

Inclusive Education as an Ethical and Humanistic Practice from the Perspective of Islamic Educational Philosophy: A Literature Study in the Context of Madrasah Ibtidaiyah

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ABSTRACT

This study aims to reflect on and reconstruct inclusive education as an ethical-humanistic practice from the perspective of Islamic educational philosophy within the context of Madrasah Ibtidaiyah through a systematic literature study. The research employed content analysis of selected primary and secondary sources, including reputable national and international journal articles, classical Islamic educational texts, and relevant educational policy documents. Literature selection was conducted purposively based on relevance, academic credibility, and recency, while data validity was ensured through source triangulation. The findings formulate a conceptual framework termed Tauhidic Inclusion, which integrates three interrelated dimensions: the vertical dimension (tawhid as a spiritual-ontological foundation of human equality), the horizontal dimension ('adl as a principle of equitable access and educational justice), and the relational dimension (rahmah as the basis of empathetic and humanistic pedagogy). This framework positions inclusive education not merely as a technical accommodation strategy for learner diversity, but as an ethical and humanistic educational paradigm rooted in Islamic values. Theoretically, this study contributes to the discourse of Islamic education by offering an integrative philosophical model of inclusion that bridges Islamic thought and contemporary inclusion theory. Practically, it provides conceptual guidance for the development of inclusive learning practices, curriculum design, and madrasah culture in Madrasah Ibtidaiyah. This study is limited by its reliance on literature-based analysis and its focus on the primary level of Islamic education. The originality of this research lies in reconstructing inclusive education through an Islamic philosophical lens, integrating classical Islamic scholarship with modern inclusion theory in a manner rarely explored in Indonesian educational literature

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1. INTRODUCTION

Inclusive education as a practice that respects learner diversity has increasingly become a crucial paradigm in contemporary education systems, including Islamic education. From the perspective of Islamic educational philosophy, the principles of justice ('*adl*), compassion (*rahmah*), and respect for individual uniqueness constitute core values that must be internalized, so that learning is not merely technical but also ethical and humanistic (Ansari et al., 2025). This research is important to generate theoretical benefits in the form of a conceptual reconstruction of inclusivity based on Islamic philosophy, as well as practical benefits as a reference for educators and policymakers in *Madrasah Ibtidaiyah* to address global educational challenges, because holistic inclusion can strengthen students' moral character amid social diversity (Munawir et al., 2024).

Although normative commitment to inclusivity is growing stronger, the reality in *Madrasah Ibtidaiyah* shows a gap between ideal policies and field implementation. Recent studies, such as research on inclusive education management, predominantly discuss technical aspects such as curriculum and facilities (Nurhasanah et al., 2025), while the humanistic dimension and the philosophical foundations of Islamic education receive less in depth attention. Empirical evidence from the literature indicates that this fragmented implementation often neglects inclusion as a holistic ethical practice (Azis et al., 2025), thereby weakening the reinforcement of comprehensive Islamic educational character in Islamic primary education institutions.

Various scholarly studies have identified important components related to inclusive education and Islamic education, including the relationship between humanistic values and inclusivity in the context of Islamic learning. For example, research on humanistic based inclusive education highlights the importance of positive teacher student relationships in learning that respects students' individuality (Rahim & Taryatman, 2021). In addition, a conceptual study on Islamic educational psychology as an inclusive basis emphasizes the need to integrate the values of justice and compassion into educational practice (Al Hasany, 2022). Other studies also underscore that inclusive Islamic education is able to develop values of tolerance and respect for diversity as cohesive learning characteristics (Baehaqi et al., 2025).

Nevertheless, there remains a significant research gap in the contemporary academic literature, as few studies explicitly link inclusive education with the philosophical foundations of Islamic education in the context of *Madrasah Ibtidaiyah* as an Islamic primary education institution. Many previous studies discuss technical aspects of implementation or the general concept of inclusion without deeply exploring how ethical and humanistic principles from the perspective of Islamic educational philosophy are used as normative and operational foundations in *madrasah* practice (Rahmi et al., 2025). Therefore, understanding inclusion as an educational practice that is ethically and humanistically meaningful becomes a theoretical research need that requires deeper exploration. The objective of this study is to reflect on and reconstruct inclusive education as an ethical-humanistic practice based on Islamic educational philosophy through a literature study in the context of *Madrasah Ibtidaiyah*. This study offers originality by integrating an interdisciplinary approach to Islamic educational philosophy, inclusivity, and humanism, which is rarely discussed systematically. Its contributions include enriching Islamic education theory, providing a conceptual reference for further studies, and offering practical implications for educators and policymakers in building education that is just and spiritually grounded. Specifically, this research addresses the following questions: How does Islamic educational philosophy reflect inclusive education as an ethical humanistic practice in the context of *Madrasah Ibtidaiyah*? What is the conceptual reconstruction framework of inclusive education based on the values of '*adl* and *rahmah* from the perspective of Islamic educational philosophy? And what are the theoretical and practical contributions of the interdisciplinary approach to inclusive Islamic education for the development of holistic education in *madrasah*?

In the contemporary academic context, this research positions itself at the intersection of Islamic education theory, inclusive education, and educational philosophy, which constitutes an important interdisciplinary area in modern educational studies. The literature study approach enables the exploration of various theoretical perspectives and recent empirical findings, thereby providing a strong and comprehensive conceptual foundation regarding inclusive education as an ethical and humanistic manifestation in the realm of Islamic education. Thus, this research is expected to serve as a relevant

theoretical contribution in addressing global challenges related to just, inclusive, and valueoriented education.

2. RESEARCH METHODOLOGY

This study employs a systematic literature study design (Fahrurroosi et al., 2025) aimed at constructing a state of the art and reconstructing the conceptual framework of inclusive education from the perspective of Islamic educational philosophy in the context of *Madrasah Ibtidaiyah*. This approach was selected because it is relevant for examining normative values, ethical principles, and philosophical constructs that form the foundation for the development of inclusive education in Islamic education (Gaffar & Anees, 2025).

The data sources consist of primary and secondary literature (Khoiriyah, 2023), including reputable national and international scholarly journal articles, classical and contemporary academic books on Islamic educational philosophy, as well as educational policy documents related to inclusive education. The literature search was conducted through scientific databases such as Google Scholar, DOAJ, and accredited national journal portals (Munawir et al., 2024).

Literature selection was carried out purposively with the following inclusion criteria (Mahrus, 2025): (1) addressing inclusive education, Islamic educational philosophy, or humanistic approaches in education; (2) demonstrating academic credibility through publication in reputable journals or scholarly publishers; and (3) being published primarily within the last ten years, except for classical works with strong philosophical relevance. The exclusion criteria included non academic popular literature, substantively irrelevant sources, or works lacking clear provenance.

The selected data were analyzed using content analysis through several stages: (1) data reduction by identifying key concepts, themes, and ideas related to inclusive education and Islamic educational philosophy; (2) thematic categorization based on ethical values, humanistic principles, and philosophical frameworks; and (3) data synthesis and interpretation to formulate a conceptual construction of inclusive education grounded in the values of tawhid, '*adl*', and *rahmah* (Hasanah et al., 2025).

Data validity was ensured through source triangulation by comparing perspectives from various types of literature and theoretical viewpoints. The analytical process was conducted systematically and reflectively to ensure consistency among the research questions, research objectives, and study findings (Ririanti et al., 2025). Through this method, the study is expected to produce a conceptual synthesis that is argumentative, valid, and relevant for the development of inclusive education discourse based on Islamic values in *Madrasah Ibtidaiyah*.

3. RESULTS VS DISCUSSION

3.1 Reflection of Islamic Educational Philosophy on Inclusive Education as an Ethical–Humanistic Practice in *Madrasah Ibtidaiyah*

The results of the literature review indicate that inclusive education in *Madrasah Ibtidaiyah* represents an educational paradigm grounded in ethical and humanistic values within the perspective of Islamic educational philosophy. Inclusive education is not merely understood as a technical pedagogical approach designed for learners with special needs, but rather as a concrete expression of respect for the dignity and uniqueness of every individual (Ririanti et al., 2025). This broader understanding places inclusion at the core of educational ethics, emphasizing that all learners regardless of their physical, cognitive, social, or cultural differences possess inherent worth that must be acknowledged and nurtured through educational practices. Islamic values such as justice, compassion, and moral responsibility are identified as fundamental foundations for constructing inclusive and civilized educational practices (Hayati, 2025). These values shape the moral orientation of education by framing learning not simply as the transmission of knowledge, but as a transformative process that cultivates character, empathy, and social responsibility. Justice ('*adl*') demands that every learner be treated fairly and equitably according to their needs and potential, while compassion (*rahmah*) encourages educators to adopt a caring, empathetic stance toward diversity within the classroom. Moral

responsibility further reinforces the ethical obligation of educators to ensure that no learner is marginalized or excluded from meaningful participation in the educational process.

These findings expand the prevailing interpretation of inclusion, which has often been positioned within an administrative and managerial framework, particularly in relation to curriculum design, infrastructure provision, and institutional policies (Ice & Pustaka, 2025). While such structural dimensions are undeniably important, they do not fully capture the ethical depth of inclusion as envisioned within Islamic educational philosophy. By contrast, this study emphasizes that inclusive education in the context of *Madrasah Ibtidaiyah* must be understood as an ethical humanistic practice that aligns with the holistic aims of Islamic education. These aims encompass not only intellectual development but also moral formation, spiritual growth, and social integration. From the perspective of Islamic educational philosophy, inclusive education reflects the principles of justice ('*adl*) and compassion (*rahmah*) as normative foundations within pedagogical relationships. The principle of justice underscores the necessity of equitable treatment for all learners in accordance with their respective needs and potentials (Lestari & Bahar, 2024). This does not imply uniformity of treatment, but rather a differentiated approach that recognizes individual differences as legitimate and meaningful dimensions of human diversity. In this sense, justice in education entails the fair distribution of learning opportunities, resources, and support mechanisms to ensure that all learners can achieve their optimal development.

Meanwhile, the value of compassion serves as the basis for cultivating empathy and acceptance of diversity within the *madrasah* environment (Ngatmin Abbas et al., 2025). Compassionate pedagogy encourages educators to view learners not merely as recipients of instruction, but as whole persons with emotional, social, and spiritual needs. It fosters a classroom climate characterized by mutual respect, trust, and care, which is essential for creating a sense of belonging among all learners, particularly those who may be vulnerable to exclusion. These findings resonate with the study by (Munawir et al., 2024), which emphasizes the role of Islamic values in fostering inclusive awareness, although their analysis places greater emphasis on the practical dimensions of Islamic education. Building upon this body of literature, the present study positions inclusivity as an ethical manifestation inherent in the framework of Islamic educational philosophy, rather than as a merely technical educational practice. This positioning challenges reductionist interpretations of inclusion that limit it to procedural or policy oriented dimensions, and instead highlights its deeper moral and philosophical significance.

The integration of the value of tawhid (the oneness of God) within inclusive education strengthens the ontological dimension of learner equality from the perspective of Islamic educational philosophy. Tawhid affirms that all human beings possess equal status as creations of God, despite differences in potential, ability, and life circumstances (Shabana, 2021). This theological principle provides a spiritual foundation for understanding inclusivity as a moral imperative rather than a pragmatic accommodation. It underscores the idea that diversity among learners is not an anomaly to be corrected, but a natural expression of divine wisdom that must be honored within educational practice. This view is consistent with classical Islamic literature, such as the thought of Al-Ghazali and Ibn Khaldun, who conceptualized education as a process of *tarbiyah* that acknowledges the diversity of human *fitrah* (innate disposition) (Bahri & Adab, 2024). For these scholars, education was not merely about intellectual training, but about nurturing the holistic development of the human being in accordance with their unique capacities and spiritual orientation. By recognizing the diversity of learners' dispositions and potentials, classical Islamic educational thought implicitly endorsed a form of inclusivity that aligns with contemporary understandings of learner centered pedagogy.

These findings complement modern inclusion theories, which typically emerge from secular humanist paradigms, by offering a spiritual foundation for understanding inclusivity (Turcan, 2021). While secular inclusion frameworks emphasize human rights, equality, and social justice, they often lack an explicit metaphysical or theological grounding. In contrast, the Islamic perspective situates inclusivity within a broader cosmological and ethical worldview that connects educational practice to

divine purpose and moral accountability. As such, inclusive education is positioned as both a religious and moral responsibility of educators, rooted in the value of tawhid. This discussion demonstrates that inclusive education within the perspective of Islamic educational philosophy does not merely adopt modern inclusion concepts, but reconstructs them as ethical and humanistic educational practices grounded in Islamic values. This reconstruction places ethical and spiritual dimensions as the primary foundations of educational relationships within the *madrasah* (Ilyas & Nispi Syahbani, 2025). Rather than treating inclusion as an external policy mandate or technical intervention, it is conceptualized as an intrinsic component of Islamic educational ethics. In contrast to previous inclusion studies, this research does not separate pedagogical aspects from the Islamic values that underpin them (Abdinazarovich, 2025). Instead, it integrates pedagogical strategies with moral and spiritual principles, thereby offering a more coherent and holistic framework for inclusive education. This approach expands the conceptual framework of inclusive education, which has traditionally been oriented toward technical and institutional policy dimensions (Azzahra & Nazar, 2025). By embedding inclusion within the moral architecture of Islamic educational philosophy, the present study highlights its potential to transform not only classroom practices but also the broader educational culture of *madrasah*.

Thus, the position of this research underscores the distinctive contribution of Islamic educational philosophy in developing holistic inclusive education practices. It affirms that inclusion is not merely an imported pedagogical model, but a value laden paradigm that resonates deeply with the ethical and spiritual heritage of Islam. This perspective invites educators and policymakers to reimagine inclusive education not as a burdensome obligation, but as an opportunity to actualize the moral ideals of justice, compassion, and human dignity within the educational sphere.

3.2 A Conceptual Reconstruction Framework of Inclusive Education Based on the Values of 'Adl and Rahmah from the Perspective of Islamic Educational Philosophy

The results of the literature analysis indicate that reconstructing inclusive education from the perspective of Islamic educational philosophy requires a conceptual foundation that is not only technical pedagogical, but also normative and relational. One of the principal conceptual findings of this study is the formulation of a *Tauhidic* Inclusion framework grounded in the integration of the values of '*adl*' (justice) and '*rahmah*' (compassion) as fundamental principles of inclusive education in *Madrasah Ibtidaiyah* (Achmad & Samaeng, 2025). This framework positions inclusivity as an educational practice rooted in the moral and spiritual responsibility of educators, rather than merely as an administrative response to learner diversity (Azis et al., 2025). Within this framework, the value of '*adl*' is reconstructed as a principle of distributive justice in education, which demands the equitable distribution of learning access and services in accordance with learners' needs and potentials. This interpretation aligns with various inclusive education studies that emphasize the importance of equal access and the elimination of discrimination within educational systems (Ompusunggu et al., 2025). From this standpoint, justice entails more than formal equality; it requires substantive equity that acknowledges structural inequalities and individual differences that may hinder learners' educational participation.

Modern inclusion studies, such as those developed by Booth and Ainscow, place justice as a foundation of inclusive school policies and cultures (Thahir et al., 2024). These approaches highlight the need for systemic change to remove barriers to learning and participation, thereby creating educational environments that are responsive to diversity. However, such approaches generally rest upon secular humanist paradigms and do not explicitly link educational justice to theological and moral dimensions. As a result, their normative foundations remain largely detached from religious ethical frameworks. By contrast, the Islamic perspective integrates the value of '*adl*' with a theological understanding of moral accountability before God. Justice in education is thus framed not only as a social or legal obligation, but also as a spiritual duty. Educators are viewed as moral agents entrusted with the responsibility to uphold fairness, equity, and dignity in their interactions with learners. This theological grounding strengthens the moral force of inclusive education by situating it within a broader ethical worldview that transcends instrumental considerations.

On the other hand, the value of *rahmah* is reconstructed as a relational principle that emphasizes the affective and empathetic dimensions of pedagogical relationships. This finding is consistent with humanistic studies in Islamic education that position educators as *murabbi* who bear responsibility for learners' intellectual, emotional, and moral development (Ramadhani et al., 2025). Within this paradigm, teaching is not merely a technical profession, but a moral vocation that involves nurturing learners with care, patience, and understanding. Several studies on humanistic Islamic education underscore the importance of compassion and respect for learners' individuality as prerequisites for meaningful learning (Sahrowi et al., 2025). These studies argue that educational practices grounded in empathy and care are more likely to foster intrinsic motivation, emotional well-being, and positive learning outcomes. However, such studies have generally not explicitly linked the value of *rahmah* to a systematic conceptual framework of inclusive education as a coherent educational paradigm.

The conceptual reconstruction proposed in this study addresses this gap by integrating '*adl*' and *rahmah* into a single, holistic, and operational framework of inclusive education. Unlike previous studies that tend to discuss justice and compassion separately or normatively, this article positions both values as ethical matrices for designing, implementing, and evaluating inclusive education practices in *Madrasah Ibtidaiyah*. This integration is further reinforced by the dimension of *tawhid*, which affirms the ontological equality of all learners as creations of God. Consequently, inclusivity is not understood as an additional policy layer, but as a logical consequence of the Islamic worldview (Shabana, 2021). The Tauhidic Inclusion framework thus conceptualizes inclusive education as an organic extension of Islamic ethical principles. It emphasizes that educational practices must be aligned with the moral imperatives of justice, compassion, and spiritual accountability. By doing so, it offers a distinctive alternative to dominant inclusion models that often prioritize technical compliance over ethical coherence.

Accordingly, the distinctive contribution of this study lies in its effort to reconstruct inclusive education as an ethical humanistic paradigm based on Islamic educational philosophy. This reconstruction not only complements modern inclusion theory, but also critiques its limitations in capturing the spiritual and moral dimensions of education. The resulting Tauhidic Inclusion framework provides a theoretical contribution in the form of a strengthened philosophical foundation for Islamic inclusive education, as well as a practical contribution as a conceptual reference for developing inclusive education policies and practices rooted in Islamic values in *Madrasah Ibtidaiyah*. By embedding inclusivity within a normative and relational framework, this study advances a more holistic understanding of inclusive education one that transcends procedural compliance and embraces moral intentionality. It invites educators, policymakers, and scholars to reconsider the philosophical underpinnings of inclusion and to explore how religious ethical traditions can enrich contemporary educational discourse.

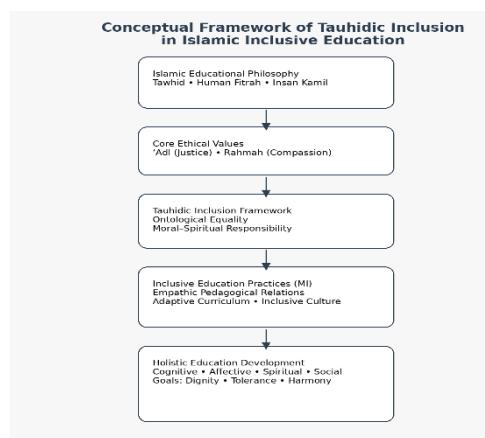
3.3 The Theoretical Practical Contribution of an Interdisciplinary Approach to Islamic Inclusive Education for the Development of Holistic Education in Madrasah

The literature review indicates that an interdisciplinary approach integrating Islamic educational philosophy, inclusive education theory, and humanistic perspectives yields a more comprehensive and meaningful understanding of inclusive education. The integration of these three perspectives enables inclusive education to be understood not only at the methodological level, but also at the philosophical and ethical levels (Awalia et al., 2025). This multidimensional approach addresses the limitations of reductionist models that treat inclusion merely as a technical or managerial concern. One of the principal conceptual findings of this study affirms that Islamic inclusive education does not merely function as an adaptive pedagogical strategy for learner diversity (Nazira et al., 2025). Rather, this approach positions inclusivity as a holistic educational paradigm that simultaneously develops the cognitive, affective, spiritual, and social dimensions of learners (Asrofi et al., 2025). In this sense, inclusivity is situated as the core objective of Islamic education, not as an auxiliary policy or a purely technical response.

These findings are consistent with a number of studies that emphasize the importance of holistic approaches in Islamic education, which integrate intellectual development with character formation. Studies on humanistic Islamic education demonstrate that learning practices that respect learners' uniqueness can enhance engagement and the meaningfulness of learning experiences (Suratin & Munawarsyah, 2025). Such practices foster intrinsic motivation and a sense of personal relevance, thereby contributing to more sustainable educational outcomes. Furthermore, contemporary inclusive education studies also assert that effective inclusion requires the transformation of school culture and pedagogical relationships, rather than merely the provision of facilities (Rustiyana et al., 2025). These studies highlight the importance of cultivating inclusive values, attitudes, and norms within educational institutions. However, most of this research still separates the discourse of inclusion from the philosophical framework of Islamic education, resulting in an understanding of inclusivity as a value neutral pedagogical concept.

This study critiques this tendency by demonstrating that inclusive approaches in Islamic education possess strong normative and philosophical foundations, particularly through the integration of the values of tawhid, '*adl*', and *rahmah*. Unlike previous studies that situate inclusive education within purely managerial or psychopedagogical frameworks, this article positions inclusivity as a manifestation of Islamic educational ethics oriented toward the *humanization* of human beings in accordance with their *fitrah* (Mukzizatin, 2024). This perspective underscores the moral and spiritual dimensions of education as integral components of inclusive practice. Accordingly, inclusive education is no longer understood as a normative adoption of Western models, but as the development of an educational paradigm inherent in the Islamic intellectual tradition (Halidin, 2023). This reconceptualization challenges epistemological assumptions that privilege secular frameworks as universally normative, and instead affirms the legitimacy of religious ethical traditions as sources of educational theory.

The theoretical contribution of this study lies in the enrichment of Islamic educational philosophy through the development of the Tauhidic Inclusion model as an interdisciplinary conceptual framework. This model expands Islamic education theory by incorporating inclusivity as an essential dimension of holistic education, and fills a gap in the literature that has not systematically integrated Islamic philosophy with inclusive education theory (Mulyawan & Mahmudi, 2024). Theoretically, these findings also contribute to an epistemological critique of the dominance of secular inclusion paradigms by offering an alternative perspective grounded in religious values (Wilson, 2017). From a practical standpoint, the interdisciplinary approach proposed in this study carries significant implications for the development of holistic education in *madrasah*, particularly *Madrasah Ibtidaiyah*. This conceptual framework can serve as a reference for educators and policymakers in designing curricula, instructional strategies, and *madrasah* cultures that are more inclusive and humanistic (Mu'is et al., 2022). Unlike partial technical guidelines for inclusion, the practical contribution of this study lies in providing a philosophical foundation that enables inclusive practices to be implemented consistently and imbued with spiritual meaning.



By grounding inclusive education in ethical and spiritual principles, this approach promotes a more coherent and sustainable model of educational reform. It encourages educators to view inclusion not as an external mandate, but as an intrinsic expression of their moral vocation. In doing so, it fosters a deeper sense of professional identity and ethical commitment among teachers. Thus, this article offers a distinctive contribution by positioning Islamic inclusive education as a holistic educational paradigm that is ethical, humanistic, and transformative. The interdisciplinary approach developed herein not only complements previous research, but also opens new avenues for the development of Islamic educational theory and practice that are more responsive to the challenges of learner diversity in *madrasah*. These findings affirm that inclusive education in Islam is not merely a pedagogical alternative, but a normative foundation for realizing education that is just, dignified, and valueoriented.

4. CONCLUSION

Based on the results of the systematic literature study conducted, this research concludes that inclusive education from the perspective of Islamic educational philosophy constitutes an ethical and humanistic educational practice rooted in the fundamental values of Islam. The main findings indicate that inclusive education cannot be understood merely as a technical pedagogical approach, but rather as an educational paradigm grounded in the principle of *tawhid* as the basis of human ontological equality, *'adl* as the principle of justice in fulfilling access to and provision of educational services, and *rahmah* as the foundation of empathetic and humanistic pedagogical relationships. The integration of these three values is formulated within the conceptual framework of Tauhidic Inclusion, which represents an inclusive approach based on Islamic educational philosophy in the context of *Madrasah Ibtidaiyah*.

The implications of this research are both theoretical and practical. Theoretically, the findings contribute to the development of Islamic educational philosophy discourse by expanding the understanding of inclusivity as an essential dimension of holistic education. The Tauhidic Inclusion framework enriches Islamic education studies by offering an interdisciplinary perspective that integrates Islamic philosophical thought with contemporary inclusive education theory, while also providing a conceptual alternative to the dominance of secular inclusion paradigms. Practically, this study provides a conceptual foundation for educators and policymakers in developing inclusive education practices in *Madrasah Ibtidaiyah* that are oriented toward justice, humanization, and character formation. The proposed framework can serve as a reference for curriculum design, strengthening the role of educators as *murabbi*, and fostering the development of a more inclusive and spiritually grounded *madrasah* culture.

Nevertheless, this research has several limitations. First, it employs a literature study approach and therefore has not yet involved empirical validation through field research. Second, the focus of the study is limited to the context of *Madrasah Ibtidaiyah*, so the resulting conceptual findings cannot yet be generalized to other levels or types of Islamic educational institutions. Third, the predominance of Indonesian and Arabic language literature sources may limit the exploration of broader global perspectives. Therefore, future research is recommended to test the Tauhidic Inclusion framework through empirical studies in various Islamic educational contexts and to expand the scope of analysis by incorporating more diverse international literature.

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