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INCLUSIVE EDUCATION POLICY AND PROTECTION OF VULNERABLE GROUPS BASED ON *MAQASHID* AL-SHARIAH

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ABSTRACT

This study examines the reconstruction of inclusive education policy through the framework of *Maqashid al-Shariah* within the perspective of Islamic Education Management. Using a systematic literature review (SLR) approach, the study analyzes the gap between formal regulations and the implementation of inclusive education in Indonesia, particularly regarding equitable access and the protection of vulnerable groups. The findings reveal that Indonesia's inclusive education policies have not yet substantively reflected the principles of *hifzh al-'aql*, *hifzh al-nafs*, and *hifzh al-nasl*, resulting in persistent exclusion, unequal educational access, limited teacher preparedness, and fragmented institutional governance. The study further finds that the integration of the five dimensions of *Maqashid al-Shariah hifzh al-din*, *hifzh al-nafs*, *hifzh al-'aql*, *hifzh al-nasl*, and *hifzh al-mal* provides a holistic framework for developing inclusive educational governance that is adaptive, participatory, and justice-oriented. In response to these challenges, this study proposes a reconstruction model based on Islamic Education Management that integrates theological values, institutional transformation, adaptive pedagogy, equitable resource distribution, and participatory accountability systems. The main contribution of this study lies in offering a novel conceptual integration between *Maqashid* al-Shariah, inclusive education policy, and Islamic Education Management as a comprehensive framework for strengthening educational justice and the protection of vulnerable groups within Islamic educational institutions.

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INTRODUCTION

Education is a fundamental human right and an essential instrument for realizing social justice and human development. In Islam, the obligation to seek knowledge applies universally to all individuals regardless of physical, social,

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or economic conditions. The first revelation of the *Qur'an, iqra'* (read) in *QS. al-'Alaq*: 1–5, reflects the universal character of education and positions access to knowledge as an inseparable part of human dignity. This principle is closely aligned with the contemporary concept of inclusive education, which emphasizes equal participation and the elimination of discrimination within educational systems.

UNESCO (2020) defines inclusive education as a process of addressing and responding to the diverse needs of learners through increased participation and reduced exclusion in education (UNESCO, 2020). Within the Islamic intellectual tradition, this objective corresponds to the framework of *Maqashid* al-Shariah, particularly *hifzh al-'aql* (protection of intellect), which emphasizes the obligation to preserve and develop human intellectual potential. The broader framework of *Maqashid* al-Shariah, as formulated by al-Ghazali and al-Shatibi, includes *hifzh al-din* (protection of religion), *hifzh al-nafs* (protection of life), *hifzh al-'aql* (protection of intellect), *hifzh al-nasl* (protection of lineage), and *hifzh al-mal* (protection of wealth). These principles provide a normative and ethical foundation for constructing educational policies that are equitable, inclusive, and socially responsive.

Despite increasingly strong global and national commitments to inclusive education, significant implementation gaps remain evident in Indonesia. Data from the Ministry of Education and Culture of Indonesia (2023) indicate that out of approximately 2.9 million school-age children with disabilities, only around 33.4% have access to formal education. Similarly, UNICEF Indonesia (2023) reported that children with disabilities continue to face structural barriers related to accessibility, stigma, and limited institutional support (Maharani et al., 2025). These conditions demonstrate that inclusive education policies have not yet fully guaranteed equal educational access for vulnerable groups.

From the perspective of Islamic Educational Management, this issue cannot be understood merely as a technical or administrative problem. Weak implementation of inclusive education also reflects insufficient integration of Islamic governance values such as *amanah* (trustworthiness), *'adl* (justice), shura (participatory governance), and protection of vulnerable communities. In practice, many inclusive education policies remain procedural and regulatory in nature without producing substantial transformation within educational institutions.

Several previous studies have discussed inclusive education from the perspectives of social justice, multiculturalism, and Islamic education (Maula et al., 2022). Other studies have also explored the normative dimensions of *Maqashid al-Shariah* in social policy and Islamic educational thought. However, research specifically examining the reconstruction of inclusive education policy through the integration of *Maqashid al-Shariah* and Islamic Educational Management remains limited. Existing studies tend to discuss these issues separately and rarely analyze how the framework of *Maqashid al-Shariah* can function as an operational foundation for inclusive educational governance and protection of vulnerable groups. This gap constitutes the central problem addressed in this study.

Therefore, this study aims to analyze the relevance of *Maqashid al-Shariah* in reconstructing inclusive education policy, identify the gap between regulatory commitment and implementation practices in Indonesia, and formulate a reconstruction model for inclusive education policy based on Islamic Educational Management principles. Through this approach, the study seeks to contribute theoretically to the development of Islamic Educational Management discourse and practically to the formulation of more inclusive, justice-oriented, and value-based educational policies.

METHOD

This study employed a library research method with a qualitative-normative approach. Library research is a method that utilizes various literary and documentary sources as the primary basis for analysis in order to develop conceptual and theoretical understanding of a particular issue (Munday et al., 2022). A qualitative approach was chosen because this study focused on interpreting concepts, educational policies, and Islamic normative values related to inclusive education.

The research data consisted of primary and secondary sources. Primary sources included classical and contemporary literature on *Maqashid* al-Shariah, national regulations concerning inclusive education, and official policy documents issued by the Indonesian government and international institutions. Secondary sources were obtained from scientific journal articles, books, conference proceedings, and previous studies relevant to inclusive education, Islamic Educational Management, social justice, and vulnerable groups (Sugiyono et al., 2022).

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The literature selection process was conducted systematically through several stages. First, the researcher identified relevant literature using databases such as Google Scholar, Scopus, Crossref, and national accredited journals. The keywords used included "inclusive education," "*Maqashid* al-Shariah," "Islamic Educational Management," "social justice," and "vulnerable groups." Second, the researcher applied inclusion and exclusion criteria. The inclusion criteria covered: (1) publications discussing inclusive education policy, Islamic educational perspectives, or *Maqashid* al-Shariah; (2) peer-reviewed scientific publications; and (3) publications issued between 2018 and 2026 to ensure the relevance and recency of the discussion. Meanwhile, publications unrelated to educational policy, duplicated sources, and non-academic opinion articles were excluded from the analysis.

Based on the selection process, approximately 45 relevant sources were identified and analyzed in this study, consisting of journal articles, books, government regulations, and reports from international institutions. Data collection was carried out through documentation techniques by reviewing and categorizing literature according to thematic relevance (Creswell & Creswell, 2017).

The collected data were analyzed using content analysis and critical descriptive analysis. Content analysis was employed to identify themes, conceptual patterns, and relationships among concepts systematically and objectively (Krippendorff, 2018). To ensure the validity of the analysis, the researcher applied source triangulation by comparing findings from regulations, academic literature, and empirical studies. Furthermore, critical descriptive analysis was used to interpret inclusive education policies through the framework of *Maqashid al-Shariah* and the principles of Islamic Educational Management in order to formulate a more integrative and value-based policy reconstruction model.

RESULT AND DISCUSSION

Conceptual Reconstruction: Inclusive Education within the Framework of *Maqashid* al-Shariah

1. *Hifzh al-'aql* as the Substantive Foundation of Inclusive Education

Among the five principal objectives of *Maqashid* al-Shariah, *hifzh al-'aql* (protection of intellect) emerges as the most relevant foundation for inclusive education because it directly concerns the right of every learner to develop intellectual capacity without discrimination. The literature reviewed consistently demonstrates that exclusion from education does not merely represent administrative failure, but also constitutes the denial of an essential human potential recognized in Islam.

Classical Islamic scholars such as Imam al-Ghazali positioned intellect as a divine trust that must be nurtured through education. This theological perspective is strengthened by the prophetic tradition stating that seeking knowledge is obligatory for every Muslim, which implies universality rather than selectivity in educational access. However, the findings of this study indicate that the implementation of inclusive education in Indonesia still reflects a selective logic of access. UNICEF Indonesia (2023) reported that a large proportion of children with disabilities remain outside formal schooling, while UNESCO (2020) emphasized that exclusion is often caused not by learners' limitations, but by institutional inability to adapt learning systems.

This finding is important because it shifts the discussion from a charitable perspective toward a rights-based and system-based approach. In many schools, inclusion is still understood as merely admitting students with special needs into regular classrooms. Yet, the literature synthesis shows that physical access alone does not guarantee intellectual inclusion. Nur Afif (2025) found that many teachers lacked competence in differentiated instruction and adaptive learning strategies, resulting in "pseudo-inclusion," where students are present administratively but excluded pedagogically.

From the perspective of *Maqashid* al-Shariah, this condition signifies the failure to substantively realize *hifzh al-'aql*. The Qur'an emphasizes both the virtue of knowledge and the recognition of individual human capacity. Allah states:

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا

"Allah does not burden a soul beyond that it can bear" (QS. al-Baqarah: 286)

Likewise, the Qur'an affirms the elevated position of knowledge:

يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ

"Allah will raise those who have believed among you and those who were given knowledge by degrees" (QS. al-Mujadilah: 11).

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These verses reinforce the argument that educational systems must adapt to learners' capacities rather than forcing learners to conform to rigid systems. This theological foundation strongly supports differentiated instruction and adaptive learning systems within inclusive education. This principle aligns conceptually with Universal Design for Learning (UDL) and differentiated instruction, both of which emphasize flexibility in curriculum, assessment, and classroom engagement.

The main contribution of this study therefore lies in demonstrating that Islamic theology and contemporary inclusive pedagogy are not contradictory frameworks. Instead, *Maqashid al-Shariah* provides an ethical and spiritual legitimacy for adaptive education systems. Inclusive education, within this framework, is not simply an educational policy option, but a religiously grounded obligation to ensure intellectual justice.

2. *Hifzh al-nafs*: Protection from Psychological and Social Harm

The analysis further demonstrates that *hifzh al-nafs* (protection of life) extends beyond physical safety into psychological and social well-being within educational environments. Several studies reviewed in this research indicate that vulnerable learners in inclusive schools frequently experience stigma, bullying, social isolation, and low participation in classroom interaction. Awalia et al. (2026) identified that children with special needs remain vulnerable to discriminatory treatment that negatively affects self-confidence and emotional development.

This finding suggests that the challenge of inclusive education in Indonesia is not only infrastructural, but also cultural. Many schools formally adopt inclusive policies while simultaneously maintaining exclusionary attitudes among teachers, peers, and school communities. Consequently, inclusion becomes procedural rather than transformative.

From the perspective of *Maqashid* al-Shariah, psychological violence and social exclusion can be categorized as forms of harm (dharar) prohibited in Islamic teachings. The prophetic tradition explicitly states

لَا ضَرَرَ وَلَا ضِرَارَ

"There should be neither harm nor reciprocating harm" (Narrated by Sunan Ibn Majah No. 2340).

This principle establishes a normative basis for educational institutions to actively prevent discriminatory practices and psychological violence within learning environments. Therefore, the responsibility of inclusive schools is not limited to providing physical accommodation, but also to creating emotionally secure learning environments.

The literature synthesis also reveals that teacher attitudes significantly influence the success of inclusion. Schools with positive school cultures and collaborative leadership tend to demonstrate stronger inclusion practices than schools relying solely on formal regulations. This finding reinforces the argument that inclusive education requires institutional transformation rather than merely policy compliance.

Within the framework of Islamic Educational Management, the principle of rahmah (compassion) becomes operational through anti-bullying mechanisms, psychosocial support systems, inclusive classroom interaction, and participatory school culture. Thus, *hifzh al-nafs* should be interpreted as a managerial and ethical commitment to protect learners from all forms of educational marginalization.

3. *Hifzh al-nasl* and *Hifzh* al-Mal: Intergenerational Justice and Equitable Resource Distribution

The findings of this study also indicate that inclusive education should be understood as a long-term investment in social sustainability. In this context, *hifzh al-nasl* (protection of future generations) emphasizes that every child, regardless of physical, social, or economic background, possesses equal potential to contribute to society when educational opportunities are fairly provided.

The literature consistently shows that exclusion from education has intergenerational consequences. Children who are excluded from schooling face higher risks of poverty, unemployment, and social dependency in adulthood. Therefore, inclusive education is not solely a pedagogical issue, but also a strategic instrument for breaking cycles of social inequality. This finding supports Rawls' theory of justice, particularly the "difference principle," which justifies policy intervention for disadvantaged groups (Rawls, 1971).

At the same time, the implementation gap identified in this study demonstrates that equitable access remains constrained by unequal allocation of educational resources. Data from national reports indicate that many schools designated as inclusive institutions lack special education teachers, accessible facilities, adaptive learning materials, and sustainable funding mechanisms. These disparities reveal that inclusive education policies are still highly dependent on regional fiscal capacity.

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From the perspective of *hifzh al-mal* (protection of wealth), unequal educational financing represents not only administrative inefficiency but also injustice in resource distribution. Islamic economic principles offer an alternative perspective by positioning zakat, waqf, and sadaqah as mechanisms for redistributive justice. This perspective is closely aligned with the Qur'anic command:

إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيْتَآئِ ذِى الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ

"Indeed, Allah commands justice, excellence, and giving to relatives, and forbids immorality, wrongdoing, and oppression" (QS. An-Nahl: 90).

The inclusion of vulnerable learners within educational systems therefore becomes part of a broader ethical commitment to distributive justice in Islam. Several studies reviewed in this research demonstrate that Islamic educational institutions utilizing community-based financing models were more capable of sustaining inclusive programs (Mubarrak & Ramly, 2025).

The important analytical point here is that Islamic financial instruments should not merely function as charitable supplements, but as strategic components of inclusive educational governance. This finding strengthens the argument that Islamic Educational Management possesses unique socio-economic resources that can support sustainable inclusion beyond state-centered financing.

4. *Hifzh al-din*: Inclusion, Identity, and Recognition

Another important finding of this study concerns the relationship between inclusive education and recognition of religious and cultural identity. Existing inclusive education practices often focus primarily on physical disability while neglecting dimensions of identity, belief, and cultural belonging. Agustin et al. (2025) found that multicultural educational practices in inclusive schools frequently overlook religious diversity as an integral part of inclusion (Anggraini et al., 2025).

This issue is significant because inclusion is not merely about access, but also about recognition and representation. Fraser's framework of social justice emphasizes that justice cannot be achieved solely through redistribution of resources; it also requires recognition of identity and participation in decision-making processes (Fraser, 2009). The findings of this study indicate that many vulnerable learners continue to experience symbolic exclusion because their cultural and spiritual identities are insufficiently accommodated.

Within the framework of *hifzh al-din*, education should preserve learners' dignity, beliefs, and moral identity. This does not imply exclusivism, but rather recognition that learners come from diverse socio-religious backgrounds that deserve equal respect. The principle of *karamah insaniyyah* (human dignity) therefore becomes central in constructing inclusive educational environments.

The synthesis of these findings demonstrates that *Maqashid al-Shariah* expands the discourse of inclusive education from technical accommodation toward ethical recognition. Inclusion is not only about placing marginalized learners into classrooms, but also about ensuring that they are respected as full participants within educational communities.

Analysis of the Implementation Gap: Between Norms and Reality

One of the central findings of this study is the existence of a significant gap between Indonesia's normative commitment to inclusive education and the realities of implementation in educational institutions. Formally, Indonesia already possesses relatively comprehensive regulations, including Ministerial Regulation No. 70 of 2009, Law No. 8 of 2016 concerning Persons with Disabilities, and Government Regulation No. 13 of 2020 regarding reasonable accommodation (Sakinah & Andry, 2024). However, the literature consistently shows that strong regulatory frameworks have not automatically produced inclusive educational practices.

The gap appears at four interconnected levels: contextual, institutional, pedagogical, and structural. First, at the contextual level, social stigma remains one of the strongest barriers. Negative perceptions toward children with disabilities and other vulnerable groups are still widely found among parents, teachers, and communities. This indicates that inclusion policies have not yet been accompanied by sufficient cultural transformation. In many cases, vulnerable learners are accepted formally but continue to experience symbolic exclusion in daily interaction. Second, at the institutional level, many schools lack adequate infrastructure and human resources. The shortage of Special Education Teachers (*Guru Pembimbing Khusus*) demonstrates that policy expansion has not been matched by capacity building. Consequently, inclusive education becomes heavily dependent on individual teacher initiatives rather than institutional systems. Third, at the pedagogical level, the

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literature reviewed shows that teachers often receive minimal preparation regarding inclusive classroom management, adaptive curriculum design, and differentiated assessment. This finding is particularly important because it explains why many inclusive programs fail to produce meaningful learning experiences despite formal policy compliance. Fourth, at the structural level, fragmentation between central and regional educational governance contributes to uneven implementation. Schools in urban areas generally possess greater access to funding and professional support compared with schools in rural or marginalized regions. This inequality reinforces the argument that inclusion cannot rely solely on legal formalism without structural redistribution of educational resources.

The contribution of this study lies in interpreting these implementation gaps through the framework of Islamic Educational Management. Weak implementation is not only interpreted as managerial inefficiency, but also as a failure to operationalize the principles of *amanah* (trustworthiness), *'adl*(justice), and shura (participatory governance). The Qur'an explicitly commands:

إِنَّ اللهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا

"Indeed, Allah commands you to render trusts to whom they are due" (QS. al-Nisa': 58).

Within the context of educational governance, this verse implies that educational leaders carry ethical and religious responsibility to ensure justice and proper services for vulnerable learners. In this sense, educational exclusion reflects an ethical crisis within governance systems.

The findings further indicate that inclusive education policies often remain fragmented because they are treated as technical educational programs rather than as part of broader social justice transformation. This explains why policy reforms frequently emphasize administrative targets without addressing deeper cultural and institutional barriers.

Reconstruction of the Policy Model: A *Maqashid al-Shariah*-Based Islamic Educational Management Approach

Based on the findings above, this study proposes a reconstruction model consisting of five interconnected dimensions designed to address the identified implementation gaps.

1. Normative-Theological Component

The first reconstruction concerns policy orientation. Inclusive education policies should not rely exclusively on constitutional and administrative arguments, but also explicitly integrate Islamic ethical values such as *'adl*(justice), *rahmah* (compassion), and *karamah insaniyyah* (human dignity). This is important because the literature shows that value-neutral policies often fail to generate institutional commitment within religious educational environments.

The integration of *Maqashid al-Shariah* into policy narratives strengthens the moral legitimacy of inclusive education and repositions inclusion as a collective religious responsibility rather than merely a state obligation

2. Structural-Institutional Component

The second reconstruction concerns governance systems within educational institutions. The findings indicate that schools with collaborative leadership and multidisciplinary support systems tend to implement inclusion more effectively. Therefore, inclusive schools require institutional mechanisms involving principals, teachers, special education specialists, parents, psychologists, and community stakeholders.

This component addresses the previously identified institutional gap by emphasizing that inclusion must become part of organizational culture rather than isolated programs.

3. Curricular and Pedagogical Reconstruction

The third reconstruction concerns learning systems. The literature synthesis demonstrates that standardized curricula often marginalize learners with diverse capacities. Therefore, curriculum reform should adopt flexible and adaptive approaches such as Universal Design for Learning (UDL).

This recommendation directly responds to the finding of pseudo-inclusion identified earlier. Adaptive curriculum design ensures that inclusion moves beyond physical classroom presence toward meaningful participation and intellectual development.

4. Financial and Resource Reconstruction

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The fourth reconstruction concerns sustainable financing. This study finds that dependence solely on state budgets creates instability in inclusive education implementation. Islamic financial instruments therefore provide an alternative framework for redistributive educational justice.

Zakat, waqf, and community-based financing can function as strategic mechanisms for supporting infrastructure, teacher training, scholarships, and assistive services. This reconstruction aligns with the principle of *hifzh* al-mal, which emphasizes equitable circulation of resources for public welfare.

5. Monitoring and Accountability Reconstruction

Finally, inclusive education requires participatory evaluation systems. Existing monitoring mechanisms tend to prioritize quantitative indicators such as enrollment rates while neglecting learners' lived experiences.

This study argues that accountability systems should incorporate indicators related to participation, psychological well-being, accessibility, and learner empowerment. Within Islamic Educational Management, this participatory approach reflects the principle of shura, where vulnerable groups are involved directly in evaluating educational policies affecting them.

Implications for Islamic Educational Institutions: Madrasahs and *Pesantren* as Agents of Inclusive Transformation

An important finding of this study is that madrasahs and *pesantren* possess strategic potential as drivers of inclusive education because they already operate within value systems emphasizing solidarity, compassion, and collective responsibility. Historically, *pesantren* traditions have accommodated learners from diverse socio-economic backgrounds through community-based educational models.

The literature reviewed demonstrates that several *pesantren* implementing inclusive programs successfully developed stronger communal interaction, adaptive learning cultures, and participatory educational environments (Fajri & Abdulghani, 2025). This finding is analytically significant because it challenges the assumption that inclusive education is exclusively a modern Western construct.

Instead, the evidence suggests that many Islamic educational traditions already contain inclusive social practices that can be institutionalized more systematically. Therefore, the reconstruction of inclusive education policy should not merely import external models, but also revitalize local Islamic educational traditions compatible with the principles of *Maqashid* al-Shariah.

This study consequently recommends that the government formally recognize inclusive *pesantren* and madrasah models within the national education system, while simultaneously strengthening technical support, funding access, and inter-institutional collaboration.

Overall, the findings confirm that integrating *Maqashid* al-Shariah, social justice theory, and Islamic Educational Management creates a more holistic framework for inclusive education reform. The major contribution of this study lies in demonstrating that inclusion is not solely an educational agenda, but also an ethical, theological, and governance-based transformation aimed at realizing justice for vulnerable groups within Islamic educational contexts.

CONCLUSION

This study demonstrates that *Maqashid al-Shariah* provides not only a theological justification for inclusive education, but also a comprehensive analytical framework for evaluating educational justice, institutional governance, and the protection of vulnerable groups. The findings show that the principles of *hifzh al-'aql*, *hifzh al-nafs*, *hifzh al-nasl*, *hifzh* al-mal, and *hifzh al-din* are substantively aligned with the core values of inclusive education, particularly equal access, recognition of diversity, protection from discrimination, and equitable distribution of educational resources. Through this framework, inclusive education is repositioned from a merely administrative policy into an ethical and religious responsibility rooted in Islamic values.

This study also identifies that the major challenges of inclusive education implementation in Indonesia are not limited to technical constraints, but are closely related to institutional fragmentation, limited teacher preparedness, unequal resource allocation, and the persistence of exclusionary educational cultures. These findings indicate that regulatory commitment alone is insufficient without structural, pedagogical, and cultural transformation within educational institutions.

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Theoretically, this study contributes to the development of Islamic Educational Management by integrating *Maqashid* al-Shariah, social justice theory, and inclusive education discourse into a more holistic analytical model. Practically, the proposed reconstruction model offers an operational framework for policymakers, madrasahs, *pesantren*, and schools in developing inclusive educational governance that is adaptive, participatory, and value-oriented. The study therefore affirms that Islamic educational institutions possess significant potential to become strategic agents of inclusive transformation through the integration of justice, *rahmah*, and protection of vulnerable groups into educational policy and practice.

Based on the findings of this study, the reconstruction of inclusive education policy in Indonesia requires a more integrative approach that combines regulatory reform, institutional strengthening, and Islamic ethical values. The government should therefore revise inclusive education policies by explicitly integrating the principles of justice (‘*adl*), compassion (*rahmah*), and protection of vulnerable groups within the framework of *Maqashid* al-Shariah. Such integration is important to ensure that inclusive education is not treated merely as an administrative obligation, but as a substantive commitment to educational and social justice. In this regard, stronger collaboration between the Ministry of Education, Culture, Research, and Technology and the Ministry of Religious Affairs is necessary, particularly in developing competency standards and professional training for teachers in madrasahs, *pesantren*, and inclusive schools.Furthermore, Islamic educational institutions should strengthen sustainable financing mechanisms for inclusive education through the optimization of Islamic social finance instruments such as zakat, waqf, and sadaqah. These instruments can support infrastructure development, teacher training, assistive services, and scholarships for vulnerable learners. At the curricular level, values of inclusivity, respect for diversity, and compassion toward marginalized groups should be systematically integrated into Islamic educational curricula as part of the formation of *akhlaq karimah* (noble character). Finally, future studies should expand empirical and field-based investigations into best practices of inclusive education within Islamic educational institutions in order to provide stronger evidence for policy development and institutional transformation.

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