ultimate goal is to ensure that all children have access to affordable, effective, and relevant education within their communities. Inclusion serves as a process to increase student participation and reduce exclusion from the culture, curriculum, and community of the local *madrasah*.

3. Constructing the Paradigm of Inclusive Islamic Education

a. The Essence of the Educational Paradigm

Etymologically, "paradigm" originates from the Greek *paradeigma*, signifying a pattern, model, or example. Within intellectual disciplines, a paradigm (Vardiansyah, 2008) constitutes a person's worldview regarding themselves and their environment, which dictates their cognitive (thinking), affective (feeling), and conative (behavioral) frameworks. Scientifically, a paradigm is a set of "basic beliefs" that guide human action, both in daily life and scholarly inquiry (Guba & Lincoln, 1994). Thomas Kuhn (1970) defined a paradigm as universally recognized scientific achievements that, for a time, provide model problems and solutions to a community of practitioners.

In the context of the Indonesian National Education System (Law No. 20/2003), education is a conscious and planned effort to create a learning atmosphere and process that enables students to actively develop their potential, spiritual strength, self-control, intelligence, noble character, and necessary skills. Furthermore, Ki Hajar Dewantara (Kholis, 2014) posits that education is an endeavor to advance character (*budi pekerti*), intellect, and the physical well-being of children, in harmony with nature and society.

Epistemologically, the educational paradigm is not merely a collection of instructional techniques but a cognitive lens (Guba & Lincoln, 1994) that shapes the entire learning ecosystem. Ontologically, it shifts the perception of learning from a mere "accumulation of information" to a "construction of meaning" (Schunk, 2012). Through this lens, learning is viewed as an evolution of consciousness where students internalize values and forge character (Fosnot, 2005; Freire, 1970). This aligns with the concept of *i'tibar* in Islamic education, where learning is a process of deep reflection to discover the essence of truth, ultimately crystallizing into *adab* (etiquette) and the character of the *insan kamil* (the perfect/complete human).

b. Islamic Educational Paradigm: Between Tradition and Transformation

The Islamic educational paradigm is rooted in *Tawhidic* values, viewing education as a conscious effort to nurture a human's innate potential (*fitrah*). However, sociologically, Islamic education is often ensnared in traditional-conservative paradigms that tend toward exclusivity, where "perfection" is narrowly measured by cognitive and physical uniformity. Abdurrahman Mas'ud (2002) emphasizes the necessity of a **religious humanism paradigm, which positions humans as noble beings (*karamah insaniyyah*) with equal rights to development. Islamic education must shift from a mere transfer of knowledge (*ta'lim*) to the formation of *adab* (*ta'dib*) that respects diversity as a manifestation of divine signs (*ayat-ayat Allah*).**

c. Shifting Paradigm: Toward an Inclusive Islamic Educational Framework

A "paradigm shift" toward inclusion represents a "scientific revolution" (Kuhn, 1970) in how *madrassahs* perceive human existence. This transition involves a radical move from the Medical Model to the Social-Humanist Model. In the former, disability is viewed as a "pathology" or biological deficit requiring a cure to meet "normal" standards. Conversely, the Inclusive Islamic Education Paradigm (Social-Humanist) posits that educational barriers do not reside within the student's physical or mental condition but within inaccessible school systems, rigid curricula, and social stigmas (Ro'fah, 2015). This mindset demands the environment adapt to the student, rather than forcing the student to conform to a uniform system.

Theologically, this marks a shift from a charity-based model, which views persons with disabilities as passive objects of pity, toward a rights-based model, positioning them as sovereign legal subjects (Ghali, 2010). Inclusion is the manifestation of *Karamah Insaniyyah* (Kamali, 2002; Shihab, 2002). Within this framework, access to education is a form of divine distributive justice that Islamic institutions are obligated to fulfill (Sachedina, 2009).

This transformation—aligned with the policies of LP Ma'arif NU—is not a mere administrative formality or global trend. It is a manifestation of Disability Liberation Theology and Disability Jurisprudence (*Fiqh Disabilitas*) rooted in a progressive and transformative reinterpretation of religious texts. In this perspective, disability is viewed through a theology of justice rather than fatalism. Inclusive education thus serves as an instrument of liberation, freeing students from the shackles of stigma. This resonates with the foundational principles of *Ahlussunnah wal Jama'ah* (NU, 2022): 1) *Tawasuth* (Moderation): Balancing theological idealism with sociological realities; 2) *I'tidal* (Justice/Rectitude): Affirming that providing Reasonable

Accommodation is an act of justice—placing the right to education where it belongs; 3) *Tawazun* (Equilibrium): Balancing institutional obligations with the fundamental rights of every student as a servant of Allah.

d. Building Inclusive Islamic Education as *Rahmatan lil Alamin*

Constructing an inclusive system as *Rahmatan lil Alamin* (a mercy to all worlds) means creating an educational environment that serves as a sanctuary and blessing for all, especially Students with Special Needs. This structure rests on three pillars:

- 1) Visionary Transformation (Inclusion as a Divine Mission): Inclusion must be viewed as an embodiment of the prophetic mission. *Madrasahs* must become "humanitarian laboratories" where justice (*al-'adalah*) and equality (*al-musawah*) are practiced, emulating the Prophet's honoring of the blind companion, Ibn Umm Maktum.
- 2) Humanist-Adaptive Curriculum Design: In the framework of *Rahmatan lil Alamin*, the curriculum must not be rigid. It must apply the principle of Sharia flexibility (*rukhsah*) to pedagogy. Just as jurisprudence allows adaptations in worship (as argued by Al-Qurthubi and Ar-Ramli), inclusive education must implement accommodative curricula. The system must adjust to the unique *fitrah* of the learner, embodying religious humanism.
- 3) Barrier-Free Madrasah Ecosystem: This requires "structural jihad" to create: a) Physical Accessibility: Ensuring infrastructure is accessible to all (Surah An-Nur: 61); b) Attitudinal Accessibility: Eradicating stigma and bullying through the values of *tawasuth* (moderation) and *tasamuh* (tolerance). c) Institutional Accessibility: Establishing Disability Service Units (ULD) as a form of institutional accountability in providing Reasonable Accommodation.

In synthesis, constructing an inclusive Islamic educational paradigm is not merely a technical adjustment of pedagogical methods, but an ontological commitment to the sanctity of human diversity. It represents a critical departure from the exclusionary 'medical model' toward a 'liberation theology' that views disability as a divine manifestation of pluralism. By anchoring inclusive practices in the principles of *Karamah Insaniyyah* (Human Dignity) and *I'tidal* (Justice), Islamic educational institutions—specifically *madrasahs*—transform from rigid bureaucratic entities into dynamic 'humanitarian laboratories.' This paradigmatic shift ensures that the pursuit of knowledge (*talab al-ilm*) is no longer hindered by structural or attitudinal barriers, but is instead governed by a transformative mercy that leaves no student behind, truly embodying the essence of Islam as *Rahmatan lil Alamin*.

Conclusion

This study asserts that the construction of an inclusive Islamic educational paradigm must be anchored in the integration of three primary foundations: a normative-theological foundation that humanizes the individual, a juridical-formal foundation that adheres to state regulations, and an accommodative pedagogical-practical foundation. Empirical data indicates that although national legal instruments—such as Law No. 8 of 2016 and Government Regulation No. 13 of 2020—are firmly established, the most significant challenge within Islamic educational institutions remains the paradigm of resistance rooted in segregative mentalities. Therefore, a profound transformation of perspective is required, moving beyond mere compliance with educational access rights toward the creation of a madrasah ecosystem that embraces diversity as a manifestation of the values of *ahsanu taqwim* (the best of stature) and *al-'adalah* (justice). In this context, inclusivity is not merely a technical adjustment but a reflection of authentic Islamic religiosity in respecting the dignity of every human being.

The novelty offered in this study is the formulation of the "Transformative Theo-Inclusive Paradigm." Unlike general inclusive education studies that tend to focus strictly on technical-instructional aspects or the synchronization of state policies, this research reconstructs the position of disability from being a mere object of pity (charity-based model)

into a sovereign subject of rights (rights-based model) through the lens of progressive Islamic theology. This paper fills a critical research gap by linearly synergizing the interpretation of sacred texts with empirical data on accommodation policies in madrasahs. Its primary contribution lies in the proposition that the success of inclusive Islamic education should no longer be measured by administrative metrics alone, but rather by the extent to which an educational institution achieves a spiritual transformation among its entire community, enabling them to perceive human functional diversity as an egalitarian divine necessity.

Future research should delve deeper into the effectiveness of Disability Service Units (ULD) in rural madrasahs and explore the impact of specialized teacher training on the implementation of Individualized Education Programs (IEP) within the Islamic educational context.

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