



Inclusive Education as a Manifestation of the Value of Mercy in Islamic Education

Bagus Jordan¹, Bagas Agamy Bakti²,
Muhammad Syahrul Hidayatullah Pasaribu³, Herlini Puspika Sari⁴

^{1,2,3,4} Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

Email: 12310110481@students.uin-suska.ac.id¹; 12310114672@students.uin-suska.ac.id²;
12110112888@students.uin-suska.ac.id³; herlini.puspika.sari@uin-suska.ac.id⁴

Abstract

This study aims to formulate a theoretical model regarding the relevance and strategic role of educational philosophy in redefining the meaning of learning amidst the dominance of digital technology. The central issue is how educational philosophy can offer a robust conceptual framework for navigating rather than simply exploiting the digital ecosystem. This study uses a qualitative approach with library research methods, focusing on philosophical-conceptual analysis. The research findings show that technology triggers a shift in the meaning of learning from merely a one-way transfer of information to an active process of knowledge construction (constructivism), so that the role of teachers is transformed into critical facilitators. The relevance of the core of philosophy, including axiology, epistemology, and ontology, is becoming increasingly stronger. Epistemology serves as a bulwark against the "Digital Truth Crisis" by demanding critical literacy, while axiology provides a moral compass for issues of digital ethics. In its synthesis, the meaning of enriched learning is a metacognitive process that combines technical skills with moral maturity (wisdom). Educational philosophy plays a moral and intellectual role that ensures that technology remains within the corridor of the main goal of education: holistic human development.

Keywords: Diversity of Students, Inclusive Education, Islamic Education, Islamic Religious Education Learning, Mercy Values.

PRELIMINARY

Education is an important tool in developing knowledgeable, morally upright individuals who are able to contribute to social life. From an Islamic perspective, education is not only oriented towards the transfer of knowledge but also instills humanitarian values and compassion for others. One of the core values in Islamic teachings is the value of mercy, which is an attitude of compassion, care, and respect for human dignity. This principle aligns with the message of the Qur'an, which emphasizes that the message of the Prophet Muhammad (peace be upon him) was presented as a mercy for all creation (QS. Al-Anbiya: 107). This value of mercy demands an education system that can accommodate all students without discrimination, including those with special needs. In this context, inclusive education is a relevant approach to realizing the value of mercy in Islamic educational practices (Tilaar, 2012).

Inclusive education is essentially an educational system that provides opportunities for all students to learn together regardless of social, economic, or cultural background, as well as physical and intellectual conditions. This concept developed in response to educational practices that tend to be exclusive and marginalize certain groups, particularly children with special needs. According to UNESCO, inclusive education aims to eliminate barriers to learning and ensure that all children receive an equal right to education (UNESCO, 2020: 15). However, in reality, the implementation of inclusive education in various educational institutions still faces various obstacles, such as limited facilities, a lack of teacher competence, and a lack of understanding of the concept of education that respects student diversity (Ainscow, 2015).

In the context of Islamic education, the principle of inclusivity is firmly grounded in religious teachings. Islam views humans as equal beings before God, as affirmed in QS. Al-Hujurat: 13, which states that human dignity is determined by piety, not by physical condition or social background. Therefore, Islamic education should be a welcoming space for all students without exception. However, the reality on the ground shows that some Islamic educational institutions are still not fully prepared to optimally implement inclusive education. Research shows that many schools still experience difficulties in providing appropriate educational services for students with special needs, both in terms of curriculum and the readiness of teaching staff (Mu'min, et al., 2025). This condition indicates a gap between the ideal values of Islamic teachings that uphold mercy and justice and educational practices that are still limited in accommodating student diversity.

Based on these conditions, efforts are needed to integrate the concept of inclusive education with the basic values of Islamic education, particularly the value of mercy as an ethical and pedagogical foundation. This integration is crucial so that inclusive education is understood not merely as an administrative policy, but also as part of the implementation of humanistic Islamic values and respect for human dignity. According to Arifin (2014), Islamic education essentially aims to shape individuals with empathy, social concern, and respect for others. Therefore, the implementation of inclusive education can be a means to realize the value of mercy in daily educational practices in Islamic educational institutions.

Based on the above description, the problem that arises in this research is how inclusive education can be understood and implemented as a manifestation of the value of mercy in Islamic education. This research aims to analyze the concept of inclusive education from the perspective of the value of mercy and formulate its relevance in the practice of Islamic education. Theoretically, this research is expected to enrich studies on the integration of Islamic values in modern education systems. Practically, this research is expected to contribute to Islamic educational institutions in developing a more inclusive, equitable, and mercy-based education system.

METHOD

This study employed a qualitative approach, incorporating library research combined with limited fieldwork. The qualitative approach was chosen because the aim of this study was to gain a deeper understanding of the concept of inclusive education as a manifestation of the value of mercy in Islamic education, rather than to test quantitative hypotheses. Library research was used to analyze primary and secondary sources related to inclusive education and the value of mercy from an Islamic perspective, while fieldwork was conducted to obtain an empirical overview of the implementation of inclusive education in Islamic educational institutions (Siswanto et al., 2024).

FINDINGS AND DISCUSSION

The Concept of Inclusive Education

Inclusive education is an approach to the education system that provides equal opportunities to all students regardless of their background, physical, intellectual, social, emotional, or cultural background. This concept emphasizes that every child has the same right to receive a proper education in a non-discriminatory learning environment. Inclusive education exists as a response to the unequal access to education that continues to be felt by some groups, especially children with special needs. In practice, inclusive education not only focuses on the integration of students in one class, but also emphasizes changes in the education system to be able to accept and appreciate diversity. Thus, inclusive education is an important part of realizing social justice in the field of education and strengthening humanitarian values in the learning process (Shofi, et al., 2025).

Conceptually, inclusive education goes beyond simply combining students in the same classroom. It also requires adjustments to various educational aspects, such as the curriculum, learning methods, media, and evaluation systems used. These adjustments aim to ensure that each student can learn according to their needs and abilities. This demonstrates that inclusive education is flexible and adaptive to the individual student's circumstances. Furthermore, this approach encourages teachers to be more creative in designing learning that accommodates individual differences. With the right approach, students will feel more valued and have equal opportunities to develop optimally in an inclusive educational environment (Hendayati et al., 2025).

The primary goal of inclusive education is to create a fair, welcoming learning environment that respects the differences among students. Inclusive education also aims to foster tolerance, empathy, and mutual respect among students from an early age. Through interactions within an inclusive environment, students can learn to understand diversity as an inevitable part of social life. This is crucial in developing an open character and enabling students to coexist in a pluralistic society. Furthermore, inclusive education plays a role in reducing negative stigma against students with special needs, thus creating a more harmonious and inclusive learning environment.

The basic principles of inclusive education include equality, active participation, respect for diversity, and protection of human rights. Each student is viewed as a unique individual with varying potential and needs. Therefore, the education system must provide space for each student to develop according to their unique characteristics (Nadhiroh & Ahmadi, 2024). This principle also requires the active involvement of all parties, including teachers, students, and the school community, in creating an inclusive learning environment. By implementing these principles, inclusive education is expected to have a positive impact on students' overall academic and social development.

In a global context, inclusive education has become a crucial part of the global education development agenda, emphasizing the importance of access to education for all. Various countries have adopted this concept in an effort to achieve fair and equitable education. This demonstrates that inclusive education is not only a local need but also a global demand that every country must respond to. Furthermore, developments in international education policy are increasingly encouraging the adoption of inclusive education systems as the standard in modern education. Thus, inclusive education is a strategic solution to address the challenges of diversity in today's education world.

The Foundation of Inclusive Education from the Perspective of Islamic Education

Inclusive education from an Islamic perspective has a strong theological foundation, primarily derived from the Qur'an and Hadith, which emphasize human equality before Allah SWT. Islam views every human being as having equal dignity regardless of physical, intellectual, or social conditions. This concept is reflected in the teaching that humans were created in the best form (ahsani taqwim) and have the potential to develop according to their capacity (Syalwa, et al., 2025). Therefore, education should not be discriminatory but should provide equal opportunities for all students. Inclusive education is a concrete manifestation of the values of justice (al-'adl) and equality (al-musawah) in Islam. In this context, Islamic educational institutions have a moral responsibility to ensure that no student is marginalized. This is also in line with the principle of maqashid sharia, which upholds the protection of the intellect (hifz al-'aql) and the soul (hifz al-nafs). Thus, inclusive education is not only a pedagogical approach but also a religious obligation in Islam.

Furthermore, in the practice of Islamic education, the Prophet Muhammad (peace be upon him) set an example by treating all individuals inclusively and compassionately. He is known as an educator who embraced diverse groups without discrimination, including those with physical or social limitations. His pedagogical approach emphasized empathy, patience, and respect for individual differences. This demonstrates that the value of inclusivity has been an integral part of Islamic educational practice since its inception. In the modern context, this approach is relevant for implementation in an inclusive education system that values the diversity of students. Teachers, as successors to the prophetic role, need to emulate this method in the learning process. Thus, inclusive education in Islam is not only conceptually based but also has practical examples in history (Nurfida et al., 2024).

Furthermore, inclusive education in Islam is also supported by the principle of rahmatan lil 'alamin (blessing for the universe), which emphasizes that Islam is present as a blessing for all creation. This principle implies that every aspect of life, including education, must reflect the values of compassion, justice, and welfare. In the context of education, this means that the learning system must be able to accommodate the needs of all students without exception. Inclusive education is one form of implementation of these values because it provides fair and equitable access to education. This is crucial for creating a harmonious and non-discriminatory learning environment. Thus, inclusive education in Islam is a concrete manifestation of the universal teachings of mercy.

Beyond the theological aspects, inclusive education also has a normative basis in contemporary Islamic education policy. Many Islamic educational institutions are now beginning to adopt inclusive

systems as part of efforts to improve the quality of equitable education. This includes developing adaptive curricula, providing facilities that are accessible to children with special needs, and training teachers in addressing student diversity. This implementation demonstrates that inclusive education is no longer merely a discourse but has begun to be implemented in practice in various Islamic educational institutions. With policy support, it is hoped that inclusive education can develop more widely (Pujiaty & Kartika, 2024).

Thus, the foundation of inclusive education from an Islamic perspective can be viewed from theological, historical, philosophical, and normative perspectives. These four aspects complement each other in building an inclusive and equitable education system. Inclusive education is not only a modern requirement but also an implementation of Islamic teachings, which emphasize the values of humanity and justice. Therefore, strengthening this foundation is crucial to ensuring the sustainability of inclusive education within the Islamic education system.

The Meaning of the Value of Grace in Islamic Education

The value of mercy in Islamic education is a fundamental concept that emphasizes compassion, tenderness, and care in the educational process. The term mercy itself is derived from the word *rahmah*, meaning broad and deep compassion. In the context of education, this value demands a humanistic approach and respect for each individual as a being with unique potential (Alifah, 2025). Education based on mercy focuses not only on the transfer of knowledge but also on character development filled with empathy and social concern. This is crucial for creating a conducive and inclusive learning environment. Thus, the value of mercy serves as the foundation for building a just education system.

The concept of mercy in Islam is also closely related to the prophetic mission of the Prophet Muhammad (peace be upon him) as a mercy for all creation. This mission demonstrates that Islamic teachings have a universal dimension that encompasses all aspects of life, including education. In practice, the value of mercy is reflected in tolerance, respect for differences, and fair treatment of all students. Education that ignores this value tends to be exclusive and discriminatory. Therefore, integrating the value of mercy into education is crucial for creating an inclusive and sustainable system (Karyanto, 2017).

In the context of modern education, the value of mercy can be implemented through a student-centered learning approach. This approach emphasizes the importance of understanding the needs, interests, and potential of each individual. Teachers act not only as transmitters of material but also as facilitators, helping students develop optimally. This aligns with the principles of inclusive education that respect diversity. Thus, the value of mercy can bridge the gap between Islamic teachings and modern educational practices.

Furthermore, the value of mercy also has implications for curriculum development and educational policy. A curriculum based on the value of mercy must accommodate the needs of all students, including those with special needs. This includes the provision of relevant materials, varied learning methods, and fair evaluation. Thus, the value of mercy is not merely an abstract concept but can be implemented concretely within the education system (Nazira et al., 2025).

Overall, the value of mercy in Islamic education is a crucial principle in creating an inclusive and equitable education system. This value is relevant not only in a religious context but also in modern social and educational contexts. Therefore, the integration of mercy values in education needs to be continuously developed to meet the challenges of the times.

Inclusive Education as an Implementation of the Value of Grace

Inclusive education can be understood as a concrete implementation of the value of mercy in Islamic education. This is because inclusive education emphasizes acceptance and appreciation of student diversity. Every individual is given equal opportunities to learn and develop according to their potential. This approach aligns with the principle of mercy, which emphasizes compassion and justice. Thus, inclusive education is a concrete manifestation of the humanist teachings of Islam (Syalwa et al., 2025).

The implementation of inclusive education in the context of Islamic education can be seen from various aspects, such as learning methods, teacher-student interactions, and the learning environment. Teachers are required to create a welcoming and inclusive atmosphere for all students. This includes the use of adaptive and flexible learning methods. Furthermore, empathetic interactions and respect for

differences are also key to the success of inclusive education. Thus, the value of mercy can be internalized in the educational process.

Furthermore, inclusive education also plays a role in developing students' character, which is tolerant and respectful of differences. In an inclusive environment, students learn to coexist with individuals from diverse backgrounds. This is crucial for building a harmonious and peaceful society. Thus, inclusive education provides not only academic benefits but also social and moral ones (Windayani et al., 2024).

However, the implementation of inclusive education still faces various challenges, such as limited resources, lack of teacher training, and social stigma against children with special needs. Therefore, systematic and sustained efforts are needed to address these challenges. This includes increasing teacher capacity, providing adequate facilities, and community outreach (Yazid, 2025). This will ensure that inclusive education can run optimally.

Thus, inclusive education, as an implementation of the value of mercy, plays a crucial role in creating a just and sustainable education system. This approach is relevant not only in the context of Islamic education but also globally. Therefore, continuous strengthening of inclusive education is necessary to realize equitable education.

Implementation of Inclusive Education in Islamic Religious Education Learning

The implementation of inclusive education in Islamic Religious Education (PAI) learning is a concrete effort to realize a fair and non-discriminatory education system. In practice, PAI learning must be able to accommodate the various differences that students have, both in terms of intellectual abilities, social background, and physical condition. This is important because every student has the same right to understand Islamic teachings properly and correctly (Alfazri, et al., 2025). Therefore, PAI teachers are required to be able to design flexible and adaptive learning to meet students' needs. This approach not only aims to improve religious understanding but also to instill values of tolerance and respect for differences. Thus, the implementation of inclusive education in PAI learning is an important part of shaping the religious and humanistic character of students.

In implementing inclusive Islamic Religious Education (PAI) learning, teachers play a strategic role as facilitators and mediators in the learning process. Teachers must be able to create a conducive, friendly, and enjoyable learning environment for all students without exception. Furthermore, teachers need to utilize a variety of learning methods, such as cooperative learning, group discussions, and the use of engaging and easy-to-understand media. This ensures that each student can participate in learning according to their abilities. Teachers are also required to demonstrate empathy and patience when dealing with students with special needs. Therefore, the role of teachers is crucial to the successful implementation of inclusive education in Islamic Religious Education (PAI) learning.

The curriculum is also a crucial aspect in implementing inclusive education in Islamic Religious Education (PAI) learning. The curriculum must be designed flexibly to accommodate the diverse needs of students. Teachers can modify the curriculum, including materials, methods, and learning evaluation. These adjustments aim to ensure each student achieves learning objectives according to their abilities. Furthermore, an inclusive curriculum must instill universal Islamic values, such as justice, compassion, and tolerance. Therefore, the curriculum serves not only as a learning guide but also as a means of developing inclusive and noble character in students (Apriyadi et al., 2024).

An inclusive school environment is also a crucial factor in supporting the successful implementation of inclusive education in Islamic Religious Education (PAI) learning. Schools must be able to create a culture that respects differences and upholds human values. This can be achieved through various activities, such as fostering mutual respect, cooperation, and caring for others. Furthermore, support from the entire school community, including the principal, teachers, and other educational staff, is essential in creating an inclusive environment (Nurhasanah, 2021). A supportive environment will make students feel more comfortable and motivated to learn (Sumarno & Iksan, 2024). This demonstrates that the implementation of inclusive education depends not only on teachers but also on the overall school system and culture.

Thus, implementing inclusive education in Islamic Religious Education (PAI) learning is a complex process that requires the involvement of various parties. The success of this implementation is

determined not only by the teacher's ability to teach, but also by the support of the curriculum, the school environment, and existing educational policies. Inclusive education in Islamic Religious Education (PAI) learning aims not only to improve students' religious understanding but also to shape inclusive, tolerant, and noble character. Therefore, the implementation of inclusive education in Islamic Religious Education (PAI) learning plays a crucial role in realizing Islamic education that is a blessing for all.

Challenges and Solutions in Implementing Inclusive Education in Islamic Education

The implementation of inclusive education in Islamic education is inseparable from various complex challenges, both internal and external to educational institutions. One major challenge is teachers' limited understanding of the concept and practice of inclusive education. Many teachers lack specialized competencies in handling students with diverse needs, particularly those with special needs. This results in the learning process being unable to fully accommodate the needs of all students optimally. Furthermore, stigma and negative views toward students with disabilities persist, hindering the creation of an inclusive learning environment. Therefore, these challenges need to be addressed by improving the quality of human resources in education.

In addition to teachers, limited facilities and infrastructure also pose obstacles to the implementation of inclusive education. Many Islamic educational institutions lack adequate facilities to support inclusive learning, such as specialized learning media, accessibility for students with disabilities, and student-friendly learning spaces. This situation undoubtedly hinders the creation of an inclusive and comfortable learning environment. Furthermore, the general curriculum often fails to accommodate the diverse needs of students. Therefore, efforts are needed to develop a more flexible and adaptive curriculum tailored to student needs. This will enable inclusive education to be more effective and optimal (Rivai et al., 2025).

Another challenge is the lack of support from various parties, including parents, the community, and the government. In some cases, some parents still lack understanding of the importance of inclusive education, resulting in less support for school programs. Furthermore, education policies that do not fully support inclusive education also hinder its implementation (Atika, 2024). The success of inclusive education depends heavily on synergy between the various parties involved. Therefore, strong collaboration between schools, parents, and the government is essential to support the implementation of inclusive education. With strong support, the implementation of inclusive education will be easier.

To address these challenges, several strategic solutions are needed that can be implemented by Islamic educational institutions. One such approach is improving teacher competency through ongoing training and professional development. Teachers need to be equipped with the knowledge and skills to manage inclusive learning, enabling them to address the diverse characteristics of their students. Furthermore, schools need to provide facilities and infrastructure that support inclusive learning and develop flexible curricula. These efforts are crucial for creating a welcoming and inclusive learning environment for all students. This will enable inclusive education to be more effective (Azis et al., 2025).

Furthermore, increasing public awareness of the importance of inclusive education is also a crucial step in addressing existing challenges. Continuous outreach and education for parents and the community is necessary to ensure they understand the benefits of inclusive education for student development. The government also needs to provide support through policies that favor inclusive education, such as budget allocation, teacher training, and inclusive curriculum development (Mukhlis et al., 2025). With support from various parties, the implementation of inclusive education in Islamic education can be more optimal. Therefore, synergy between schools, the community, and the government is key to realizing inclusive and equitable education.

CONCLUSION

Based on the discussion above, it can be concluded that inclusive education is an educational approach that emphasizes equal rights, respect for diversity, and the creation of a fair and non-discriminatory learning environment for all students. From an Islamic educational perspective, this concept has a strong theological, historical, and philosophical foundation, reflected in the values of justice, equality, and mercy. The value of mercy is the primary foundation that animates the implementation of inclusive education, as it emphasizes compassion, empathy, and concern for others. Thus, inclusive

education is not only relevant as a modern pedagogical approach but also a concrete implementation of the Islamic teachings of rahmatan lil 'alamin.

Furthermore, the implementation of inclusive education in Islamic Religious Education (PAI) learning shows that the success of this approach is greatly influenced by various factors, such as teacher competence, curriculum flexibility, and support for an inclusive school environment. Inclusive education can have a positive impact not only on academic aspects but also on the development of tolerant, empathetic, and respectful student character. However, in practice, various challenges remain, such as limited teacher understanding, inadequate facilities and infrastructure, and a lack of support from the community and government. This indicates that the implementation of inclusive education still requires ongoing attention and development.

Therefore, strategic steps are needed as recommendations for the future development of inclusive education, including improving teacher competency through ongoing training, developing an adaptive curriculum, and providing student-friendly facilities. Furthermore, synergy between schools, parents, the community, and the government is essential in supporting the implementation of inclusive education. Socialization and education regarding the importance of inclusive education also need to be continuously improved to foster a comprehensive understanding across all levels of society. With integrated and sustainable efforts, inclusive education in Islamic education is expected to be optimally realized as an educational system that is just, humanistic, and oriented towards the values of mercy.

REFERENCES

- Alfazri, D., Permana, R. A. T., Putri, N. D. M., Wijana, W., & Supriyadi, T. (2025). Pendidikan Islam Inklusif Di Sekolah Dasar: Merangkul Perbedaan Dan Membangun Toleransi Di Kecamatan Paseh Kabupaten Sumedang. *Edification Journal: Pendidikan Agama Islam*, 8(1), 101-116
- Alifah, H. Z. (2025). Makna Dan Konsep Islam Rahmatan Lil'alamin. *At-Tazakki: Jurnal Kajian Ilmu Pendidikan Islam dan Humaniora*, 9(1), 14-26
- Apriyadi, R., Septia, R., Hidayat, T., Elistatia, U., Junaidah, J., & Abdurahman, A. (2024). Manajemen Pendidikan Inklusif Berbasis Nilai-Nilai Islam: Strategi Pengembangan Kurikulum dan Fasilitas Untuk Mendukung Keberagaman Peserta Didik. *Indonesian Journal of Islamic Educational Management*, 7(2), 98-106
- Atika, A. (2024). Praktik pendidikan inklusif untuk anak berkebutuhan khusus di sekolah dasar. *Harakat An-Nisa: Jurnal Studi Gender Dan Anak*, 9(1), 45-54
- Azis, A. R., Mudlofir, A., & Tamimi, A. R. (2025). Strategi Lembaga Pendidikan Islam dalam Meningkatkan Hard Skill Guru PAI melalui Pemanfaatan Teknologi Pembelajaran. *Ta'dib: Jurnal Pendidikan Islam dan Isu-Isu Sosial*, 23(2), 81-99
- Hendayati, D., Caroline, C., & Firmansyah, F. (2025). Pendidikan Inklusif Yang Berkeadilan: Analisis Literatur dan Implikasinya untuk Kebijakan Pendidikan. *Jurnal Ilmiah Edukatif*, 11(1), 26-36.
- Karyanto, U. B. (2017). Pendidikan karakter: Sebuah visi Islam rahmatan lil alamin. *Edukasia Islamika*, 2(2), 191-207
- Mu'min, S. A., Yulita, N., Assingkily, M. S., Rasmi, R., & Gazali, M. (2025). Inclusive Education Policy for Children with Special Needs: A Review of Stakeholder Perceptions in Southeast Sulawesi. *El-Ushrah: Jurnal Hukum Keluarga*, 8(1), 643-659. <https://jurnal.ar-raniry.ac.id/index.php/usrah/article/view/29468>.
- Mukhlis, M., Amal, A., & Hidayat, F. (2025). Edukasi dan Kesadaran untuk Menciptakan Lingkungan yang Aman dan Inklusif di SD Inpres Bontoala I Desa Taeng Kecamatan Pallangga. *Bima Abdi: Jurnal Pengabdian Masyarakat*, 5(1), 113-125
- Nadhiroh, U., & Ahmadi, A. (2024). Pendidikan inklusif: membangun lingkungan pembelajaran yang mendukung kesetaraan dan kearifan budaya. *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, Dan Budaya*, 8(1), 11-22
- Nazira, A., Astria, L., Siregar, Y., & Sari, H. P. (2025). Inklusi dalam Pendidikan Islam: Membangun Komunitas Belajar Yang Ramah Dan Menghargai Perbedaan. *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)*, 4(2), 139-145

- Nurfida, A., Hakim, M. A. R., & Sahir, A. W. K. (2024). The Exemplary Personality of the Prophet in Shaping Inclusive Attitudes and Harmony in Educational Institutions. *TOFEDU: The Future of Education Journal*, 3(4), 104-108.
- Nurhasanah, S. (2021). Integrasi pendidikan multikultural dalam pembelajaran pendidikan agama islam (pai) untuk membentuk karakter toleran. *Al-Hasanah: Jurnal Pendidikan Agama Islam*, 6(1), 133-151
- Pujiaty, E., & Kartika, I. (2024). Strategi pengelolaan pendidikan inklusif untuk meningkatkan aksesibilitas di sekolah dasar. *Jurnal Tabsinia*, 5(2), 241-252
- Rivai, M., Arza, M. Y., Aminarti, P. A., & Azis, A. (2025). Analisis Pendidikan Inklusi dalam Konteks Pembelajaran Pendidikan Agama Islam di Indonesia. *Jurnal Pendidikan Inklusi Citra Bakti*, 3(1), 66-79
- Shofi, A., Padilah, C. K., Laborahima, M. J., Nurhalimah, S., & Azis, A. (2025). Pendidikan inklusi sebagai wujud keadilan pendidikan. *Qolamuna: Keislaman, Pendidikan, Literasi dan Humaniora*, 2(1), 267-276
- Sumarno, A. R., & Iksan, I. (2024). Transformasi Nilai Keagamaan Islam untuk Mendukung Aksesibilitas Pendidikan Inklusif: Tinjauan Sosial-Edukasi. *Social Studies in Education*, 2(2), 75-92
- Syalwa, A. T., Aulia, A., & Anam, A. S. (2025). Peran Pendidikan Inklusi dalam Meningkatkan Kualitas Pendidikan Islam. *Qolamuna: Keislaman, Pendidikan, Literasi dan Humaniora*, 2(1), 117-132.
- Windayani, N. L. I., Dewi, N. W. R., Laia, B., Sriartha, I. P., & Mudana, W. (2024). Membangun kesadaran multikultural melalui implementasi model pendidikan inklusif di sekolah. *Jurnal Ilmiah Pendidikan Citra Bakti*, 11(2), 383-396
- Yazid, M. (2025). Filsafat Islam Sebagai Landasan Pedagogi: Menciptakan Lingkungan Belajar Yang Inklusif Dan Holistik. *Jurnal Man-Anaa*, 2(1), 1-12.