



The Epistemology of Inclusive Education in Islamic Education: Reconstructing The Role of The Teacher as a Murabbi For Children With Special Needs

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Abstract

This study addresses the persistent fragmentation between general inclusive education frameworks and authentic Islamic pedagogical traditions by constructing a coherent epistemological model for special needs schooling. Utilizing a qualitative conceptual analysis combined with a hermeneutic approach, the research systematically synthesizes foundational primary sources with contemporary pedagogical literature, policy frameworks, and special education paradigms. The analysis establishes that Islamic education possesses a robust epistemological foundation rooted in human dignity, justice, compassion, and universal knowledge acquisition. To operationalize these principles, the paper reconstructs teacher identity from a conventional knowledge transmitter toward a holistic educator across spiritual, intellectual, emotional, and social dimensions, replacing deficit models with strength based approaches. Furthermore, the conceptual framework demonstrates that sustainable implementation depends on institutional governance reform, special education teacher integration, and participatory community ecosystems. By aligning foundational principles with structural school management, this research provides a transferable conceptual model that transforms inclusive Islamic education from an administrative obligation into an epistemologically grounded, sustainable reality for learners with special needs.

Keywords : *Epistemology, Inclusive Education, Islamic Education, Murabbi, Special Needs.*



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INTRODUCTION

The global landscape of inclusive education has witnessed a profound transformation driven by human rights imperatives and international frameworks advocating for equitable learning spaces, yet its operationalization within faith-based institutions remains a complex challenge. While modern pedagogical paradigms increasingly demand the integration of children with special needs into mainstream classrooms, Islamic educational institutions often struggle to reconcile contemporary disability frameworks with traditional theological and pedagogical structures. Existing literature highlights how broader educational reforms attempt to align pedagogical practices with contemporary social realities, such as integrating prophetic teaching methodologies into modern instructional frameworks (Rafiq-uz-Zaman & Nadeem, 2026) or reconstructing language and general curricula through critical and contemporary Islamic thought (Rinaldi et al., 2026; Ruslan & Luthfiyah, 2026). However, the foundational discourse surrounding inclusive education in Islamic settings frequently remains confined to policy compliance rather than deep philosophical engagement, neglecting the rich epistemological dimensions inherent in Islamic educational theory that could naturally sustain inclusive practices.

A critical synthesis of recent scholarship reveals a significant movement toward re-evaluating core Islamic concepts to meet modern educational demands. Scholars have actively explored how foundational values are repurposed for character formation and institutional growth, such as reconstructing *Maqasid Shariah* within religious education to cultivate moderation and ethical development (Rachmah et al., 2026). Within institutional dynamics, empirical and comparative investigations emphasize the role of the educator in intellectual and spiritual guidance, demonstrating how the classic framework of the *murabbi* adapts across traditional and modern learning environments to nurture student intelligence and moral grounding (Rosyad et al., 2026). Furthermore, foundational works in Islamic pedagogy establish that the classical conceptualization of the educator encompassing

mu'allim, *mu'addib*, and *murabbi*—functions as a holistic mechanism designed to nurture the complete human potential across spiritual, intellectual, and physical domains (Ramayulis, 2021; Tafsir, 2021).

Despite these analytical advances, a profound conceptual gap persists in the theoretical intersection between Islamic epistemology and special education. Existing studies predominantly analyze the *murabbi* role within normative, neurotypical student populations or treat special education purely as a technical, administrative adaptation of secular inclusive strategies. Literature has insufficiently addressed how the epistemological foundations of Islamic education specifically the core principles of human dignity (*karamah insaniyah*), justice (*al-'adalah*), and universal compassion (*ar-rahmah*) can explicitly ground the pedagogical duties required for children with special needs. Furthermore, current frameworks lack a rigorous theoretical model that reconciles the traditional, high-authority construct of the *murabbi* with the adaptive, highly individualized, and non-linear learning requirements of neurodivergent learners.

This intellectual lacuna creates an urgent necessity to formulate an authentic pedagogical philosophy that bridges Islamic educational theory and special needs inclusion. Without a grounded epistemological framework, inclusive practices in Islamic schools risk remaining superficial, relying on external secular models that may fail to resonate with the ethical and spiritual motivations of educators in faith-based settings. Scientifically, resolving this gap allows Islamic educational theory to expand its conceptual boundary beyond standardized normative instruction, establishing that traditional pedagogical roles possess the inherent versatility to address human variability. Practically, addressing this issue provides religious educators with a deeply rooted spiritual and professional identity, transforming special needs instruction from a perceived institutional burden into a core manifestation of Islamic pedagogical devotion.

To address these conceptual and practical shortcomings, this study positions itself at the intersection of Islamic educational epistemology and inclusive pedagogy. Rather than treating inclusion as an imported secular mandate, this research theorizes inclusive education as an intrinsic, organic derivative of Islamic epistemological sources, namely revelation, intellect, and empirical observation. By systematically deconstructing and reconstructing the traditional role of the *murabbi*, this paper introduces a holistic framework tailored specifically to the spiritual, emotional, cognitive, and social needs of children with special needs. In doing so, the study expands current discourses on curriculum reconstruction and pedagogical adaptation, asserting that true educational reform within Islamic institutions requires an epistemological realignment that places human dignity and individual learner capacity at the center of instructional design.

The primary objective of this article is to construct a theoretical framework for inclusive education grounded in the epistemology of Islamic education while explicitly reconstructing the teacher's identity as a *murabbi* for children with special needs. Theoretical contributions include expanding classical Islamic pedagogical definitions to encompass diverse learning profiles, thereby elevating inclusive pedagogy from a mere technical approach to an epistemological imperative rooted in divine human dignity. Methodologically, this study provides a conceptual model that bridges abstract theological concepts with actionable pedagogical dimensions spiritual, intellectual, emotional, and social offering a theoretical blueprint for future empirical investigations into special education within Islamic educational environments.

RESEARCH METHODS

The conceptual planning of this non empirical study systematically addresses the persistent fragmentation between general inclusive education strategies and authentic Islamic pedagogical foundations. Problem identification centers on the structural and pedagogical barriers within Islamic institutions where inclusion is often reduced to administrative compliance rather than an epistemological commitment to human dignity. To resolve this gap, the research employs a qualitative conceptual analysis combined with a hermeneutic approach to systematically examine foundational primary sources including the Quran and Hadith alongside secondary scholarly literature on Islamic education and special needs pedagogy. The core implementation approach draws upon policy and management frameworks established by regional educational authorities to evaluate how institutional mechanisms can support inclusive practices (Ilahi, 2022; Kementerian Agama RI, 2022). By integrating theoretical models of disability rights with justice and equity perspectives, the methodology constructs

a coherent framework that aligns contemporary special education needs with foundational Islamic principles (Kustawan & Meimulyani, 2022; Mudjito, 2021).

Critical reflection within this methodological framework highlights the necessity of shifting institutional mindsets from deficit based views of disability toward strength based recognition of human potential rooted in divine grace. Long term sustainability strategies depend on establishing participatory community engagement where educators, special needs support staff, families, and institutional leaders collaboratively foster an inclusive ecosystem across faith based schools. Active community participation ensures that the reconstructed identity of the teacher as a holistic educator is both culturally resonant and practically viable in real world learning environments. Through rigorous analytical triangulation across theoretical texts, normative guidelines, and institutional management models, the proposed conceptual synthesis offers a robust, transferable foundation for future empirical implementations and policy reform in Islamic inclusive education.

RESULTS AND DISCUSSION

Epistemological Foundations of Inclusive Education in Islamic Pedagogical Thought

The epistemological architecture of Islamic education provides an expansive framework for theoretical engagement with human diversity and specialized pedagogical needs. Rather than treating physical or cognitive differences as ontological deviations, classical and contemporary Islamic paradigms situate human variability within the divine design of creation. This foundational perspective requires educational institutions to move beyond modern administrative definitions of inclusion towards a transcendent understanding of student capability. Through this lens, the pursuit of knowledge remains an absolute spiritual imperative that transcends individual physiological or neurodevelopmental profiles.

Philosophical inquiries into Islamic epistemology demonstrate that knowledge acquisition integrates divine revelation with rational inquiry and empirical observation. Contemporary scholars argue that reframing pedagogical paradigms requires a revitalized understanding of Islamic epistemology to address modern educational disruptions (Habibi, 2024; Jannah et al., 2025; Musa et al., 2026). This epistemological triplicity ensures that physical or intellectual limitations do not invalidate a student's intrinsic capacity for spiritual and intellectual growth. Consequently, learning environments must adapt their structural methodologies to accommodate individual cognitive profiles without compromising the core objectives of holistic Islamic education.

The conceptualization of inclusive education within Islamic philosophy aligns directly with foundational principles of justice, human dignity, and divine unity. Scholars emphasize that an ontology rooted in inclusive monotheism (*tawhid*) establishes an equitable foundation for educational access across diverse learning communities (Gaffar & Anees, 2025). Human dignity (*karamah insaniyah*) serves as an ontological guarantee that dictates equal respect and educational rights for every individual regardless of physical or cognitive variation. Therefore, institutional reluctance to accommodate learners with special needs reflects a failure of pedagogical implementation rather than a deficiency in Islamic epistemological doctrines.

Textual analysis of foundational scriptures reveals that educational engagement in early Islamic history operated on principles of accommodation and differentiated instruction. Hermeneutic reflections on Qur'anic concepts such as *tadris* highlight the necessity of tailored instructional approaches that cater to individual learner capacities (Nabila et al., 2026). Furthermore, semantic analyses of Qur'anic terminology reaffirm that holistic learning paradigms inherently encompass human diversity and specialized instruction (Kamridah et al., 2025). These divine instructions establish that educational systems must actively remove barriers to learning rather than enforcing rigid institutional standardization.

The structural synthesis of Islamic educational philosophy and inclusive pedagogical theories highlights key normative dimensions that govern inclusive learning environments. Conceptual frameworks from classical texts demonstrate that educational practices must synthesize spiritual, intellectual, and moral development to achieve true human flourishing (Af'idah et al., 2025; Encung & Rusydi, 2026). To illustrate the alignment between these foundational sources and modern inclusive frameworks, Table 1 delineates the primary epistemological pillars and their corresponding pedagogical implementations.

Table 1. Epistemological Pillars of Inclusive Islamic Education and Pedagogical Applications

Epistemological Pillar	Primary Textual / Philosophical Basis	Conceptual Meaning in Islamic Thought	Pedagogical Application for Special Needs
Divine Dignity (<i>Karamah Insaniyah</i>)	Qur'an Surah Al-Isra (17:70)	Absolute human honor granted by God regardless of physical condition	Universal entitlement to dignified and non-discriminatory learning environments
Inclusive Monotheism (<i>Tawhid</i>)	Gaffar & Anees (2025)	Unified ontological worldview recognizing divine purpose in human diversity	Structural elimination of educational segregation and deficit based paradigms
Instructional Accommodation (<i>Tadris</i>)	Nabila et al. (2026); Qur'an Surah Al-An'am (6:105)	Methodological adaptation tailored to individual cognitive and spiritual readiness	Implementation of individualized education plans (<i>IEP</i>) and differentiated learning
Holistic Human Flourishing (<i>Tazkiyah</i>)	Afidah et al. (2025)	Synthesis of intellectual, spiritual, and moral development across all stages	Balanced curriculum addressing social emotional learning and academic goals

Source: Conceptual synthesis derived from Afidah et al. (2025), Gaffar & Anees (2025), and Nabila et al. (2026).

Reconstructing Islamic educational paradigms requires a thorough evaluation of classical intellectual traditions alongside contemporary pedagogical demands. Historical analyses of prophetic teaching methods demonstrate that character formation and social transformation rely on personalized educational engagement (Agustina, 2026). Modern philosophical studies further confirm that bridging traditional Islamic philosophy with contemporary educational challenges fosters dynamic learning environments capable of supporting diverse student populations (Mir & Anjum, 2025). These historical and conceptual insights confirm that adaptability remains an inherent feature of authentic Islamic educational traditions.

Integrating critical pedagogy into Islamic education enables institutions to challenge social stigmas and institutional marginalization faced by special needs learners. Scholars advocate for curriculum reconstruction that fosters transformative learning and critical consciousness among educators and students alike (Ruslan & Luthfiyah, 2026). Aligning critical educational theories with Islamic ethical standards ensures that inclusion operates as a moral obligation rather than a symbolic administrative gesture. This critical orientation transforms classrooms into collaborative spaces where difference is recognized as a site of collective learning and spiritual enrichment.

The practical execution of inclusive epistemologies requires a realignment of instructional paradigms across all educational subjects. Conceptual studies in language instruction demonstrate that contemporary Islamic thought can successfully reconstruct pedagogical methods to accommodate modern learning dynamics (Rinaldi et al., 2026). Similarly, empirical studies show that teachers' pedagogical beliefs within Islamic institutions directly influence their capacity to implement adaptive learning strategies (Ilyas & Tarmini, 2025). These findings emphasize that epistemological clarity among educators is a vital prerequisite for effective inclusive instruction.

Institutionalizing inclusive Islamic education demands an ongoing reconciliation between foundational texts and modern policy frameworks. National guidelines for inclusive schooling emphasize that administrative mechanisms must support equitable access and resource distribution for learners with special needs (Kementerian Agama RI, 2022). Theoretical models of special education management further reinforce that effective leadership and structured policy execution are necessary to sustain inclusive environments (Ilahi, 2022; Mudjito, 2021). Combining clear policy direction with authentic theological grounding creates a resilient framework for institutional reform.

Ultimately, the epistemological foundation of inclusive Islamic education synthesizes divine mandate, philosophical rigor, and operational management. Philosophical studies on educator paradigms show that deep learning strategies within Islamic traditions naturally align with student-centered instruction (Budianto, 2026). Furthermore, literature on elementary madrasahs confirms that ethical and humanistic practices form the core of inclusive learning environments (Andriani et al., 2026). Establishing this comprehensive epistemological base provides the necessary theoretical grounding to reconstruct the role of the teacher as a *murabbi* capable of guiding learners with diverse needs.

Reconstructing the Professional Role of the Teacher as a Murabbi for Learners with Special Needs

The realization of an epistemologically authentic inclusive Islamic education necessitates a radical reconstruction of teacher identity, shifting from conventional instructional roles toward the holistic archetype of the *murabbi* (Alhamuddin et al., 2025). While traditional paradigms often reduce teaching to the transmission of cognitive knowledge, the framework of *tarbiyah* demands a comprehensive process of nurturing and expanding human potential (Komarudin et al., 2026). In the context of special needs education, this reorientation requires educators to abandon deficit views that perceive neurodiversity through the lens of limitation (Muyassaroh & Nurrohman, 2025). Instead, the *murabbi* operates within a strength based paradigm that recognizes every learner's inherent capabilities as a manifestation of divine potential (Muzaki et al., 2025).

Reconstructing the teacher as a *murabbi* requires integrating four interrelated dimensions comprising spiritual, intellectual, emotional, and social spheres (Rosyad et al., 2026). Spiritually, the *murabbi* views the instruction of special needs learners not merely as an administrative duty but as a sacred trust and an act of devotion (Jasminto et al., 2025). Intellectually, the *murabbi* must possess rigorous pedagogical competence to adapt learning materials, design individualized educational strategies, and foster student agency (Irbathy & Fahma, 2025). Emotionally and socially, the *murabbi* embodies empathetic presence, patience, and compassion to establish a psychologically safe environment for neurodiverse learners (Izuddin et al., 2026).

The operationalization of these four dimensions transforms both the identity and practical competencies of inclusive educators within modern learning settings (Rafiq-uz-Zaman & Nadeem, 2026). Table 2 details the dimensional reconstruction of the *murabbi* role alongside corresponding pedagogical applications for special needs learners.

Table 2. Dimensional Reconstruction of the Murabbi Role in Inclusive Special Education

Dimension	Classical Pedagogical Concept	Core Reconstructed Competency	Strength-Based Application for Special Needs
Spiritual	<i>Amanah</i> (Sacred Trust) & <i>Niyyah</i> (Intention)	Sacred framing of educational engagement and non-discriminatory orientation	Viewing student variability as divine potential rather than pedagogical deficit
Intellectual	<i>Hikmah</i> (Wisdom) & <i>Tadris</i> (Instruction)	Differentiated instructional design and flexible cognitive scaffolding	Tailoring pedagogical pace and assessment methods to individual neurodevelopmental profiles
Emotional	<i>Rahmah</i> (Compassion) & <i>Sabr</i> (Patience)	Empathetic engagement and social-emotional regulation support	Fostering psychological safety, reducing anxiety, and reinforcing self-efficacy

Social	<i>Ukhuwwah</i> (Fraternity) & <i>Adab</i> (Ethical Conduct)	Facilitation of peer inclusion and relational ethics enforcement	Building collaborative classroom environments free from social isolation and bullying
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Source: Conceptual synthesis derived from Irbathy & Fahma (2025), Izuddin et al. (2026), Muzaki et al. (2025), and Rafiq-uz-Zaman & Nadeem (2026).

This multidimensional role draws heavily from prophetic pedagogical traditions, which prioritized individual learner readiness, empathetic communication, and character formation (Rafiq-uz-Zaman & Nadeem, 2026). Prophetic teaching methodologies demonstrate that effective instruction relies on adapting communication styles to match the cognitive capacities of each recipient (Komarudin et al., 2026). Scholars emphasize that reviving these prophetic practices enables modern educators to foster authentic intellectual engagement within diverse classrooms (Alhamuddin et al., 2025). Furthermore, classic ethical frameworks governing teacher student relationships highlight that mutual respect serves as the foundation for meaningful growth (Izuddin et al., 2026; Jasminto et al., 2025).

In contemporary inclusive classrooms, the *murabbi* must also integrate Social-Emotional Learning to support student agency and resilience (Irbathy & Fahma, 2025). Rather than imposing rigid, standardized behavioral expectations, the *murabbi* employs adaptive instructional strategies that nurture self-regulation and social competence (Nabila et al., 2026). Empirical studies demonstrate that Islamic Religious Education teachers who view their role through holistic mentorship display greater flexibility when managing inclusive learning environments (Muyassaroh & Nurrohman, 2025). Comparative analyses confirm that the *murabbi* archetype remains central to nurturing multi-faceted intelligence and character strength (Rosyad et al., 2026).

Reclaiming educational identity through foundational texts encourages educators to anchor their daily instructional habits in established ethical traditions (Jasminto et al., 2025). Integrating these classical insights with adaptive instruction allows teachers to address specific learning obstacles without diminishing student dignity (Nabila et al., 2026). This synthesis allows the *murabbi* to cultivate learner self-efficacy by validating distinct learning styles (Irbathy & Fahma, 2025). Consequently, teacher professional identity undergoes a fundamental shift toward reflective, compassionate practice (Muzaki et al., 2025).

The implementation of strength based pedagogy requires continuous self-reflection on the part of the educator (Alhamuddin et al., 2025). By shifting focus away from perceived intellectual deficits, teachers can identify latent strengths and foster meaningful classroom participation (Muyassaroh & Nurrohman, 2025). Prophetic pedagogical strategies provide actionable models for scaffolding lessons according to individual student readiness (Rafiq-uz-Zaman & Nadeem, 2026). This approach transforms the classroom into a supportive environment where moral character and academic growth develop together (Komarudin et al., 2026).

Effective classroom management in inclusive settings depends on the teacher's capacity to build strong emotional rapport with every student (Izuddin et al., 2026). When learners feel understood and respected, their intrinsic motivation and social engagement increase significantly (Irbathy & Fahma, 2025). The *murabbi* models empathetic behavior, encouraging neurotypical peers to embrace diversity with genuine kindness (Rosyad et al., 2026). This social integration prevents peer isolation and reinforces a collective culture of mutual care (Muzaki et al., 2025).

Furthermore, adaptive instructional methodologies must be designed to accommodate diverse sensory and cognitive profiles (Nabila et al., 2026). The *murabbi* applies flexible assessment tools and personalized learning plans to evaluate progress fairly (Muyassaroh & Nurrohman, 2025). By aligning instructional pacing with learner needs, educators prevent academic frustration and nurture intellectual confidence (Irbathy & Fahma, 2025). This pedagogical responsiveness reflects the core spirit of prophetic guidance in daily teaching (Rafiq-uz-Zaman & Nadeem, 2026).

Ultimately, reconstructing teacher identity as a *murabbi* bridges the gap between theoretical principles and actual classroom instruction (Komarudin et al., 2026). Teachers who embody this holistic identity act as transformational agents within inclusive educational settings (Alhamuddin et al., 2025). By balancing spiritual devotion with specialized instructional skills, educators honor the dignity of

every learner (Jasminto et al., 2025). This holistic reconstruction establishes a firm foundation for sustainable, value-driven inclusive education (Rosyad et al., 2026).

Institutional Policy, Governance, and Community Ecosystems in Inclusive Islamic Schooling

Translating the epistemological and pedagogical dimensions of inclusive Islamic education into practice requires robust governance and administrative execution (Ilahi, 2022). While theoretical frameworks define the philosophical mandate, institutional structures often encounter operational bottlenecks during implementation (Mudjito, 2021). Overcoming these barriers requires aligning internal management protocols with state regulations to build supportive learning environments (Kementerian Agama RI, 2022). Institutional transformation relies on systematically addressing policy alignment, human capital allocation, physical infrastructure, and participatory community networks (Nata, 2022).

At the administrative level, faith-based schools must operationalize regulatory guidelines to establish clear pathways for inclusive schooling (Kementerian Agama RI, 2022). Technical framework documents provide essential parameters for curriculum modification, individualized assessment protocols, and financial resource allocation (Ilahi, 2022). Strategic educational management emphasizes that effective inclusion relies on leadership commitment, systematic planning, and continuous institutional evaluation (Mudjito, 2021). Without structured policy governance, inclusive initiatives remain fragmented and vulnerable to administrative turnover (Ramayulis, 2021).

To clarify the operational components required for institutional transformation, Table 3 synthesizes key management dimensions alongside their structural barriers and implementation strategies.

Table 3. Institutional Framework and Implementation Ecosystem for Inclusive Islamic Education

Institutional Dimension	Regulatory / Policy Mandate	Structural & Cultural Barriers	Strategic Implementation Strategy
Policy & Governance	Kementerian Agama RI Permendiknas 70/2009	Fragmented leadership, lack of institutional policy, administrative resistance	Formulating formal school inclusion policies and aligning internal regulations with national standards
Human Capital & Support	Special Education Needs Framework (Ilahi, 2022; Mudjito, 2021)	Shortage of certified Special Education Teachers (GPK), limited teacher training	Recruiting dedicated GPK, establishing collaborative teaching models, and conducting continuous professional development
Infrastructure & Resources	Disability Rights Mandate (Kustawan & Meimulyani, 2022)	Physical barriers, insufficient sensory/adaptive learning materials	Retrofitting school facilities for physical accessibility and procuring adaptive assistive technologies
Community Ecosystem	Participatory Governance & <i>Maqasid</i> Framework (Rachmah et al., 2026)	Social stigma, family isolation, lack of inter-agency collaboration	Building multi-stakeholder networks involving families, support staff, religious leaders, and community agencies

Source: Conceptual synthesis derived from Ilahi (2022), Kementerian Agama RI (2022), Kustawan & Meimulyani (2022), Mudjito (2021), and Rachmah et al. (2026).

A critical element of this institutional architecture is the deployment and integration of Special Education Teachers (GPK) across learning spaces (Mudjito, 2021). Working alongside general classroom teachers, GPKs adapt instructional materials to ensure equitable cognitive access (Ilahi, 2022). Educational justice can only be realized when school leadership actively removes physical and social barriers (Kustawan & Meimulyani, 2022). Furthermore, supporting the psychological needs of learners requires embedding professional support services directly into school operations (Purwanta, 2022).

Long-term sustainability for inclusive Islamic education ultimately depends on creating a participatory community ecosystem (Rachmah et al., 2026). Educational institutions must actively engage families, specialists, civil society organizations, and religious leaders to build supportive social networks (Khatimah et al., 2026). Anchoring institutional values in higher Islamic objectives provides an ethical foundation for policy reform and social outreach (Rachmah et al., 2026). Modernizing administrative structures enables Islamic schools to maintain their faith identity while delivering equitable education (Nata, 2022; Ramayulis, 2021).

Building institutional capacity requires continuous professional development for school administrators and staff (Ilahi, 2022). Leadership training programs must emphasize inclusive governance, resource optimization, and legal compliance (Mudjito, 2021). Equipping school leaders with administrative management skills ensures the effective execution of inclusion mandates (Kementerian Agama RI, 2022). Structured administrative monitoring fosters institutional accountability and long-term organizational growth (Ramayulis, 2021).

Equitable resource allocation serves as another cornerstone of sustainable school management (Kustawan & Meimulyani, 2022). Budgets must account for adaptive learning technologies, physical accessibility modifications, and specialized instructional materials (Mudjito, 2021). Financial planning should prioritize removing physical barriers to ensure full mobility for all students (Purwanta, 2022). Transparent fiscal governance secures stakeholder trust and stabilizes institutional funding mechanisms (Nata, 2022).

Collaborative partnerships with specialized agencies strengthen institutional capacity in faith-based schools (Ilahi, 2022). Inter-agency cooperation facilitates access to professional psychological assessments and specialized therapy services (Purwanta, 2022). Combining internal institutional resources with external expertise enhances overall service delivery for special needs learners (Mudjito, 2021). These collaborative networks foster a broader culture of shared responsibility across the community (Rachmah et al., 2026).

Addressing cultural stigma requires active public advocacy led by institutional leaders and religious authorities (Rachmah et al., 2026). Community awareness programs help eliminate societal prejudices surrounding neurodiversity and physical disabilities (Kustawan & Meimulyani, 2022). Framing inclusive practices around shared moral values encourages broader social acceptance of diverse learners (Khatimah et al., 2026). Cultivating an empathetic community environment ensures that inclusion extends beyond the physical classroom (Purwanta, 2022).

Finally, institutional policy reform must remain dynamic and responsive to ongoing empirical feedback (Khatimah et al., 2026). Regular policy reviews allow administrators to refine inclusive practices and correct operational inefficiencies (Ilahi, 2022; Mudjito, 2021). Integrating contemporary management principles with core values establishes an adaptable educational model (Nata, 2022; Ramayulis, 2021). Strategic alignment between governance, community engagement, and policy enforcement secures the future of inclusive Islamic schooling (Kementerian Agama RI, 2022; Rachmah et al., 2026).

CONCLUSION

This research establishes a comprehensive framework that unifies the philosophical foundations, pedagogical identity, and governance structures of inclusive Islamic education into a coherent operational model. By anchoring inclusion in foundational epistemological principles of human dignity, justice, compassion, and universal rights, the study demonstrates that embracing learner diversity is an essential theological and moral imperative rather than a mere administrative compliance mechanism. Reconstructing the professional role of the teacher into a holistic educator across spiritual, intellectual, emotional, and social dimensions bridges theoretical values with daily classroom practice, replacing deficit paradigms with strength based approaches that honor individual potential.

Furthermore, translating these pedagogical principles into long term institutional reality relies on systematic policy alignment, collaborative support networks involving specialized support staff, and active participatory community ecosystems. Ultimately, this integrated conceptual synthesis offers an authentic, robust framework that empowers faith based educational institutions to cultivate equitable, highly supportive, and sustainable learning environments for learners with special needs.

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