NUMadura:
Journal of Islamic Studies, Social, and Humanities
Vol. 4 No. 2 (2025); E-ISSN: 2963-959X; DOI: 10.58790
https://journal.pcnusumenep.or.id/index.php/numadura/index

Inclusive Madrasah: A Socially Inclusive Educational Construction for Students with Disabilities

Rahbini[1]
[1]Institut Kariman Wirayudha Sumenep
aufarahbini@gmail.com

Abstract
This paper deconstructs the segregative, discriminatory, and exclusionary practices within Indonesia's national education system, particularly in madrasahs (Islamic schools), and proposes a multicultural inclusive madrasah ecosystem that accommodates marginalized and vulnerable children. Drawing on critical-humanist Islamic education and Islamic liberation theology, it critiques the dominance of a fatalistic perspective (the *Jabariyah* paradigm) and of single, cognitively oriented, and class-biased standards. These paradigms structurally exclude persons with disabilities, children living with HIV/AIDS, street children, the extreme poor, religious minorities, children in remote and border regions, disaster victims, and slow learners, who are often stigmatized and labeled "foolish" in the classroom. Through a theoretical-critical literature review, the paper integrates the theological principle of *ahsani taqwim* with the theory of multiple intelligences. The analysis shows that *ahsani taqwim* must be interpreted emancipatorily as the completeness of each child's unique potential, rather than as physical perfection or linear cognitive supremacy. Read alongside multiple intelligences theory, it affirms the diverse modalities of intelligence and socio-cultural backgrounds of students, which must be accommodated equitably. In practice, the inclusive madrasah is operationalized through restructured inputs and pedagogy: accommodation of the Islamic Religious Education (PAI) curriculum, non-discriminatory student admission (PPDB), and fair assessment of learning outcomes, under Minister of Religious Affairs Regulation No. 1 of 2024 and Director General of Islamic Education Decree No. 758 of 2022. The inclusive madrasah is thus a space for prophetic liberation and a tangible manifestation of Islam as *rahmatan lil 'alamin* (a blessing to all worlds).

Keywords
Inclusive Madrasah, Marginalized Children, Vulnerable Groups, Adaptive Pedagogy, Multiple Intelligences.

Introduction

Education is a fundamental element of human rights. The right to education encompasses various elements essential to human life, namely economic, social, and cultural rights as well as civil and political

rights. The right to education is a human right inherent to every person and an indispensable prerequisite for the fulfilment of other rights.[1] Completing the full cycle of education is a prerequisite for obtaining employment, on the assumption that education enlightens individuals and thereby enables them to work productively and creatively.[2] In the context of Islamic education, this right is firmly rooted in a theological-humanist principle which affirms that seeking knowledge is a universal obligation binding upon every individual without exception, transcending all barriers of physical, mental, and social difference.[3]

Indonesia can be promoted as a living laboratory of inclusive education. This potential stems from its diversity of cultures, languages, and religions, as well as from its natural landscape, which is geologically and geographically fragmented. Indonesia is the largest and most compelling laboratory for confronting the problems and challenges of inclusive education; it is the largest archipelagic state in the world, comprising 17,380 named and officially coordinated islands[4], and is therefore popularly known as the "Land of a Thousand Islands." Inclusive education is intended not only for children with disabilities (*difabel*) but also for children affected by HIV/AIDS, children from the lowest socio-economic strata, street children, children from religious minorities, children living in border areas and on remote islands, and child victims of natural disasters.[5] All of these children require educational services that are adequate and of high quality, befitting their dignity as human beings.

The greatest challenge in this reality lies, paradoxically, in the madrasah as the vanguard of Islamic education. The madrasah has long been identified as an institution deeply committed to instilling moral values and piety. However, the educational rationale prevailing in the madrasah environment is frequently trapped in a conservative-segregative paradigm that views persons with disabilities (*difabel*) through the lens of pity (the *charity model*), or even as a theological destiny that requires no structural intervention.[6] As a consequence of this disability-insensitive rationale, many madrasahs unconsciously practice exclusion and systemic discrimination against students with disabilities in the name of academic standardization or limited worship and learning facilities.[7]

It is the large number of groups excluded from mainstream education that compels this nation, and madrasah institutions in particular, to make urgent breakthroughs in inclusive education. In principle, the inclusive madrasah is a constructive effort to enable all learners, including those with disabilities (*difabel*) and those who are otherwise excluded, to learn and participate actively and effectively in a regular madrasah environment without selectivity or discrimination.[8] This deconstructive effort is not merely a matter of complying with formal legal regulations; rather, it is a call of faith to restore the madrasah to its true function as a space of liberation and humanization that sides with those who are

[1] Committee on Economic, Social and Cultural Rights, *General Comment No. 13: The Right to Education (Article 13 of the Covenant)*, E/C.12/1999/10 (Geneva: United Nations Economic and Social Council, 1999)
[2] Committee on Economic, Social and Cultural Rights, *General Comment No. 13*
[3] Nurhidayat Nurhidayat, Khaerul Wahidin, and Muhammad Azka Maulana, "Paradigma Islam dalam Kewajiban Menuntut Ilmu bagi Anak Berkebutuhan Khusus," *Jurnal Dimensi Pendidikan dan Pembelajaran* 10, Special Issue 1 (2022): 1–16, https://doi.org/10.24269/dpp.v10i1.6218.
[4] Badan Informasi Geospasial, *Pulau Indonesia Bertambah Jadi 17.380, Mengapa Angkanya Berubah Setiap Tahun?* (Cibinong: BIG, 2024), https://www.big.go.id/uploads/downloads/Dokumen/Rilis_Jumlah_Pulau.pdf.
[5] Mel Ainscow, "Promoting Inclusion and Equity in Education: Lessons from International Experiences," *Nordic Journal of Studies in Educational Policy* 6, no. 1 (2020): 7–16, https://doi.org/10.1080/20020317.2020.1729587; UNESCO, *Global Education Monitoring Report 2020: Inclusion and Education: All Means All* (Paris: UNESCO, 2020).
[6] Marno Retief and Rantoa Letšosa, "Models of Disability: A Brief Overview," *HTS Teologiese Studies/Theological Studies* 74, no. 1 (2018): a4738, https://doi.org/10.4102/hts.v74i1.4738.
[7] Misbahul Huda and Nurlaili Dina Hafni, "Implementasi Pendidikan Inklusif di Madrasah Ibtidaiyah (Tantangan dan Strategi Penguatan)," *PREMIERE: Journal of Islamic Elementary Education* 7, no. 1 (2025): 58–68, https://doi.org/10.51675/jp.1264; Mujizatullah, "Pelayanan Pendidikan Agama bagi Anak Difabel pada SMPIT Wihdatul Ummah di Kabupaten Takalar," *Educandum* 7, no. 2 (2021): 171–88.
[8] Ainscow, "Promoting Inclusion and Equity," 7–16.

structurally oppressed (*mustadh'afin*).[9] It is through the construction of the inclusive madrasah that the false dichotomy between "disabled" and "normal" is dismantled, in order to realize Islamic education that is genuinely just and equitable for all.

Method

This study employs a theoretical-critical approach based on a literature review (library research). It integrates the theological principle of *ahsani taqwim* with the theory of multiple intelligences, using critical-humanist Islamic education and Islamic liberation theology as its analytical framework. The sources analyzed comprise international human rights instruments, Indonesian national and sectoral regulations on inclusive education (including PMA No. 1 of 2024 and Kepdirjen Pendis No. 758 of 2022), Qur'anic texts, and scholarly works on inclusive education, disability, and critical Islamic thought.

Result and Discussion

Inclusive Education within the Framework of National Education

Article 5 of the 1965 International Convention on the Elimination of All Forms of Racial Discrimination likewise guarantees protection of the right to education for every human being.[10] The Convention against Discrimination in Education, adopted on 14 December 1960 by the General Conference of the United Nations Educational, Scientific and Cultural Organization, proclaims equality of educational opportunity, respects the diversity of national education systems, and obliges states to prohibit every form of discrimination in education and to promote equality of opportunity and treatment for all persons in education, regardless of race, disability, colour, sex, language, religion, political opinion, national or social origin, or economic condition.[11]

Difabel (from "differently able"), referring to people who possess different abilities, is a term that has been advocated to replace "disabled" or *penyandang cacat* ("persons with defects"), because the latter terms carry negative stereotypes and a disempowering meaning. The struggle to replace such expressions as "people with different abilities," "people with special needs," "defective people," and "disabled" in public discourse with the term *difabel* aims to eliminate the stereotypes and dim stigma that tend to lead to discriminatory treatment. *Difabel* is a highly humanist and non-discriminatory designation, and it is a term that originated in, and is used specifically in, Indonesia.[12]

Inclusive education provides educational services based on the varied potentials of learners within a single educational institution, without discrimination. Such services are especially appropriate for children with different abilities, or disabilities, popularly referred to in Indonesia as *difabel*, who have unique and individual characteristics and who remain marginalized and excluded in social and cultural contexts. Discrimination against them is plainly evident, particularly in public facilities that do not accommodate their needs at all; this is one indication that the construction of our educational rationale still lacks disability sensitivity and remains discriminatory.

---

[9] Asghar Ali Engineer, *Islam dan Teologi Pembebasan*, trans. Agung Prihantoro (Yogyakarta: Pustaka Pelajar, 2009).
[10] United Nations, *International Convention on the Elimination of All Forms of Racial Discrimination* (New York: United Nations General Assembly, 1965), art. 5.
[11] Eko Riyadi and Supriyanto Abdi, eds., *Potret Pemenuhan Hak atas Pendidikan dan Perumahan di Era Otonomi Daerah: Analisis Situasi di Tiga Daerah* (Yogyakarta: PUSHAM UII, n.d.), 32–33; UNESCO, *Convention against Discrimination in Education* (Paris: UNESCO, 1960).
[12] Arif Maftuhin, "Mengikat Makna Diskriminasi: Penyandang Cacat, Difabel, dan Penyandang Disabilitas," *INKLUSI: Journal of Disability Studies* 3, no. 2 (2016): 139–62; Suharto Suharto, Pim Kuipers, and Pat Dorsett, "Disability Terminology and the Emergence of 'Diffability' in Indonesia," *Disability & Society* 31, no. 5 (2016): 693–712, https://doi.org/10.1080/09687599.2016.1200014.

The implementation of inclusive education is not yet aligned with the national school and madrasah system, which tends to apply standardized services, identical treatment for every individual, and learning mastery measured against National Standards that favour the "normal" group. Given that students with disabilities have various limitations and learning needs, the implementation of inclusive education in madrasahs requires modification and innovation in the curriculum, learning strategies, the assessment of learning outcomes, and institutional management, as well as facilities, infrastructure, and media suited to the needs of students with disabilities. This is urgently needed so that the portrait of our national education is no longer segregative and discriminatory.

Inclusive education policy is an educational system that gives all learners who have impairments, as well as those with potential intelligence and special talents, the opportunity to participate in education or learning together with other learners in a shared educational environment.[13] Conceptually, from the standpoint of management, inclusive education is one implication of the shift in disability services from the Medical Model towards the Social Model of Disability.[14] Furthermore, this view points to the "core" of inclusive education, namely granting equal educational rights to all people without discrimination or distinction based on individual conditions. It also reflects the application of a philosophical principle concerning the essence of education: that educational services exist to help individuals develop their potential in order to adapt to life in their environment.

From the perspective of disability services, inclusive education also entails making services easily accessible. Stainback[15] explains that an inclusive school is one that accommodates all pupils in the same school, with educational programs that are challenging and appropriate yet tailored to individual needs. Such a school becomes a place where every child is accepted as a member of the community, so that the child can achieve success, have his or her needs met, and develop critical awareness (*awareness raising*). This indicates that inclusive education is a system that enables students with disabilities to receive services at the school nearest to where they live.

Inclusive education policy in Indonesia is formally mandated by Law No. 20 of 2003 on the National Education System, Article 5 Paragraph (2),[16] and by Government Regulation No. 19 of 2005 on National Education Standards.[17] Within the madrasah environment specifically, this commitment is reinforced by sectoral regulations such as Minister of Religious Affairs Regulation (PMA) No. 1 of 2024 on Reasonable Accommodation for Learners with Disabilities in Educational Units under the Ministry of Religious Affairs,[18] which complements PMA No. 90 of 2013 on the Administration of Madrasah Education.[19] Its operational implementation is further supported by Decree of the Director General of Islamic Education (Kepdirjen Pendis) No. 758 of 2022 on Guidelines for the Implementation of Inclusive Education in Madrasahs[20] and Kepdirjen Pendis No. 3533 of 2023,[21] which affirm that inclusivity in madrasahs is a binding legal obligation. These formal regulations are in harmony with the theological

[13] Peraturan Menteri Pendidikan Nasional Republik Indonesia Nomor 70 Tahun 2009 tentang Pendidikan Inklusif bagi Peserta Didik yang Memiliki Kelainan dan Memiliki Potensi Kecerdasan dan/atau Bakat Istimewa.
[14] Steve Rayner, *Managing Special and Inclusive Education* (London: SAGE Publications, 2007), 55; Retief and Letšosa, "Models of Disability."
[15] Stainback, as cited in Sunardi, *Kecenderungan dalam Pendidikan Luar Biasa* (Jakarta: Dikti Depdikbud, 1995), 15.
[16] Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, art. 5(2).
[17] Peraturan Pemerintah Republik Indonesia Nomor 19 Tahun 2005 tentang Standar Nasional Pendidikan.
[18] Peraturan Menteri Agama Republik Indonesia Nomor 1 Tahun 2024 tentang Akomodasi yang Layak untuk Peserta Didik Penyandang Disabilitas di Satuan Pendidikan pada Kementerian Agama.
[19] Peraturan Menteri Agama Republik Indonesia Nomor 90 Tahun 2013 tentang Penyelenggaraan Pendidikan Madrasah.
[20] Keputusan Direktur Jenderal Pendidikan Islam Nomor 758 Tahun 2022 tentang Pedoman Penyelenggaraan Pendidikan Inklusif di Madrasah.
[21] Keputusan Direktur Jenderal Pendidikan Islam Nomor 3533 Tahun 2023.

foundations of Islam. The anti-discrimination spirit of PMA No. 1 of 2024 reflects the message of Q.S. ‘Abasa (80): 1–3:

> *He (Prophet Muhammad) frowned and turned away because a blind man (Abdullah ibn Umm Maktum) came to him. And what would make you know (O Muhammad) that perhaps he might purify himself (from sin), or be reminded, so that the reminder would benefit him?*

This verse constitutes a profoundly radical theological deconstruction. Allah SWT admonished the Prophet Muhammad SAW not over a matter of creed, but because the Prophet turned his attention away from a blind man (Abdullah ibn Umm Maktum) in order to attend to the Quraysh notables, who were socially more privileged.[22] Through this verse, Islam decisively cuts through biases of social status and physical condition, while establishing that priority in educational services must be given to those in need, without discrimination.

The collaboration between positive law and the sacred text dismantles the stigma that barriers to learning stem from biological conditions; rather, they stem from structural failure, which makes the inclusive madrasah an emancipatory project. The inclusive madrasah is therefore a religious politico-cultural project that must exist to end the structural sin of excluding servants of Allah who have different abilities (*different ability*). In practice, however, disparities persist on the ground because of an education system that tends to be biased towards the “normal” and that perpetuates a mistaken segregative model.

This is evident from the many problems that still arise in the implementation of inclusive education.[23] These problems can be identified as follows: first, it remains difficult to reconcile the service standards of regular madrasahs with the varied learning needs of students with disabilities; second, inclusive madrasahs are not yet fully prepared to admit students with disabilities; third, madrasahs are not yet able to provide appropriate programs for students with disabilities whose intellectual abilities are below average; fourth, there is no appropriate formative and summative assessment system for learning outcomes that meets the needs of students with disabilities; fifth, accessible facilities and learning resources that accommodate the mobility and learning needs of students with disabilities are lacking; sixth, not all regular teachers are competent in providing disability services, and special teachers in inclusive schools remain scarce—although having special teachers is not synonymous with a madrasah being disability-sensitive; seventh, not all members of the madrasah community share a common understanding of inclusive education and disability services; eighth, there is still an assumption that the presence of students with disabilities will affect the end-of-year learning mastery of the “normal” group, so that students with disabilities are transferred to special madrasahs shortly before examinations; ninth, inclusive services have not yet been integrated into the madrasah system and climate, resulting in two labels—students with disabilities and regular students; tenth, not all policymakers, including those in the education sector, understand the inclusive system; eleventh, the management of inclusive education has not been prepared comprehensively; and twelfth, the provision of teaching materials suited to the needs of students with disabilities is not yet optimal.

The many problems in implementing inclusive education demonstrate the need for a more holistic and comprehensive arrangement. The main principles of inclusive education still require in-depth study as a basis for implementation, particularly in educational institutions with an Islamic character such as madrasahs. For students with disabilities, the main foundation of inclusive education is the

[22] M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur’an*, vol. 15 (Jakarta: Lentera Hati, 2002).
[23] Cf. Huda and Hafni, “Implementasi Pendidikan Inklusif,” 58–68.

appropriateness of the position, role, and learning services provided to them. However, changing a service system that is entrenched at the level of Islamic educational practice is not easy, especially when the prevailing educational rationale still favours the "normal" group. Ideally, this change should begin with how madrasah stakeholders view the learning process, without waiting for a new generation of practitioners who possess inclusive and anti-discriminatory awareness (*education for all*).

Realizing inclusive education in the madrasah environment requires specific strategies and a high degree of sensitivity towards persons with disabilities, because inclusive education is a politico-cultural project of managing difference within the ecosystem of religious education. In this regard, the government, through the Ministry of Religious Affairs, has pursued several key policies, such as strengthening regulations that guarantee educational services and internalizing the principles of flexibility and accessibility in the madrasah curriculum. In addition, optimizing the role of madrasah teachers and utilizing information technology are important pillars in supporting such accessibility.

Nevertheless, the implementation of inclusive education needs to be comprehensively integrated into the madrasah quality system. As an initial step accompanying existing regulations, the arrangement can begin with the fundamental aspects of the madrasah. In this connection, this paper offers a preliminary overview of steps for organizing educational inputs and processes, developing service programs, and designing systems for assessing the learning outcomes of children with special needs in madrasahs.

The formal juridical basis for this governance is rooted in Law No. 20 of 2003 on the National Education System, which explicitly mandates the fulfilment of the right to education for every citizen, including learners with disabilities.[24] In the madrasah environment, this mandate is translated through specific regulations of the Ministry of Religious Affairs governing the implementation of inclusive education to ensure that every educational service meets minimum quality standards.[25]

From a philosophical standpoint, education is understood as the development of individual potential, so that educational services must respect individual differences.[26] Conceptually, inclusive education is a special education service system that requires all students with disabilities to be served in the nearest regular school together with their peers. Inclusive education places students with mild, moderate, and severe disabilities fully in regular classes. Inclusion means providing educational services and other special programs for students with disabilities at the same time as for other children.

Internationally, the ideology of inclusive education was articulated at the 1994 World Conference organized by UNESCO in Salamanca, Spain, which declared a commitment to Education for All. This commitment affirmed the importance of providing education for children, youth, and adults who need it within the regular education system, and endorsed a framework for action on the education of children with special needs.[27] Inclusive education also creates a school atmosphere that values multiculturalism.

In the context of madrasah practice, the principle of inclusivity demands the repositioning of the roles of stakeholders, particularly teachers. Teachers' proactive attitudes and competence in responding to students' levels of learning barriers are the main determinants of successful learning. Accordingly, inclusive services in madrasahs are implemented through *team teaching* between class or subject teachers and Special Guidance Teachers (*Guru Pembimbing Khusus*, GPK).[28] Learning is designed

[24] Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.
[25] Keputusan Direktur Jenderal Pendidikan Islam Nomor 758 Tahun 2022; Peraturan Menteri Agama Nomor 1 Tahun 2024.
[26] Ki Hadjar Dewantara, *Pendidikan* (Yogyakarta: Majelis Luhur Persatuan Taman Siswa, 1997), 34.
[27] J. David Smith, *Inklusi: Sekolah Ramah untuk Semua*, trans. Enrica Denis (Bandung: Nuansa, 2009), 25; UNESCO, *The Salamanca Statement and Framework for Action on Special Needs Education* (Paris: UNESCO, 1994).
[28] Sharon Vaughn, Candace S. Bos, and Jeanne Shay Schumm, *Teaching Exceptional, Diverse, and At-Risk Students in the General Education Classroom*, 2nd ed. (Needham Heights, MA: Allyn & Bacon, 2000).

individually and on a multimodal basis, prioritizing a curriculum that is essential, relevant, and applicable to the development of the social, academic, and practical *skills* of learners with disabilities.

The service principles of inclusive education following the pattern above include: (1) madrasahs that retain a disability label, where services are provided by class teachers and special teachers working through *team teaching*; (2) madrasahs without a disability label, where services are provided by class or subject teachers equipped with competence in disability and working as a team; (3) classroom learning conducted individually, even though some children share the same learning needs; and (4) multimodal learning with a multilevel curriculum. The curriculum must be essential, relevant, and useful for students with disabilities, and their social, academic, and skill development constitutes a priority that must genuinely be realized.[29]

Teachers' attitudes in providing inclusive services are strongly influenced by the nature and severity of their students' impairments. This is because inclusivity is a seamless, integrated educational service system and represents the ideal form of educational service. Implementing inclusive education requires flexible management and teamwork to achieve student success. The conceptual review above indicates the following.[30]: inclusive education is education that provides all students with fair opportunities to access education, regardless of gender, ethnicity, social status, or special needs, at all levels and stages of education. Inclusive schools apply a multi-input model, meaning that they do not reject any pupil. This differs from the current admission system in schools, which still tends to select students based on the rank of their graduation scores. The curriculum in inclusive education is child-centred.

This conceptual formulation affirms three main pillars for the reconstruction of inclusive education in madrasahs that distinguish it from general schools. First, the inclusive madrasah must provide fair access to education without discrimination. Theologically, this pillar reflects the value of *'adl* (justice) and the equality of human beings before Allah SWT, as affirmed in Q.S. Al-Hujurat (49): 13, which states that nobility is measured only by piety, not by physical perfection, gender, ethnicity, or social status.[31] Second, the application of a multi-input model that rejects discriminatory selection. This implements the principle of prophetic exemplarity (*prophetic leadership*) in Q.S. 'Abasa (80): 1–4, which strongly criticizes neglect of persons with disabilities in favour of prioritizing elite groups. Third, curriculum differentiation based on learners' needs.

Unlike general schools that focus on secular independence, the structure of the academic curriculum in madrasahs is integrated with transcendental dimensions through *fiqh al-du'afa'* (the jurisprudence of vulnerable groups). Curriculum modification is divided into three tiers: (1) a modified curriculum for students with disabilities whose academic abilities are average or above; (2) a functional and religious-vocational curriculum; and (3) a curriculum for developing personal competence profiles grounded in the formation of noble character (*akhlaq al-karimah*). Thus, the functional and vocational curriculum not only equips learners with *life skills* but also guarantees the fulfilment of the spiritual rights of learners with disabilities through modified religious literacy and the formation of *akhlaq al-karimah*.

The principle of inclusive education in madrasahs does not merely provide opportunities for socio-academic adaptation; it guarantees the right of every individual to develop his or her outward and inward potential through services grounded in transcendental values. A practical review shows that the successful implementation of inclusivity in madrasahs depends heavily on the proactive attitudes of

[29] Julie Allan, ed., *Inclusion, Participation and Democracy: What Is the Purpose?* (London: Kluwer Academic Publishers, 2003), 73.
[30] Draf Peraturan Menteri Pendidikan Nasional Republik Indonesia tentang Pendidikan Inklusif bagi Peserta Didik yang Memiliki Kelainan dan Memiliki Potensi Kecerdasan dan atau Bakat Istimewa.
[31] Q.S. Al-Hujurat (49): 13. Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*.

stakeholders, especially teachers' commitment to deconstructing the segregative rationale that has long excluded persons with disabilities from the ecosystem of religious education.

Several fundamental tenets underpin the inclusive madrasah, based on the basic principles of inclusive education itself,[32] including the following.

First, every person inherently has the right to education on the basis of equal opportunity. This is a universal principle that serves as a foundation for nations throughout the world. Second, no learner may be excluded or discriminated against in education for any reason, whether race, colour, gender, language, religion, political opinion, disability, or otherwise. Third, all children can essentially learn and benefit from education. This principle rests on the conviction that however naïve or slow a child may be, he or she can change and develop.

Fourth, the school is responsible for meeting the needs of its learners, rather than learners having to adapt to the school. Fifth, the views, opinions, and ideas of learners must be heard and taken into account. The underlying principle is that when human beings are born into the world and interact with others, they become knowing beings. Sixth, individual differences among learners are a source of richness and diversity, not a problem. Seventh, the foundation of inclusive education is not assimilation but the appreciation of difference.

The inclusive madrasah is essentially a process of theological-humanist liberation, in which learners, through education, undergo a process of emancipation and are freed from various forms of oppression by religious dogmatism and fatalism (the *Jabariyah* doctrine) that paralyze their human potential. Within critical Islamic thought, this concept aligns with Hassan Hanafi's idea of the importance of revitalizing a passive traditional theology (*al-lahut al-taqlidi*) into an action-oriented theology of liberation (*al-lahut al-tahrir*). This theology demands a reinterpretation of *tawhid*, in which divine unity is understood not merely metaphysically as the oneness of Allah's essence but also as a social manifestation that realizes an egalitarian, classless, and anti-discriminatory unity of humankind.[33] Through the inclusive madrasah, learners—especially persons with disabilities, who have long been wrongly portrayed as helpless—are formed and equipped with transformative awareness, knowledge, and skills, so that they can rise as liberating agents (*human agency*) for themselves and for others in their environment.

Accordingly, in implementing this emancipatory vision, subject development in madrasahs needs to be oriented towards post-madrasah needs, through the development of adaptive academic aspects, functional-vocational skills, and the strengthening of adaptive behaviour. This requires individualized learning strategies based on the principles of ease (*taysir*), gradualness (*tadarruj*), concreteness, and repetition (*tikrar*). The presentation of learning materials in madrasahs must make use of various multimedia and affirm teachers' readiness to assist through a dynamic methodological commitment. Moreover, this learning process must be built on the pillar of holistic collaboration involving the parents or guardians of students with disabilities, the community, special assistant teachers, therapists, medical personnel, and the business sector.

These operational steps are realized through joint learning in a single inclusive (regular) classroom, without discriminatory physical separation. At the downstream stage, madrasahs must apply a fair assessment system that is objectively adjusted to students' characteristics. For students with

[32] M. Agus Nuryatno, *Mazhab Pendidikan Kritis: Menyingkap Relasi Pengetahuan, Politik, dan Kekuasaan* (Yogyakarta: Resist Book, 2007), 76–79.

[33] See Hassan Hanafi, *Al-Yasar al-Islami: Dirasat fi al-Tandhim wa al-Tanwir* (Cairo: Maktabah Madbuli, 1993), 45–48. Compare with his concept of theological reconstruction in Kazuo Shimogaki, *Kiri Islam: Antara Modernisme dan Posmodernisme* (Yogyakarta: LKiS, 2004), 72.

disabilities who are able to follow the regular track, assessment is conducted using standard instruments with technical modifications as necessary. Meanwhile, for learners with intellectual or developmental barriers, assessment is based on an Individualized Education Program (*Program Pembelajaran Individual*, PPI) that focuses on their personal development. Assessment results must not be converted solely into quantitative scores but should be enriched with descriptive-qualitative accounts of students' actual performance. For students with moderate and severe disabilities in particular, assessment results should no longer be rigidly treated as a selection indicator for progression to higher levels of education; instead, they should be restored to their proper purpose as a measure of growth in independence and social piety in daily life.

This construction of inclusive Islamic education is ultimately directed towards awakening critical awareness (*tafakkur*) and empowering learners to unravel the structural problems they face. As Asghar Ali Engineer asserts, Islam is not merely a fixed ritual system but a progressive principle for upholding justice and exposing the ideological falsehoods of established groups that perpetuate social exclusion.[34] The inclusive madrasah becomes a critical space for dismantling the "disabled-normal" stigma deliberately produced by a discriminatory social rationale. Education in the madrasah is, in essence, a process of humanization and the ennoblement of human dignity, that is, the cultivation of all the innate potential (*fitrah*) bestowed by Allah SWT to form the *insan kamil* (complete human being) who fully humanizes others.

The concept of inclusive education in madrasahs is in fact directed towards awakening critical awareness and empowering learners with disabilities so that they can overcome the learning barriers and structural neglect they face. In addition, this educational concept can encourage learners to think critically about what happens in their environment and to expose the ideological falsehoods and lies of a society that often labels their physical condition as a theological curse or an abnormality. It is this discriminatory rationale that has oppressed them, rendered them ignorant, and excluded them, leaving them oppressed and weak within the educational ecosystem.[35] Therefore, humanization in madrasah learning must be realized concretely through appropriate curriculum accommodation, adaptive teaching methods, and inclusive classroom environments, that is, by cultivating all the innate potential of every individual to become a whole and dignified human being.

The Concepts of Ahsani Taqwim and Multiple Intelligences in the Construction of the Inclusive Madrasah

Within the discriminatory rationale of conventional education, a learner's success and humanity are often rigidly reduced to a single cognitive standard and uniform biological performance. This flawed structure of thought ignores the theological fact that every human being is born as a masterpiece of Allah SWT's creation. This inclusive reality is affirmed absolutely in the Qur'an, Surah At-Tin (95): 4:

Indeed, We have certainly created humankind in the best of forms.[36]

Textually, this verse speaks of the creation of human beings in the best state or form. Therefore, *ahsani taqwim* should not be narrowed to mean physical perfection alone. From an educational perspective, the concept can be read as a recognition of human dignity, potential, capacity for growth, and uniqueness.

[34] Engineer, *Islam dan Teologi Pembebasan*, 12–15.
[35] Bambang Sugiharto, ed., *Humanisme dan Humaniora: Relevansinya bagi Pendidikan* (Bandung: Jalasutra, 2008), 343.
[36] Q.S. At-Tin (95): 4. Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*.

From the perspective of Islamic Liberation Theology, the concept of *ahsani taqwim* must not be interpreted superficially as mere physical-biological aesthetic perfection that privileges people without disabilities. Drawing on the thought of the critical theologian Asghar Ali Engineer, reducing the meaning of *ahsani taqwim* to physical perfection is a form of ideological bias by established groups to perpetuate the social exclusion of persons with disabilities. *Ahsani taqwim* must be understood as essential perfection in the form of the completeness of innate potential (*fitrah*), spiritual modalities, and the unique spectrum of intelligence possessed by every individual servant of Allah.[37] Consequently, when a madrasah rejects or segregates students with disabilities solely because of their physical or mental limitations, it has unconsciously committed a theological desecration of the principle of *ahsani taqwim* bestowed by Allah SWT. From this emerges an important principle: education in the madrasah is not a process of turning human beings from a "worthless" state into a valuable one, but a process of developing the potential that Allah has already bestowed upon them.

The theological view above finds its scientific counterpart in the theory of multiple intelligences proposed by Howard Gardner,[38] which has since been contextualized within the Islamic educational tradition by contemporary Muslim thinkers of a scientific-progressive orientation. The concept of multiple intelligences affirms that no human being is stupid or intellectually defective; rather, there are human beings with different patterns of intelligence (*different ability*). Allah SWT distributes the potential of human intelligence justly and plurally, whether linguistic, logical-mathematical, spatial, kinaesthetic, musical (including fluency in reciting the Qur'an), interpersonal, intrapersonal, or existential-spiritual intelligence.[39] Gardner criticized the view that equates intelligence with a single general ability measurable primarily through intelligence tests; his theory regards human abilities as more plural and multidimensional.[40]

Thus, *ahsani taqwim* provides a theological foundation for human dignity and potential, while multiple intelligences can serve as a pedagogical framework for reading the diversity of that potential. An academic caveat is necessary, however: the Qur'an does not directly teach Gardner's theory of multiple intelligences. The relationship between the two is a conceptual dialogue between the principles of Qur'anic anthropology and modern educational psychology.

In an educational paradigm that is overly oriented towards academic standards, children are often judged by what they cannot do. For example, a child is considered "lacking" because his or her reading, numeracy, speaking, or test performance falls below the standard. The perspective of *ahsani taqwim* offers a different point of departure: a limitation in one aspect does not erase a person's dignity as a whole. This is where multiple intelligences gain pedagogical relevance. A child may face barriers in linguistic or logical-mathematical intelligence yet have relatively stronger potential in kinaesthetic, musical, visual-spatial, interpersonal, intrapersonal, or naturalistic intelligence.

Education is a process of "humanizing human beings" that respects each person as unique, independent, and creative. Education is also a process of affirming human uniqueness, enriching experience, and raising awareness of reality. Accordingly, *ahsani taqwim* can serve as the theological basis for a principle: every child possesses an inherent dignity before demonstrating any achievement whatsoever.[41]

[37] Engineer, *Islam dan Teologi Pembebasan*, 48–52.
[38] Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences*, 3rd ed. (New York: Basic Books, 2011).
[39] Jalaluddin, *Teologi Pendidikan* (Jakarta: RajaGrafindo Persada, 2003), 89–94.
[40] Gardner, *Frames of Mind*.
[41] Abdul Munir Mulkhan, *Nalar Spiritual Pendidikan: Solusi Problem Filosofis Pendidikan Islam* (Yogyakarta: Tiara Wacana, 2002), 93–95.

In the epistemology of humanist Islamic education rooted in the thought of Muhammad Abduh, true education must be directed towards cultivating the faculty of reason (*al-'aql*) and freely actualizing the full range of plural innate potential.[42] Islamic education is directed towards the intellectual development of human beings as well as the formation of people capable of devoting themselves to Allah, to other human beings, and to nature. Education must also integrate religious knowledge with knowledge acquired by human beings and maintain a balance between faith-piety (*iman-taqwa*) and science. In the context of a disability-friendly inclusive madrasah, this approach enables education to view the child holistically,spiritually, intellectually, emotionally, socially, physically, and creatively.

Therefore, the inclusive madrasah positions Gardner's theory of multiple intelligences not merely as a classroom teaching strategy but as a politico-cultural manifesto for dismantling the hegemony of "score rankings" and "single standards" that have long oppressed students with disabilities. By uniting the principles of *ahsani taqwim* and multiple intelligences, learning in the inclusive madrasah shifts from an oppressive model of uniformity towards an emancipatory model of service. The madrasah no longer forces students with disabilities to adapt to a rigid curriculum system; instead, it is the madrasah system that actively and critically modifies itself to accommodate the unique *fitrah* of every student. Through this deconstruction, the inclusive madrasah demonstrates that children with visual, hearing, or intellectual disabilities remain within the domain of *ahsani taqwim*. They have equal space to actualize their unique intelligences, to grow into free human beings (liberated servants of God), and to have their human dignity fully respected before Allah and fellow creatures.

Critical Notes on the Implementation of Inclusive Education towards Disability-Friendly Madrasahs

Whether acknowledged or not, society has formed its own social system and structure, while that social system, in turn, diametrically and dialectically influences the mindset and actions of individuals.[43] To give persons with disabilities the opportunity to stand on an equal footing with the "normal" group in accessing and obtaining their right to education as a basic need, an ideology or social theory is required as a foundation for empowering the education of persons with disabilities. There are at least three social theories that can serve as paradigms for resolving and unravelling the considerable inequality and disparity that have long excluded them from the mainstream. These three paradigms are (a) the conservative paradigm, (b) the liberal paradigm, and (c) the critical paradigm.[44]

Those who hold a conservative (fatalistic-*Jabariyah*) view regard social inequality, poverty, and even disability as God's predetermined fate that must simply be accepted. This view paralyzes theological reasoning and gives rise to structural sin, because it considers efforts to change the fate of marginalized groups futile and even harmful to them.

Groups that adopt the liberal paradigm acknowledge the existence of social problems but separate education from political and economic realities. For liberals, the madrasah merely functions to reproduce social mobility in order to maintain stability and perpetuate the existing system without touching the roots of discrimination in society.

[42] Muhammad Abduh, *Risalah al-Tauhid* (Cairo: Dar al-Manar, 1366 H), 112–15. See also his discussion of liberating education in A. Mukti Ali, *Metode Memahami Agama Islam* (Jakarta: Bulan Bintang, 1991), 67.
[43] Peter L. Berger and Thomas Luckmann, *Tafsir Sosial atas Kenyataan: Risalah tentang Sosiologi Pengetahuan* (Jakarta: LP3ES, 1990), xxi.
[44] Mansour Fakih, *Jalan Lain: Manifesto Intelektual Organik* (Yogyakarta: Pustaka Pelajar, 2011), 324.

By contrast, groups that adopt the critical (critical-emancipatory) paradigm affirm that the empowerment of vulnerable groups (children with disabilities, street children, people affected by HIV/AIDS, and slow learners) is an arena of political and cultural struggle. It is this paradigm that underlies the inclusive madrasah. The task of education here is to deconstruct developmental bias, break the chain of labelling children as "foolish," and advocate for an egalitarian and just social system.

The greatest challenge in realizing this ecosystem is not merely the provision of physical infrastructure (such as ramps or child-friendly facilities), but the dismantling of the "normal-disabled" or "clever-foolish" stigma that is deeply rooted in society's subconscious. It is deeply ironic that the madrasah, which ought to be the epicentre of humanization, is instead trapped in a mire of discrimination as a legacy of segregative policies.

The rigid separation between regular madrasahs for "normal/clever" children and special schools (SLB or "dumping" classes) for those regarded as different is a concrete crystallization of structural discrimination. This dividing wall must be torn down immediately so that all learners, regardless of physical limitations, socio-economic status, or pace of learning, can interact with one another, respect diversity, and grow together in a single Islamic educational ecosystem that is *rahmatan lil 'alamin*.

Bringing together learners without and with disabilities in an inclusive madrasah is a necessity and a more humane form of treatment, one that offers them greater opportunities to learn directly from one another in the real life of the madrasah about how to interact with, understand, behave towards, and respect others.[45]

Having deconstructed the segregative ideology of "disabled" versus "normal," translating it into the implementation of inclusive education within the national madrasah education system requires a total and radical transformation of institutional vision, mission, and management. This macro aspect, however, is not discussed in depth in this paper. Comprehensive initial preparation covering complex components is essential for implementing inclusive education in madrasahs. At the practical level, this special education program must be carried out collaboratively and collegially among Class Teachers, Subject Teachers (especially teachers of Islamic Religious Education [PAI] and Arabic), and Special Guidance Teachers (GPK).

In the classroom, teachers play a highly important theological-prophetic role in building students' character and spiritual attitudes so that they always respect others, especially those with disabilities. Drawing on Ali Shariati's thought regarding the urgency of the *raushanfikr* (enlightened intellectual), madrasah teachers must not be mere passive transmitters of knowledge but must become transformative agents of culture.[46] Thus, for teachers' prophetic role to function optimally, the following concrete steps are required.

First, teachers must have mature theological insight and philosophical understanding of the importance of an anti-discriminatory attitude towards persons with disabilities. With sufficient critical insight, teachers can act as the main driving force in building students' critical awareness (*tafakkur*) to break the chain of discriminatory acts, both against students with disabilities and against regular students.

Second, as the main drivers of humanitarian awareness, teachers are expected to practise their anti-discrimination discourse directly (*uswatun hasanah*, being a good role model), both inside and outside the madrasah classroom. Through real exemplary conduct (direct practice) before their students, the

[45] M. Ainul Yaqin, *Pendidikan Multikultural: Cross-Cultural Understanding untuk Demokrasi dan Keadilan* (Yogyakarta: Pilar Media, 2005), 246.

[46] See the concept of *raushanfikr* (the enlightened intellectual) who drives social transformation in Ali Shariati, *Tugas Cendekiawan Muslim*, trans. M. Amien Rais (Yogyakarta: Shalahuddin Press, 1984), 34–38.

internalization of equality values will be more effective, as students will emulate and apply these inclusive attitudes in community life.

Third, madrasah teachers should possess a high degree of humanitarian sensitivity, especially in detecting practices of marginalization that hide behind differences in physical or mental ability. In addition to the central role played by teachers, the madrasah as an institution must structurally reorganize its internal regulations to support the creation of an inclusive ecosystem. Based on the concept of *ta'dib* proposed by Syed Muhammad Naquib al-Attas, the essence of Islamic education is the inculcation of *adab*, which means sincere recognition of human dignity and rights in accordance with Allah's.[47] Accordingly, the institutional steps of the madrasah include the following:

a. Internal madrasah regulations that firmly state that the madrasah admits both regular learners and learners with different abilities (*difabel*), while guaranteeing legal protection and equal rights to religious and academic services. The most substantial provision of these regulations is a strict prohibition (anti-bullying) of all acts of discrimination.
b. The madrasah must provide functional needs and special service accommodations for persons with disabilities. This requires the madrasah to improve its educators' inclusion skills and to provide accessible infrastructure, such as adaptive classrooms, wheelchair-friendly ablution (*wudu*) areas, tactile guiding blocks, and other supporting facilities that facilitate their mobility in worship and learning activities.
c. The madrasah should apply curriculum modifications relevant to the varied needs of regular students and students with disabilities. The substance of the inclusive madrasah curriculum must not be oriented solely towards the cognitive-formalistic targets of subjects but must have a humanist-inclusive vision that fosters mutual understanding (*lita'arafu*), respect, and honour among all of Allah's creatures.
d. Madrasah management must periodically provide comprehensive training for teachers, administrative staff, and all madrasah stakeholders on how to interact with and serve students with disabilities in a courteous, dignified, and humane manner.

Madrasahs must adopt a critical Islamic education paradigm grounded in social justice. This thinking is in line with the concept of emancipatory *tawhid*, which demands the realization of human equality on earth. Fulfilling the educational rights of persons with disabilities in madrasahs is not merely a technical schooling matter but a religious obligation to uphold the public good (*maslahah*) of the community and to honour human *fitrah*. Based on the mandate of national law, Minister of Religious Affairs Regulation (PMA) No. 1 of 2024 on Reasonable Accommodation for Learners with Disabilities,[48] and Decree of the Director General of Islamic Education (Kepdirjen Pendis) No. 758 of 2022,[49] madrasahs are required to undertake a radical institutional deconstruction. As an initial tactical step, the implementation of this critical-inclusive thinking must be translated into several key strategies for managing input components and learning processes in madrasahs, including the following:

1. Reviewing the components of the Islamic education system and the madrasah curriculum. The first step is to conduct an in-depth review of the National Education Standards (*Standar Nasional Pendidikan*, SNP) applied in madrasahs in order to make essential modifications and adaptations to the curriculum. This special curriculum must be integrated into Islamic Religious Education (PAI)

[47] Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: ISTAC, 1991), 21–25.
[48] Peraturan Menteri Agama Nomor 1 Tahun 2024.
[49] Keputusan Direktur Jenderal Pendidikan Islam Nomor 758 Tahun 2022.

subjects such as *Fiqh*, *Aqidah Akhlak*, *Al-Qur'an Hadith*, Islamic Cultural History (SKI), and Arabic, so that the materials and teaching methods suit the varied needs and psychophysical conditions of learners with disabilities.

2. Implementing an open and fair new student admission system (PPDB). Madrasahs must abolish comparative selection systems that are biased towards the "normal" (relying solely on the ranking of academic graduation scores). The PPDB system of an inclusive madrasah must be open, prioritizing institutional capacity. At the initial stage, to maintain optimal services, madrasahs may limit the types of disabilities admitted (for example, prioritizing physical or visual sensory impairments with average intellectual ability), in line with the readiness of the madrasah's human resources.
3. Developing an accommodative curriculum based on assessment results. Madrasahs must prepare flexible Individualized Education Programs (PPI), developed critically from the results of diagnostic assessments of the unique barriers and potentials of each student with a disability. This strategy is consistent with the jurisprudential maxim *yusrun la 'usrun* (prioritizing ease) through the preparation of a compensatory curriculum to minimize barriers before students enter the academic domain.
4. Orienting learning towards post-madrasah independence. Learning must not be trapped in formalistic memorization targets or the mere attainment of cognitive scores. Education in the madrasah must be oriented towards equipping students with *life skills*, functional skills, and religious-vocational skills, so that learners with disabilities can adapt, be empowered, and become socially and economically independent in society after completing their studies.
5. Transforming the profile of the inclusive madrasah into a multimodal one. Madrasah principals and policymakers must create a madrasah climate that values diversity as *sunnatullah* (Q.S. Al-Hujurat [49]: 13). This profile is achieved by encouraging educators to apply interactive teaching methods, use multilevel learning tools, and involve parents meaningfully in the Madrasah Inclusive Education Working Group (*Pokja Pendidikan Inklusif Madrasah*).
6. Initial stages of institutionalizing the inclusive madrasah. To ensure program sustainability and avoid the trap of short-term, project-based programs, the ministry and madrasah administrators must take the following systemic steps:
    a. Preparing an inclusive madrasah culture and climate: aligning religious and humanitarian perceptions among all members of the madrasah community (teachers, regular students, staff, and the school committee) in order to break the negative stigma against persons with disabilities.
    b. Preparing teaching and educational staff: facilitating inclusion competence training for Class Teachers and Subject Teachers, and providing Special Guidance Teachers (GPK) with a high degree of disability sensitivity.
    c. Reforming madrasah management: changing the governance of the madrasah budget (DIPA) so that it includes a dedicated allocation for independently funding inclusion programs.
    d. Providing accessible facilities and infrastructure: building disability-friendly physical facilities (such as wheelchair ramps, tactile guiding blocks, adaptive toilets, and accessible ablution areas).
    e. Building sustainable strategic partnerships: establishing formal cooperation with Special Madrasahs (MLB), Special Schools (SLB), inclusive *pesantren*, therapy service centres, and the business sector to support the smooth running of learning.
    f. Implementing inclusive education based on institutional self-reliance: ensuring that inclusion programs are integrated into the madrasah's Medium-Term Work Plan (RKJM).

g. Designing a fair assessment system for learning outcomes: developing examination or assessment mechanisms modified according to the varied barriers of learners (multi-aspect and multi-method).
h. Optimizing an enjoyable learning environment: ensuring classrooms that are safe from *bullying* against students with disabilities.
i. Conducting periodic institutional evaluation: holding regular coordination meetings on the quality of the madrasah's inclusion services together with supervisors and the madrasah committee.

The tactical strategies above must not be regarded merely as fulfilling institutional administrative procedures or bureaucratic regulatory formalities. More than that, the practical implementation of the inclusive madrasah is a commitment to a humanitarian *jihad* centred on Social *Tawhid* and Islamic Liberation Theology. If *tawhid* requires the absolute awareness that only Allah is the Most Great, then every form of cultural oppression and structural neglect of the dignity of fellow human beings, including persons with disabilities, is a desecration of the very essence of *tawhid*.

The inclusive madrasah stands as the antithesis of the dominance of a capitalist-sectarian rationale that reduces human beings to their physical performance and material productivity. Grounded in the spirit of *ta'dib* and the process of humanization, the inclusive madrasah positions the classroom as a pulpit of emancipation where prophetic teachers and regular students together dismantle the arrogance of the ego of "normality." It is here that Islamic education fulfils its true mission: to become a liberating instrument that fully humanizes human beings (*insan kamil*), breaks the shackles of discriminatory dogmatism, and upholds transformative structural justice in order to realize Islam as the concrete actualization of *rahmatan lil 'alamin*.

Conclusion

Inclusive education in madrasahs is not merely a matter of complying with formal positive-law regulations or a short-term, project-based institutional work program. More radically, the construction of the inclusive madrasah is an ideological manifesto centred on the values of Islamic liberation theology and the principles of humanist-critical Islamic education. The systemic exclusion and discrimination that have rigidly separated "normal" and "disabled" groups within the national schooling ecosystem are a concrete manifestation of the collapse of social justice reasoning under the shackles of fatalistic dogmatism (the *Jabariyah* doctrine). The inclusive madrasah exists to deconstruct this segregative order by positioning the fulfilment of the educational rights of persons with disabilities as a manifestation of an emancipatory, action-oriented social *tawhid* that actively defends those who are structurally oppressed (*mustadh'afin*).

Through a philosophical reorientation based on the concept of *ahsani taqwim*, the inclusive madrasah dismantles society's bias towards physical-biological uniformity. Every human being is the finest masterpiece of Allah SWT's creation, endowed with innate potential (*fitrah*) and a unique and just spectrum of multiple intelligences. Therefore, learning barriers must no longer be attributed to medical defects in the bodies of students with disabilities, but rather to the failure of rigid institutional systems. Implementing this critical awareness in practice demands a total and radical transformation of madrasah management as a whole, translated tactically into internal anti-discrimination regulations, accommodative curriculum adaptation (particularly in PAI and Arabic), an open admission system, the strengthening of prophetic educators' competence, and the provision of accessible infrastructure. Ultimately, through this comprehensive institutional deconstruction, the madrasah can fulfil its true mission as a space of human

liberation that fully humanizes human beings (*insan kamil*), in order to realize the concrete actualization of Islam as *rahmatan lil 'alamin*.

References

Abduh, M. (1947). *Risalah al-tauhid* [Treatise on the oneness of God]. Dar al-Manar.

Ainscow, M. (2020). Promoting inclusion and equity in education: Lessons from international experiences. *Nordic Journal of Studies in Educational Policy, 6*(1), 7–16. https://doi.org/10.1080/20020317.2020.1729587

al-Attas, S. M. N. (1991). *The concept of education in Islam: A framework for an Islamic philosophy of education*. International Institute of Islamic Thought and Civilization (ISTAC).

Ali, A. M. (1991). *Metode memahami agama Islam* [Methods of understanding Islam]. Bulan Bintang.

Allan, J. (Ed.). (2003). *Inclusion, participation and democracy: What is the purpose?* Kluwer Academic Publishers.

Badan Informasi Geospasial. (2024). *Pulau Indonesia bertambah jadi 17.380, mengapa angkanya berubah setiap tahun?* [Indonesia's islands increase to 17,380: Why does the number change every year?] [Press release]. https://www.big.go.id/uploads/downloads/Dokumen/Rilis_Jumlah_Pulau.pdf

Berger, P. L., & Luckmann, T. (1990). *Tafsir sosial atas kenyataan: Risalah tentang sosiologi pengetahuan* [The social construction of reality: A treatise in the sociology of knowledge]. LP3ES.

Committee on Economic, Social and Cultural Rights. (1999). *General comment No. 13: The right to education (article 13 of the Covenant)* (E/C.12/1999/10). United Nations Economic and Social Council. https://digitallibrary.un.org/record/407275

Dewantara, K. H. (1997). *Pendidikan* [Education]. Majelis Luhur Persatuan Taman Siswa.

Direktorat Jenderal Pendidikan Islam. (2022). *Keputusan Direktur Jenderal Pendidikan Islam Nomor 758 Tahun 2022 tentang pedoman penyelenggaraan pendidikan inklusif di madrasah* [Decree of the Director General of Islamic Education No. 758 of 2022 on guidelines for the implementation of inclusive education in madrasahs]. Kementerian Agama Republik Indonesia.

Direktorat Jenderal Pendidikan Islam. (2023). *Keputusan Direktur Jenderal Pendidikan Islam Nomor 3533 Tahun 2023* [Decree of the Director General of Islamic Education No. 3533 of 2023]. Kementerian Agama Republik Indonesia.

Engineer, A. A. (2009). *Islam dan teologi pembebasan* [Islam and liberation theology] (A. Prihantoro, Trans.). Pustaka Pelajar. (Original work published 1990)

Fakih, M. (2011). *Jalan lain: Manifesto intelektual organik* [Another path: The manifesto of an organic intellectual]. Pustaka Pelajar.

Gardner, H. (2011). *Frames of mind: The theory of multiple intelligences* (3rd ed.). Basic Books.

Hanafi, H. (1993). *Al-yasar al-Islami: Dirasat fi al-tandhim wa al-tanwir* [The Islamic left]. Maktabah Madbuli.

Huda, M., & Hafni, N. D. (2025). Implementasi pendidikan inklusif di madrasah ibtidaiyah (tantangan dan strategi penguatan) [Implementation of inclusive education in madrasah ibtidaiyah: Challenges and strengthening strategies]. *PREMIERE: Journal of Islamic Elementary Education, 7*(1), 58–68. https://doi.org/10.51675/jp.1264

Jalaluddin. (2003). *Teologi pendidikan* [Theology of education]. RajaGrafindo Persada.

Kementerian Agama Republik Indonesia. (2013). *Peraturan Menteri Agama Nomor 90 Tahun 2013 tentang penyelenggaraan pendidikan madrasah* [Minister of Religious Affairs Regulation No. 90 of 2013 on the administration of madrasah education].

Kementerian Agama Republik Indonesia. (2019). *Al-Qur'an dan terjemahannya* [The Qur'an and its translation] (Edisi penyempurnaan 2019). Lajnah Pentashihan Mushaf Al-Qur'an. https://quran.kemenag.go.id

Kementerian Agama Republik Indonesia. (2024). *Peraturan Menteri Agama Nomor 1 Tahun 2024 tentang akomodasi yang layak untuk peserta didik penyandang disabilitas di satuan pendidikan pada Kementerian Agama* [Minister of Religious Affairs Regulation No. 1 of 2024 on reasonable accommodation for learners with disabilities in educational units under the Ministry of Religious Affairs]. https://www.peraturan.go.id/files/permenag-no-1-tahun-2024.pdf

Kementerian Pendidikan Nasional Republik Indonesia. (2009). *Peraturan Menteri Pendidikan Nasional Nomor 70 Tahun 2009 tentang pendidikan inklusif bagi peserta didik yang memiliki kelainan dan memiliki potensi kecerdasan dan/atau bakat istimewa* [Minister of National Education Regulation No. 70 of 2009 on inclusive education for learners with impairments and/or potential intelligence and special talents].

Kementerian Pendidikan Nasional Republik Indonesia. (n.d.). *Draf Peraturan Menteri Pendidikan Nasional Republik Indonesia tentang pendidikan inklusif bagi peserta didik yang memiliki kelainan dan memiliki potensi kecerdasan dan atau bakat istimewa* [Draft regulation of the Minister of National Education on inclusive education] [Unpublished draft].

Maftuhin, A. (2016). Mengikat makna diskriminasi: Penyandang cacat, difabel, dan penyandang disabilitas [Binding the meaning of discrimination: Penyandang cacat, difabel, and penyandang disabilitas]. *INKLUSI: Journal of Disability Studies, 3*(2), 139–162. https://ejournal.uin-suka.ac.id/pusat/inklusi/article/view/1152

Mujizatullah. (2021). Pelayanan pendidikan agama bagi anak difabel pada SMPIT Wihdatul Ummah di Kabupaten Takalar [Religious education services for children with disabilities at SMPIT Wihdatul Ummah, Takalar Regency]. *Educandum, 7*(2), 171–188. https://blamakassar.e-journal.id/educandum/article/download/542/351

Mulkhan, A. M. (2002). *Nalar spiritual pendidikan: Solusi problem filosofis pendidikan Islam* [The spiritual reason of education: Solutions to the philosophical problems of Islamic education]. Tiara Wacana.

Nurhidayat, N., Wahidin, K., & Maulana, M. A. (2022). Paradigma Islam dalam kewajiban menuntut ilmu bagi anak berkebutuhan khusus [The Islamic paradigm of the obligation to seek knowledge for children with special needs]. *Jurnal Dimensi Pendidikan dan Pembelajaran, 10*(Special Issue 1), 1–16. https://doi.org/10.24269/dpp.v10i1.6218

Nuryatno, M. A. (2007). *Mazhab pendidikan kritis: Menyingkap relasi pengetahuan, politik, dan kekuasaan* [The school of critical education: Uncovering the relations of knowledge, politics, and power]. Resist Book.

Rayner, S. (2007). *Managing special and inclusive education*. SAGE Publications.

Republik Indonesia. (2003). *Undang-Undang Nomor 20 Tahun 2003 tentang sistem pendidikan nasional* [Law No. 20 of 2003 on the national education system].

Republik Indonesia. (2005). *Peraturan Pemerintah Nomor 19 Tahun 2005 tentang standar nasional pendidikan* [Government Regulation No. 19 of 2005 on national education standards].

Retief, M., & Letšosa, R. (2018). Models of disability: A brief overview. *HTS Teologiese Studies/Theological Studies, 74*(1), Article a4738. https://doi.org/10.4102/hts.v74i1.4738

Riyadi, E., & Abdi, S. (Eds.). (n.d.). *Potret pemenuhan hak atas pendidikan dan perumahan di era otonomi daerah: Analisis situasi di tiga daerah* [A portrait of the fulfilment of the rights to education and housing in the era of regional autonomy: A situational analysis in three regions]. PUSHAM UII.

Shariati, A. (1984). *Tugas cendekiawan Muslim* [The responsibility of the Muslim intellectual] (M. A. Rais, Trans.). Shalahuddin Press.

Shihab, M. Q. (2002). *Tafsir al-Mishbah: Pesan, kesan, dan keserasian al-Qur'an* [Tafsir al-Mishbah: Message, impression, and harmony of the Qur'an] (Vol. 15). Lentera Hati.

Shimogaki, K. (2004). *Kiri Islam: Antara modernisme dan posmodernisme* [The Islamic left: Between modernism and postmodernism]. LKiS.

Smith, J. D. (2009). *Inklusi: Sekolah ramah untuk semua* [Inclusion: Schools for all students] (E. Denis, Trans.). Nuansa.

Sugiharto, B. (Ed.). (2008). *Humanisme dan humaniora: Relevansinya bagi pendidikan* [Humanism and the humanities: Their relevance to education]. Jalasutra.

Suharto, S., Kuipers, P., & Dorsett, P. (2016). Disability terminology and the emergence of 'diffability' in Indonesia. *Disability & Society, 31*(5), 693–712. https://doi.org/10.1080/09687599.2016.1200014

Sunardi. (1995). *Kecenderungan dalam pendidikan luar biasa* [Trends in special education]. Direktorat Jenderal Pendidikan Tinggi, Departemen Pendidikan dan Kebudayaan.

UNESCO. (1960). *Convention against discrimination in education*. UNESCO.

UNESCO. (1994). *The Salamanca statement and framework for action on special needs education*. UNESCO.

UNESCO. (2020). *Global education monitoring report 2020: Inclusion and education: All means all*. UNESCO.

United Nations. (1965). *International convention on the elimination of all forms of racial discrimination*. United Nations General Assembly.

Vaughn, S., Bos, C. S., & Schumm, J. S. (2000). *Teaching exceptional, diverse, and at-risk students in the general education classroom* (2nd ed.). Allyn & Bacon.

Yaqin, M. A. (2005). *Pendidikan multikultural: Cross-cultural understanding untuk demokrasi dan keadilan* [Multicultural education: Cross-cultural understanding for democracy and justice]. Pilar Media.