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## Phenomena and Indicators of Success in the Quality of Inclusive Education in Islamic Perspective

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### Abstract

*The research aims to explain the problems and phenomena of inclusive education and to find the success indicators of the quality of inclusive education from the perspective of the Qur'an and Hadith. This research uses a qualitative descriptive study of literature published in 2010-2022. The problems are management, infrastructure, financing, collaboration, learning processes, curriculum, educators and education staff, students, parents, and difficulties in assessment and policies. Inclusive education is dominated at the age of 5-9 years, where a total of 149 thousand students are attending inclusive education at the elementary school level. Indicators of the successful based on rational aspects, commitment, cooperation, team solidity, resources, leadership, speed of action and parents. An overview of the Qur'an and Hadith as motivation to build quality inclusive education in the following Qur'an 3:55, 5:2, 6:66, 48-10, 13:12, 3:39, 3:9, 8: 7-8, while the Hadith Bukhari, and Muslim. The research implies that the better the phenomenon of inclusive education is achieved, the closer it is to the indicator of the success of inclusive education in Indonesia. Further research is needed to explore the management of inclusive education in Islamic educational institutions referring to indicators of educational success.*

**Keywords:** *Inclusive Education, Indicator, Phenomena, Qur'an, Hadith*



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### 1. Introduction

Indonesia is the majority of Muslims with 270.5 million or 87.7% with the number of Islamic educational institutions 350 thousand, while 80% are organized by the community (BPS, 2021; Ministry of Religion, 2022). One of the indicators of education quality is the level of accreditation, for this reason, the implementation of accreditation as a quality improvement activity in the field of education reaches the set quality standards so that in the end it will achieve success in mastering science, skills and personal character (Nujumuddin, 2019). This phenomenon shows that Islamic educational institutions in Indonesia should be oriented towards the quality of basic and comprehensive education at all levels

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of education, including extraordinary schools or those that provide inclusive education so that it has an impact on the quality of human development.

The assessment of the results of school/madrasah accreditation in Indonesia is one of the important indicators in measuring the quality of educational institutions, including extraordinary schools or schools that provide inclusive education. This accreditation process aims to ensure that educational institutions meet the set quality standards and can provide optimal service to students (Putera et al., 2021). The assessment of the results of accreditation of schools/madrasahs as the identity of the quality of educational institutions in Indonesia includes extraordinary schools or schools that provide inclusive education, while the accreditation level A (23.45%), accreditation B (49.56%), accreditation C (23.89%) and around 3.08% of educational institutions have not been accredited, for re-accreditation, the majority of educational institutions maintain the previous accreditation results (59.29%), some have experienced an increase in ranking accreditation (12.98%), and some have experienced a decrease in accreditation rating (27.72%) (Ministry of Religion, 2020). These figures illustrate the dynamics of the quality of educational institutions in Indonesia that continue to strive to improve themselves to meet the needs of quality education for all levels of society, including those in inclusive education.

The decline in accreditation ratings that occurred in several educational institutions in Indonesia has become a deep issue and requires serious attention from various parties (Saputra et al., 2022). This fact not only reflects the challenges faced by educational institutions but also indicates the potential for negative impacts that can spread to various aspects of national education. Declining accreditation ratings are often related to the quality of teaching, human resources, facilities, and managerial systems in the educational institution (Nata & Sofyan, 2020). This concern is compounded because low accreditation ratings can reduce the competitiveness of graduates in the global job market, as well as risk affecting the reputation of higher education in Indonesia as a whole (Indrianto & Nurdin, 2024). In addition, a decrease in accreditation can have an impact on decreasing public trust in the quality of Islamic educational institutions, which in turn has the potential to reduce the interest of prospective students to register (Wiratama & Safitri, 2023). Therefore, this problem needs to be addressed with appropriate actions and collaboration between the government, educational institutions, and the community to ensure that the progress and quality of education in Indonesia are maintained. Meanwhile, the data on the number of students with special needs in The Inclusive Education Provider Education Unit (SPPPI) has 57,155 students (Kemdiknas, 2021).

The above facts show that there are concerns about the quality of educational services for students / or children with special needs, either organized by special schools or schools that provide inclusive education (Gunawan et al., 2023). This reminds us that access to educational services of both types and levels is open to all Indonesian citizens because it is guaranteed by the 1945 Constitution article 31 concerning the right of all colours of the country to receive education and the regulation of the Minister of National Education number 70 of 2007 that the purpose of inclusive education is to provide the widest possible opportunities to students who have physical disabilities, mental and social or intelligence, a special talent to obtain a quality education by their needs and abilities; as well as realizing the implementation of education that respects diversity and is not discriminatory for all students (Marani, 2017). Another view emphasizes that children with special needs are children who are different from ordinary ones in mental characteristics, sensory abilities, communication skills, social behaviours and physical characteristics (Qodir et al., 2017).

Problems that occur in the implementation of inclusive education faced by the integrated Islamic school network (JSIT) include management, infrastructure, financing, cooperation, learning process, curriculum, educators education personnel and students (JSIT, 2017; Rivaldy et al., 2023). Meanwhile, some factors hinder inclusive education, namely the lack of teacher training, the limited number of special assistant teachers, and the weak role of parents in education. Inclusive education in Indonesia began to be pioneered in 2003, although its implementation was constrained by the curriculum, limited competence of teachers based on children with special needs, difficulties in

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assessment, policy, managerial, funding and infrastructure (Yowan, 2017; Salim, 2010; Octaviani, J, 2018). The gap between the affordability of education for non-disabled and disabled residents creates a common awareness that people with disabilities are human beings who have the same right to receive educational services because human beings are their nature by running as caliphs on this earth. For children with special needs, disability or disability is not a loss to be born in this world, but according to the Qur'an "For the sake of time; human beings are at a loss; except for those who believe and do good deeds and counsel one another in the truth and counsel one another in patience (QS. 103: 1-3). Then the Prophet said "Ideally, humans are the most beneficial people to others (Sahih al-Jami 3289) (Fuad, 2012a).

The two guidelines of the Qur'an and the Sunnah affirm that the obligation of human beings to do good to each other and patience does not look at whether they are disabled or not, especially those who have advantages in themselves to help their brothers and sisters according to their abilities, including providing quality inclusive educational services so that they get the knowledge that will be used for the good of themselves and others. Those with limitations, including children with special needs, have the same rights as other people, so fellow Muslims are obliged to equalize the rights of Muslims with other Muslims. In understanding inclusive education, there are various views, where inclusive education is a feasible strategy for creating a friendly learning environment for children or people with disabilities from various ethnicities, languages, and socioeconomic and gender backgrounds (Ahsan, 2014). Then it states that inclusive education is a practice that guarantees that every child gets the best potential to the fullest with their uniqueness. From these two opinions, inclusive education has obstacles for every student, both ethnographic, physical, environmental and socio-cultural aspects (Brushing, 2022). Meanwhile, the types of students with special needs who participate in inclusive education are visually impaired, deaf, mildly handicapped, moderately handicapped, mildly handicapped, moderately handicapped, deaf, speechless, hyperactive, special intelligence, special talent, learning difficulties, drug victims, indigo, Down syndrome, autism and multiple sclerosis (Pusdatin Kemendikbud, 2021).

In the Bandung declaration where children with special needs get the opportunity to access all aspects of community life so that they become reliable successors, and get humane treatment, and decent and quality education according to their needs and potentials (Kemendikbud, 2012). In fulfilling its diverse needs, it is said that the variety of characters and typologies of each child with special needs ensures that each school can provide academic and non-academic skills that are considered in the development of a curriculum that is tailored to the needs (Suharjo et al., 2020). Previous research Brushing (2022) examines the policy of inclusive education in madrassas with a qualitative method with a literature study approach, then Gunawan et al., (2023) Analyse the Inclusive Education Curriculum in Private Madrasahs with Qualitative Research Methods and Basic Theoretical Approaches (*grounded theory*), and Madhakomala et al., (2022) exporting the problem of Islamic education in Indonesia with alternative solutions, using qualitative methods with a literature study approach. Based on the background described earlier, the purpose of the research is to analyse the phenomenon of inclusive education in Islamic schools, explain the phenomenon of inclusive education and find out efforts to improve the quality of Islamic education based on the review of the Qur'an and Hadith.

## 2. Data, Theory, and Methodology

A qualitative method with a literature study approach that is sourced from secondary data, namely literature study. Qualitative research itself focuses on collecting descriptive and unstructured data, where the results are in the form of notes or data obtained from the analyzed text (Salim & Sahrudin, 2012). In this case, the literature study is the main method to obtain data, by using books, journals, articles, or other literature sources as the main object of analysis (Wahyudin, 2017). The sources of literature used in this study are limited to publications published in the period between 2010 and 2022. The data analysis process is carried out with descriptive techniques, which aim to present data in an easy-to-understand form, by providing a clear overview of the phenomenon being studied. To obtain relevant literature, this study uses an electronic-based search engine or *Electronic-Based Search*

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*Engines* (EBSE) with Google Scholar as one of the main platforms for searching for scientific articles that are by the research topic.

### 3. Findings and Discussions

#### 3.1 Quality and Success of Inclusive Education

Inclusive education is an approach that aims to create an education system that can accommodate differences that exist in students, both in terms of physical, mental, social, cultural, and economic. Achieving quality education, especially in inclusive education, is contained in Permendiknas 70/2009 eight components are of concern, including students, curriculum, educators, learning activities, assessment and certification, school management, awards and sanctions and community empowerment (Rohani, 2020). These eight components include students who have diversity, an adaptive curriculum, and competent and trained educators. These components are crucial factors that contribute to the achievement of inclusive, effective, and equitable education (Hikmat, 2022). One of the most important components in achieving the success of inclusive education is the assessment and certification that applies. Assessment focuses not only on learners' academic outcomes, but also on social, emotional, and life skills development that are relevant to each individual's needs. In addition, good school management and community empowerment also play a big role in supporting the implementation of inclusive education (Yulaswati et al., 2021). Appropriate rewards and sanctions are also needed to create a supportive environment for both students and teachers

There are success factors in inductive education as follows (Yuwono, 2017) that shown in **Table 1**. Based on the **Table 1**, it is explained that the indicators of educational success need the following aspects and support:

##### 1. Rationale

The rationale of inclusive education must be widely understood by all staff members. This success occurs when there is a clear alignment between the mission of the education system and the benefits offered by inclusive education. Everyone involved in this process should clearly understand the goals and benefits of inclusive education, as well as how it supports the progress of all students, regardless of their specific needs. A rational structure and process will facilitate the implementation of inclusive education in all educational institutions.

##### 2. Scope

The scope of inclusive education is vast, covering a wide range of subjects and teaching methods that ensure every student, regardless of needs or background, can actively participate. The success of inclusive education is achieved when the education system not only engages students with special needs but also embraces diversity in teaching approaches and curricula that are accessible to all students. This enriches students' learning experience and ensures they receive a fair and equitable education.

##### 3. Leadership

Effective leadership is essential in encouraging inclusivity in schools. Leaders must set clear goals related to inclusive education, direct and engage all relevant parties, and provide ongoing support for inclusive policies to be successfully implemented. With strong leadership, the entire school community will have the guidance and encouragement necessary to create an inclusive and welcoming environment for all students.

##### 4. Resources

The success of inclusive education depends heavily on the availability and adequate management of resources. These resources include facilities, equipment, teaching materials, and support from trained educators. Effective resource management ensures that inclusive education programs run well and that the needs of each student can be met appropriately. Therefore, it is important to guarantee budget allocation and efficient resource management.

## 5. Commitment

Strong commitment from all parties, from school leaders to teaching staff, to parents, is essential for the success of inclusive education. This commitment is reflected in their dedication to integrating inclusive education into every aspect of teaching and learning activities. All parties must work together to ensure that inclusive education is a top priority and that student diversity is accepted without discrimination.

## 6. Core Staff

Core staff in inclusive education must have adequate training, high morale, and motivation to implement appropriate inclusive strategies. These educators have a major role in supporting the success of inclusive education, so they must be able to adapt to the needs of each student. Well-trained staff can help create an environment that supports the learning of students of diverse abilities.

**Table 1. Inclusive Education Success Rate**

| Aspect                                      | Not Successful  | Successful   |
|---|---|--|
| <b>Rational</b>                             | There is a lack of understanding and management of inclusive education                    | All school staff is involved in the rational development of inclusive education and the benefits of inclusive education are communicated well to the community |
| <b>Physical Environment</b>                 | The facilities are not designed for accessibility and inclusion                           | The school is adapted to be physically accessible, including providing ramps and space for students with disabilities  |
| <b>Capacity</b>                             | There are no special programs or resources for students with disabilities                 | There is active support to develop skills for students with disabilities   |
| <b>Resources</b>                            | Limited or lack of proper resources to support inclusive education                        | There are ample resources to aid inclusive education and learning for all students   |
| <b>Comments</b>                             | Negative attitudes or lack of encouragement for inclusive education                       | Positive feedback and encouragement from stakeholders in the school about the success of inclusive education   |
| <b>Staff</b>                                | Staff lack training or knowledge about inclusive education                                | All school staff have received training on how to implement inclusive education effectively  |
| <b>Parents</b>                              | Parents are not involved in the education process or are uninformed                       | Parents actively participate in the educational process and collaborate in inclusive practices   |
| <b>Leadership</b>                           | Leadership does not prioritize inclusive education or does not understand its importance. | Leadership advocates for inclusive education and ensures proper implementation throughout the school.  |
| <b>Relationship with Other Stakeholders</b> | The school does not have good communication or collaboration with other stakeholders.     | There is effective collaboration and communication between the school and other stakeholders (e.g., local authorities, community organizations)                |

## 7. Parents

Parental involvement is crucial in supporting inclusive education. Parents who actively maintain communication with the school, understand their children's specific needs, and work closely with teaching staff will have a positive impact on student success. Collaboration between parents and

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schools ensures that inclusive education can be implemented in a more personalized way and tailored to the child's needs, increasing the chances of success for all students.

#### 8. Diversity

Diversity in the context of inclusive education must be valued and accepted, be it in terms of cultural background, language, or physical and mental abilities of students. The success of inclusive education is achieved when every student can feel welcomed, valued, and supported in a way that fits their identity. An environment that celebrates diversity creates greater opportunities for students to thrive in an inclusive and inclusive atmosphere.

#### 9. Ability

Inclusive education emphasizes the importance of developing and maximizing the potential of each student. By using individualized educational plans and strategies tailored to students' abilities, inclusive education provides space for students to learn in the way that best suits them. This success ensures that every student, no matter their level of ability, has an equal opportunity to develop and reach their best potential.

#### 10. Relations with Other Stakeholders

Collaboration with external parties, such as government agencies, non-governmental organizations, and communities, also has an important role to play in strengthening inclusive education. Strong relationships with external partners allow schools to gain additional resources, expertise, and support that improve the quality of inclusive education. Through this partnership, inclusive education can be more effective and adaptive to various challenges faced by students with various needs.

### 3.2 Islamic Educational Institutions

In carrying out Islamic education, an institution or organization is needed that is responsible for the entire educational process that is carried out, starting from the adopted education system, curriculum, human resources, infrastructure and so on so that the goals of Islamic educational institutions that are expected by the people can be achieved, namely happiness in this world and the hereafter as well as mental and physical balance (Wiratama & Safitri, 2023). The types of Islamic educational institutions are divided into three, formal, non-formal and informal education which includes early, primary, secondary, upper and higher childhood education levels, all of this is an effort to open up the widest possible opportunities to be able to receive proper education (Rivaldy, Ma'mur, et al., 2023). The category of Islamic educational institutions is in the form of schools, madrasas or Islamic boarding schools.

One of the manifestations is the world of education, where Islamic education is a form of the ummah by improving intellect optimally, one of which is with the educational process that is taken formally, non-formally and informally to gain knowledge and understanding of technology and science that develops in people's lives so that they can form Muslim individuals who are intellectual and fear Allah (Bahri, 2021). In Islam, education must be managed and implemented optimally. The implementation of Islamic education is a means to improve the quality of human life in a moral, material and spiritual situation that is left behind (Mashud et al., 2021). In integrating Islam and education, educational institutions are needed to change individual behaviour for the better through the interaction of the surrounding environment (Bafadhall, 2017). Currently, Islamic education has 350,059 institutions, with 29,335,506 students and 2,374,345 educators, of which almost 80% of educational institutions are organized by foundations or private sectors which in their management are fully implemented by the community (Central Bureau of Statistics, 2021). Thus, the proliferation of existing Islamic educational institutions should have been able to provide quality inclusive education for the community, especially children with special needs.

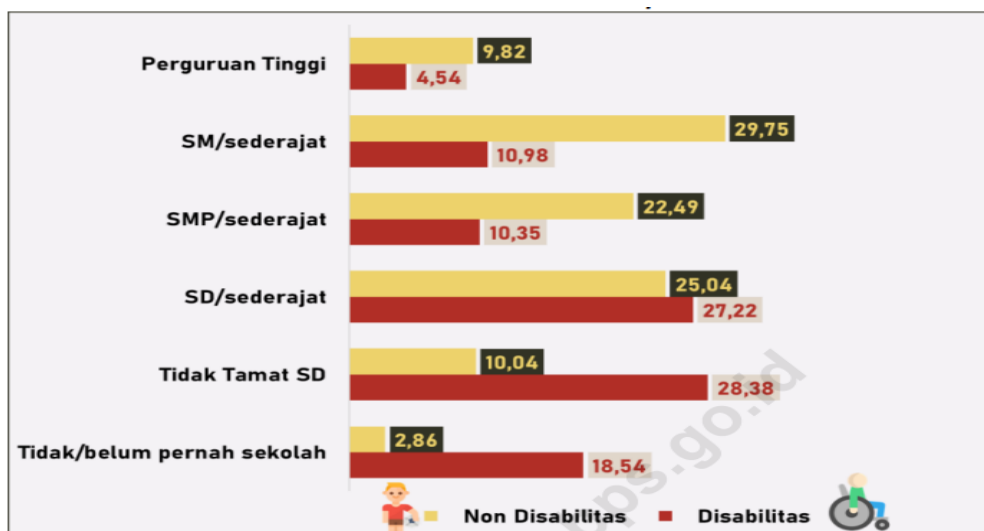
### 3.3 Inclusive Education According to Islam

In Islam, it is explained that education is a balance between the right and obligation to gain it for every Muslim or human being, as stated through the hadith of the Prophet PBUH narrated by Bukhari, where seeking knowledge is an obligation for every Muslim (Al-Bayan, 2010). Then Allah affirmed in the Qur'an by giving rewards to those who seek knowledge or knowledge as in Surah Al-Mujadilah verse 11, where Allah exalts the status of those who believe and have knowledge (QS. 28; 11). Islam also discusses children with special needs, as in the Qur'an *"There is no obstacle for the blind, not for the lame, not for the sick, and not for yourself, eat (with them) in your own house or the house of your fathers, in the house of your mother, in the house of your male brothers, in the house of your sister who is a woman, in the house of your father who is a man, in the house of your father who is a woman, in the house of your brother who is a man, at your mother's sister's house, in the house where you have the key or at your friends' house. There is no obstacle for you to eat with them or alone. So, when you enter (a house of) these houses, you should greet yourself, the greeting that is outlined in the sight of Allah, which is blessed and good. Thus Allah explains His verses to you, so that you may understand them."* (Qur'an. 24:61) (Ministry of Religion, 2015). Then in another verse, it is said *"O you who believe, do not mock one race, for those who are ridiculed may be better than them, and do not mock another, for a woman who is ridiculed may be better than a woman who mocks. Do not reproach one another, and do not call one another by bad titles. The worst calling is a bad (wicked) calling after believing. And whoever does not repent, they are the unjust (QS. 49:11)* (Ministry of Religion, 2015).

Human beings with their various kinds of diversity as in the Qur'an which means *"O man! Truly, We have created you from a man and a woman, and We have made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing, All-Knowing (QS. 49:13)* (Ministry of Religion, 2015). This verse contains a very deep meaning regarding the creation of man and the diversity that exists in it. According to Ibn Kathir's commentary, this verse affirms that Allah created man from one pair, namely male and female, as the basis of all mankind. God then divided mankind into different nations and tribes so that they could get to know and interact with each other, not to be hostile to each other or to feel superior to each other (Lot, 2017). This diversity is a sign of the greatness of Allah who rules everything with wisdom. In this context, the value of a person's glory is not seen from his descendants, tribes, or nations, but from his piety to Allah. The most noble in the sight of Allah is the most pious, which shows that piety is the ultimate measure in judging the glory of man before Him. Thus, this verse teaches the importance of mutual respect between fellow humans, and respect for diversity, and makes piety a benchmark in every deed. The Prophet then said *"Indeed, Allah does not look at your forms and your possessions, but only on your deeds and your hearts."* (HR. Muslim and Ibn Majah)(Fuad, 2012b).

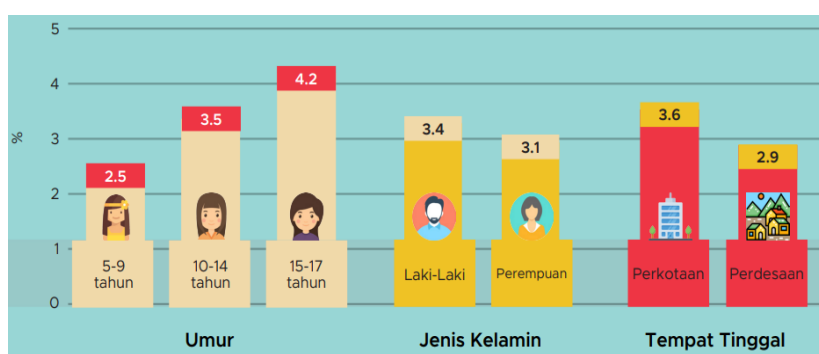
### 3.4 The Phenomenon of Inclusive Education in Indonesia

For this reason, it is emphasized that inclusive education is an ideology or ideal that is to be achieved as a consequence of a view, not a model so that there is diversity in its implementation both between regions and between schools (Junaedi, 2019). Then explain inclusive education as a systematic improvement process by using strategies to eliminate walls that can limit the learning process of students with special needs (Yusuf, 2014). Even though the implementation of inclusive education is carried out, the quality of education provided should be of high-quality, not from learning, this needs the seriousness of the inclusive education organizing institution. For inclusive education learning to be more open, and student-centred through empathy, tolerance, child-friendliness, mutual understanding, help, and affection is character education in inclusive schools where regular students and extraordinary students join the same class (Divine, 2013). It shown in [Figure 1](#).



**Figure 1.** Highest Level of Education Completed by Residents Aged 15 Years and Older According to Disability Status

Figure 1 shows that people with limitations (disabilities/disabilities) have a much lower level of education than people who do not experience disabilities in other words, the number of people with disabilities is more who do not receive education, either those who have never gone to school or do not graduate from elementary school equivalent by 28.38%, then followed by a smaller number to receive junior high school/high school education at the same level including universities. As for the number at the elementary school level, the number of disabled and non-disabled people is not far apart, this is by the data that SDLB/equivalent students reach 149 thousand students, the highest among other levels of education (Pusdatin Kemkes RI, 2019). Based on Riskesdas data from the Ministry of Health in 2018, it shows that it is dominated by children aged 15-17 as much as 4.2%, then 10-14 years old by 3.5% and 5-9 years old by 2.5%, gender dominated by males by 3.4% and living in urban areas by 3.6%. Thus, the phenomenon of inclusive education in Indonesia is most dominated between the ages of 15-17 years in 2019, but in 2021 the composition changes at the age of elementary school, which is between 5-9 years old with the number of students more than 149 thousand. It shown in Figure 2.



**Figure 2.** Proportion of Children with Disabilities 5-17 Years by Age, Gender and Place of Residence

### Islamic Views on the Quality of Success in Inclusive Education

Based on the opinion on the indicators of the success of inclusive education through the following aspect approach, then the Qur'an and Hadith are viewed (Daimah, 2018; Rizal & Bahar, 2024) that shown in Table 2.

**Table 2. Qur'an and Hadith are Viewed**

| Aspects         | Success   | The Qur'an  | Hadith  |
|-----------------|---|---|---|
| Rational        | All involved are responsible for the rational development of inclusive and communicated implementation. | And fear Allah those who should leave behind them weak children, whom they fear for their welfare. (QS. 3:9)  | A strong believer is loved by Allah more than a weak believer (HR. Muslim No.4816)  |
| Scope           | Start with the smallest learning and improve on it  | Whoever does a good deed as heavy as a particle will surely see it. And whoever commits an evil as heavy as a particle will surely see his (retribution) as well. (QS. 8:7-8)   | All deeds depend on the intention, and (the reward) for each person (depends) on what is intended; Whoever intends to migrate because of Allah and His Messenger, then migration is to Allah and His Messenger. Whoever intends to hijrah because of the world he wants to attain or because of a woman he wants to marry, then his hijrah is what he intends to do (HR. Bukhari No.52) |
| Speed of Action | Speed in change   | Indeed, Allah will not change the condition of a people before they change their condition. And if Allah wants evil against a people, then no one can resist it and there is no protector for them but Him (Qur'an 13:11)                 | The best of my people is my mask (life), then the time after them, then the time after them (HR. Bukhari No.3560)   |
| Resources       | Good availability of resources and commitment   | He is Allah, who made everything on the earth for you and He willed (created) the heavens, and He made the seven heavens. And He is All-Knowing (Qur'an. 2:29)  | If the trust is wasted, then prepare for the Day of Resurrection". The Bedouin said, "How to waste trust? The Prophet PBUH said, If a business/work is handed over to a person who is not an expert, then prepare for the Day of Resurrection. (HR. Bukhari No.333)   |
| Commitment      | Stakeholder collaboration with long-term commitment   | Those who pledge allegiance to you are indeed pledging allegiance to Allah. Allah's hand is on their hands, so whoever breaks his promise will surely befall himself because he breaks his promise and whoever keeps his promise to Allah | There are three signs of a hypocrite, (1) if he speaks a lie; (2) if the promise is not kept; and (3) if given a mandate, he betrays. (HR. Bukhari No. 33 and Muslim No. 59)  |

| Aspects               | Success  | The Qur'an   | Hadith  |
|-----------------------|--|--|---|
|                       |  | Allah will give him a great reward (Qur'an 48:10)  |   |
| Core Staff/Solid Team | Solid leaders and staff in the actions and interests of the crowd          | Indeed, Allah loves those who fight in His streets in orderly lines as if they were a well-constructed building. (QS. 28:4)  | The believers are familiar and united. There is no good in people who are not united and unfamiliar. (HR. Ahmad, Ath-Thabarani and Al Hakim)  |
| Parents               | Parental involvement is an important encouragement                         | O you who believe! Protect yourself and your family from the fires of hell whose fuel is man and stone; the guardians are the harsh and harsh angels, who do not disobey Allah against what He commands them and always do what is commanded (Qur'an 6:66)   | Every child who is born is born in a state of fitrah, then the parents are the ones who make him Jewish, Christian or Magi. (HR. Bukhari Muslim)  |
| Leadership            | Leadership that facilitates collaboration to encourage many people         | O you who believe, obey Allah SWT and obey the Messenger (His), and ulil amri among you. Then if you have a different opinion about something, return it to Allah SWT (the Qur'an) and the Messenger (the sunnah), if you believe in Allah SWT and the next day. That is more important (to you) and better the result." (QS.3:59) | Each of you is the administrator and the person in charge of its affairs. And the Imam (Ruler) is the manager and only he is the one who is in charge of his affairs. (HR. (Bukhari No.8253)  |
| Collaborate           | Inclusive is a collaboration that needs collaboration with various parties | And help you in virtue and piety, and do not help in sin and enmity. Fear Allah, indeed, Allah is very heavy on His torment. (QS. 5:2)   | Whoever alleviates someone's suffering, Allah will alleviate his suffering in this world and the hereafter. Whoever covers up a Muslim, Allah will cover his (disgrace) in this world and the Hereafter. God will help a servant as long as he wants to help his brother." (HR. Muslim) |

Thus, in achieving the success of quality inclusive education in the view of the Qur'an and Sunnah, in addition to having a reputable Islamic educational institution, it needs the responsibility of parents and stakeholders so that the current generation does not have the potential to leave a weak generation in the future. As in education, they must be able to provide assistance and guidance to children with problems, both emotionally and socially, so that they can gain the ability to their respective potential (Mansir, 2021).

#### 4. Conclusions

The phenomenon of inclusive education in Islamic educational institutions is shown by problems including management, infrastructure, financing, cooperation, learning process, curriculum, educators and education personnel as well as students, parents, assessment and policy difficulties. Inclusive education is dominated by the age of 5-9 years where a total of 149 thousand students are participating in inclusive education at the elementary school level. The importance of achieving the success of inclusive education is based on the aspects of rationality, commitment, cooperation, team solidity, resources, leadership, speed of action and parents. Meanwhile, the view of the Qur'an and Hadith review as a motivation to build quality inclusive education is in letters and verses 3:55, 5:2, 6:66, 48-10, 13:12, 3:39, 3:9, 8:7-8, as well as Bukhari and Muslim Hadith. The limitations of this study lie in the limited scope at the age of 5-9 years and the lack of in-depth analysis of the role of government policies in supporting inclusive education. Further research can further explore the role of public policy, as well as identify the challenges faced by Islamic educational institutions in implementing inclusive education at a broader and more diverse level.

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