



Practice of Inclusive-Based Islamic Education Providers at Al-Amanah Elementary School (SD) Cileunyi

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ABSTRACT

Inclusive education is essential for ensuring equitable access to learning for students with diverse abilities and backgrounds. In Islamic education, this principle aligns closely with the values of justice, compassion, equality, and mutual assistance. This study aimed to describe the practices of inclusive Islamic education at Al-Amanah Islamic Elementary School (*Sekolah Dasar* [SD]) Cileunyi, focusing on institutional policies, curriculum implementation, and learning support services. A qualitative approach with a case study design was employed. Data were collected through document analysis of the school profile, vision and mission statements, curriculum documents, and inclusive education programs, supported by a review of relevant academic literature. The findings showed that inclusive education was implemented through nondiscriminatory student admission policies, recognition of individual learning differences, and an institutional structure consisting of an inclusion coordinator and an inclusive learning support team. The integration of the Merdeka Curriculum and the 2013 Curriculum facilitated differentiated instruction, adaptive learning modules, formative assessment, and alignment with national competency standards. Inclusion assistant teachers and educational stimulation units provided additional support for students' motor, language, social, and emotional development. The study concluded that Al-Amanah had developed a systematic model of inclusive Islamic education that combined curriculum flexibility, institutional commitment, specialized support services, and Islamic values to address diverse student needs.

INTRODUCTION

Education is a fundamental right of every individual that must be fulfilled without discrimination. In the global context, the commitment to fair and equitable education is affirmed through Education for All (UNESCO, 2000) and the Sustainable Development Goals (SDGs), particularly Goal 4, which emphasizes the provision of quality, inclusive, and equitable education for all (United Nations, 2015). This global commitment confirms that every child, regardless of physical, intellectual, social, or cultural background, has the right to receive quality educational services within an equitable education system (Rogahang et al., 2024).

In line with this commitment, inclusive education has developed as an educational paradigm that emphasizes the ability of schools to serve all students within the same learning environment. Inclusive education views diversity as an inherent aspect of educational life that must

be managed pedagogically rather than perceived as a barrier to the learning process. Therefore, inclusive education focuses not only on access to education but also on the quality of learning services that can accommodate students' diverse needs and characteristics (Nurjamilah, Rizki, Bik, 2025).

(UNESCO, 2017) defines inclusive education as an educational approach aimed at increasing the participation of all students in learning by reducing exclusion within and from the education system. This definition emphasizes that inclusive education is not limited to admitting students with special educational needs into mainstream schools but also involves transforming the entire education system, including policies, curriculum, teaching strategies, and school culture, to respect differences and uphold principles of justice (Meyer et al., 2014) .

From a theoretical perspective, (Ainscow & Miles, 2008) emphasized that inclusive education requires school transformation to respond effectively to student diversity through curriculum flexibility, adaptive learning practices, and strengthened collaboration among educators. Meanwhile, (Florian & Black-Hawkins, 2011) introduced the concept of inclusive pedagogy, which refers to a learning approach designed to engage all students from the outset without labeling or stigmatizing differences in ability. This approach requires teachers to develop differentiated instructional strategies and formative assessments that enable each student to achieve optimal development according to their potential (Nurdin et al., 2024) .

In Indonesia, the commitment to inclusive education has been reflected in various national policies and regulations. Law Number 20 of 2003 concerning the National Education System emphasizes that every citizen has the right to quality education. This commitment is strengthened through the Regulation of the Minister of National Education Number 70 of 2009 concerning Inclusive Education, which states that students with disabilities and/or giftedness and special talents have the right to participate in education within general education units. However, the implementation of these policies at the education-unit level continues to face various challenges, particularly in primary education.

Various studies have shown that the implementation of inclusive education in Indonesia remains largely administrative and has not fully addressed pedagogical aspects. (Marlina, 2015) found that many inclusive schools still interpret inclusion as merely accepting students with special educational needs, without significant modifications to curriculum and instructional strategies. Similar findings were reported by (Sunardi et al., 2011) , who stated that limited teacher competence, insufficient supporting facilities, and inadequate internal school policy support were major factors hindering the implementation of quality inclusive education.

Within the context of Islamic education, inclusive education has strong normative and philosophical relevance. Islamic teachings emphasize the principles of justice (al-'adl), compassion (rahmah), and human equality (musawah), as affirmed in the Qur'an, Surah Al-Hujurat verse 13. These values align with the fundamental principles of inclusive education, which position every individual as a dignified subject of education. (Abdurrahman, 2018) emphasized that Islamic education inherently contains an inclusive spirit because it views humans as honored creations regardless of their physical or intellectual conditions.

Nevertheless, Islamic education practices in Indonesia continue to face challenges in implementing inclusive education systematically and sustainably. (Aisah & Santosa, 2019) found that Islamic Religious Education (Pendidikan Agama Islam [PAI]) learning in inclusive schools still tends to apply uniform instructional approaches, making it less responsive to the needs of diverse learners. This condition indicates a gap between the normative values of inclusivity and classroom learning practices.

The development of national curriculum policies has also influenced the dynamics of inclusive education in Indonesia. In 2021, the Ministry of Education, Culture, Research, and Technology introduced the Independent Curriculum (Kurikulum Merdeka) as part of the Independent Learning (Merdeka Belajar) policy. This curriculum was designed to provide flexibility for educational units to develop learning approaches that align with student characteristics and school contexts (Kemendikbudristek, 2021). The main principles of the Independent Curriculum, such as differentiated learning, project-based learning, and formative assessment, are considered highly relevant in supporting inclusive education implementation.

Research by (Mauliddina & Irianto, 2023) showed that the Independent Curriculum provided greater opportunities for inclusive schools to adapt instructional strategies to individual student needs compared with the 2013 Curriculum, which was more structured and standardized. However, successful implementation of this curriculum remains highly dependent on teacher readiness, school leadership, and the availability of effective learning support systems.

In the context of Islamic education, the integration of the Independent Curriculum requires adjustments to the Islamic values that characterize the institution. (Rahmat, 2022) stated that curricula in Islamic schools must integrate academic achievement with the development of students' religious and social character. Within inclusive education, this integration requires schools to focus not only on academic achievement but also on developing empathy, tolerance, and social responsibility as components of Islamic character education (Hendrik, 2024) .

Furthermore, the success of inclusive education is strongly determined by human resource readiness and school culture. (Tomlinson, 2017) emphasized the importance of differentiated instruction in inclusive classrooms to accommodate differences in students' readiness and abilities. (Florian, 2019) added that inclusive education requires a comprehensive transformation of the pedagogical paradigm, in which diversity becomes the foundation of learning design rather than an exception.

Values-based schools, including Islamic schools, have significant potential to develop sustainable inclusive education. (Slee, 2018) viewed inclusive education as a social justice initiative requiring moral and institutional commitment to eliminate exclusionary practices in education. In this context, Islamic schools, with their emphasis on justice and humanity, possess strong foundations for developing inclusive school cultures.

However, Islamic schools continue to face challenges in balancing academic standards, national curriculum requirements, and the need for learning adaptations for students with diverse needs (Ramadhani, 2025) . This condition demonstrates a gap between the ideals of inclusive

Islamic education and its practical implementation, highlighting the need for empirical studies on Islamic schools that have attempted to implement inclusivity in practice (Braun & Clarke, 2021) .

Within this context, SD Al-Amanah Cileunyi is relevant as a subject of study. SD Al-Amanah is an Islamic elementary school that seeks to develop inclusive-based education through the integration of Islamic values, national curriculum policies, and support systems such as inclusion assistant teachers and educational stimulation units. The school focuses not only on academic achievement but also on character development and the holistic development of students' potential.

Based on this background, studying the practice of implementing inclusive-based Islamic education at SD Al-Amanah Cileunyi is important and strategic. This study is expected to contribute to the development of inclusive Islamic education theory and provide empirical insights into how inclusivity principles can be implemented contextually and sustainably within Islamic elementary school environments in Indonesia.

METHOD

This study employed a qualitative approach with a case study design. The qualitative approach was selected because the research aimed to gain an in-depth understanding of the practice of implementing inclusive-based Islamic education at SD Al-Amanah Cileunyi. (Creswell & Creswell, 2018) stated that qualitative research is appropriate for exploring the meanings, processes, and experiences of social phenomena within their contextual and holistic settings.

The case study design was applied because the research focused on a single educational institution as the unit of analysis. (Yin, 2018) explained that case studies are suitable for examining contemporary phenomena within real-life contexts, particularly when the boundaries between the phenomenon and its context are complex. In this study, the implementation of inclusive Islamic education at SD Al-Amanah Cileunyi was examined within the context of school culture, curriculum policies, and Islamic values.

Data were collected through document analysis and literature review. The document analysis involved reviewing school documents, including institutional profiles, vision and mission statements, curriculum documents, and inclusive education support programs. The literature review examined relevant academic journals and books on inclusive education, Islamic education, and the implementation of the Independent Curriculum (Kurikulum Merdeka). According to (Snyder, 2019) , literature reviews provide a theoretical foundation and support the interpretation of research findings in relation to previous studies.

RESULTS AND DISCUSSION

The results of this research were obtained from documentation studies and literature studies that describe the practice of implementing inclusive-based Islamic education in a planned and sustainable manner. Based on the documentation studies and literature studies available, this school not only opens access to education for students with

diverse backgrounds and abilities, but also provides a support system that allows all students to follow the learning process optimally according to their individual needs.

In general, the results of the study indicate that the implementation of inclusive education at SD Islam Al-Amanah Cileunyi is supported by three main aspects, namely inclusive institutional policies, flexible curriculum implementation, and the provision of learning support services. School policies show a commitment to the principle of inclusivity, which is reflected in the acceptance of students without discrimination and recognition of differences in student learning characteristics as part of learning dynamics.

In terms of curriculum, the results of the study show that the integration of the Independent Curriculum and the 2013 Curriculum provides space for schools to develop adaptive learning. The Independent Curriculum is used as the main instrument to implement differentiated learning and formative assessment, while the 2013 Curriculum is still used as a reference for meeting national education standards. This combination allows schools to maintain a balance between learning flexibility and the demands of academic competency achievement.

In addition, the results of the study also found that SD Islam Al-Amanah Cileunyi has advantages in providing inclusive education support services, such as the existence of accompanying teachers and school stimulation units. These services play an important role in supporting the academic, social, and emotional development of students who need special attention. These findings show that inclusive education practices at SD Islam Al-Amanah Cileunyi are not only administrative, but have been systematically pursued in the daily learning process.

Institution Profile

Al-Amanah Cileunyi Islamic Elementary School is an Islamic elementary school located in Cileunyi District, Bandung Regency, West Java. It was established as part of the Al-Amanah Islamic Education Foundation which has a vision of "Realizing Muslim people who are intelligent, noble in character, and with inclusive insights". The characteristics of this institution reflect the combination of classical Islamic educational values with a contemporary pedagogical approach that is responsive to the diversity of students.

As an Islamic educational institution, SD Islam Al-Amanah not only emphasizes the achievement of academic competence but also the formation of the character, morals, and spirituality of students. This is in line with Rahmat's (2022) statement that the curriculum in Islamic schools must be able to integrate the formation of students' spiritual, social, and academic competencies in a balanced manner. The vision and mission of this school are reflected in daily learning practices that allow students to develop their potential according to their abilities, both in cognitive and affective aspects.

In addition, the school has an institutional structure that supports inclusive practices, including the existence of *Inclusion Coordinator* and *Inclusive Learning Companion Team* which is in charge of identifying student needs, designing adaptive learning strategies, and coordinating resources to support optimal learning for all learners. This structure demonstrates an institutional commitment to implementing inclusive education in a planned and systematic manner.

The profile of the Al-Amanah Islamic Elementary School reflects the application of the principle of inclusivity in accordance with the philosophy of Islamic education that respects diversity as well as national policies that demand education without discrimination (UNESCO, 2017; Abdurrahman, 2018).

School Curriculum

Operationally, SD Islam Al-Amanah Cileunyi applies a combination of two main curriculum frameworks: the Independent Curriculum as a flexible learning basis and the 2013 Curriculum (Kurtilas) as a national standard that still maintains the achievement of core competencies and content standards.

The Merdeka Curriculum emphasizes student-centered learning, learning differentiation, formative assessment, and learning projects that are relevant to the school's local context (Kemendikbudristek, 2021). This curriculum provides space for teachers to make adjustments to learning materials, methods, and tempos based on students' abilities and needs.

In practice, this curriculum is implemented through learning modules that can be adapted for students of different abilities. For example, literacy and numeracy materials are arranged in tiers that allow students to choose levels according to their cognitive readiness, while project assignments emphasize collaboration and character development. This approach is in line with the findings of Farah, Amril, & Ichsan (2023) that the Independent Curriculum provides greater opportunities for differentiated learning than the 2013 Curriculum which tends to be rigid and uniform.

Meanwhile, the 2013 Curriculum is still used as a reference in meeting the national education standards set by the government, especially in the aspects of formative tests and assessment of learning outcomes. The integration of the two is designed so that students not only achieve the achievements of the national curriculum but also gain a meaningful learning experience that is in accordance with their individual character and needs.

This curriculum approach demonstrates the school's commitment to accommodating the diversity of learners in a tangible way not only administratively but also in daily learning practices, something recommended by responsive curriculum theory (*Responsive Curriculum*) in Tomlinson's (2017) research.

Advantages/Innovations Carried Out

SD Islam Al-Amanah Cileunyi showed several significant innovations in the implementation of inclusive-based Islamic education. These innovations include:

Inclusive Based Islamic Schools

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In addition, schools have an institutional structure that supports inclusive practices, including the existence of an inclusion coordinator and an inclusive learning support team who are in charge of identifying student needs, designing adaptive learning strategies, and coordinating resources to support optimal learning for all students. This structure demonstrates an institutional commitment to implementing inclusive education in a planned and systematic manner.

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Schools have designed value-based inclusive education that not only emphasizes academic aspects but also spiritual and character. Inclusive implementation is carried out systematically through adaptive learning approaches and direct differentiation according to student needs in line with inclusive education theory that emphasizes responses to differences (Florian & Black-Hawkins, 2011).

Accompaniment/Inclusion Teacher

One of the important findings in this study is the existence of inclusion assistant teachers as an integral part of the education service system at Al-Amanah Islamic Elementary School Cileunyi. Inclusion assistant teachers play the role of educators who provide special support to students who have diverse learning needs, both related to learning barriers, development, and learning adjustment needs.

Conceptually, inclusion companion teachers have a strategic role in supporting the implementation of inclusive education in regular schools. Friend and Cook (2017) explained that inclusion companion teachers function as collaborative partners of classroom teachers in designing, implementing, and evaluating learning so that it can be accessed by all students. This collaboration emphasizes the co-teaching and support teaching approach, where the accompanying teacher does not replace the role of the classroom teacher, but rather complements and strengthens the learning process.

SD Islam Al-Amanah has a team of special assistant teachers who are trained to recognize the individual learning needs of students, design differentiation strategies, and provide personal support. The existence of these assistant teachers strengthens inclusive practices because according to (Ainscow et al., 2006), adequate human resource support is one of the key factors for the success of inclusive education.

Education Stimulation Unit

Another important finding in this study is the existence of a stimulation unit as a support service in the implementation of inclusive-based Islamic education at SD Islam Al-Amanah Cileunyi. The stimulation unit functions as a special facility designed to help optimize the development of students, especially for students who experience obstacles or need reinforcement in academic, motor, language, social, and emotional aspects.

The school provides a special stimulation unit that aims to provide additional services for students who need developmental support in both academic, social-emotional, and skill aspects. This unit serves as an intervention space that pays attention to different learning rhythms, so that each student can develop optimally.

Conceptually, the stimulation unit is in line with the *Early intervention and response to intervention* (RTI) in inclusive education. According to Odom and Wolery (2003), stimulation provided in a structured and sustainable manner can help minimize child developmental barriers as well as prevent more complex learning difficulties in the future. This approach emphasizes the importance of support services that are integrated with classroom learning activities, rather than separate from the main learning system.

Furthermore, stimulation units play an important role in supporting the work of classroom teachers and inclusion companion teachers. Florian and Spratt (2013) emphasized that effective inclusive education requires a support system that allows teachers to focus on collective learning, while the individual needs of learners are facilitated through planned additional services.

In the context of SD Islam Al-Amanah, the stimulation unit functions as part of the school ecosystem that supports collaboration between classroom teachers, accompanying teachers, and other support personnel. In the context of Islamic education, the stimulation unit at SD Islam Al-Amanah Cileunyi also reflects the implementation of values *Rahmah* (affection) and *ta'awun* (help). Stimulation services are provided with a humanist approach that respects the dignity of students, without stigma and discrimination. This is in line with the view of Nata (2016) who states that Islamic education must prioritize an approach that humanizes humans and develops the potential of each child's fitrah.

CONCLUSION

This study concluded that Al-Amanah Islamic Elementary School Cileunyi had implemented inclusive Islamic education through an integrated institutional, curricular, and support-service approach. The practice was reflected in the school's nondiscriminatory admission policy, recognition of diverse learning characteristics, and institutional support provided by an inclusion coordinator and an inclusive learning support team. The integration of the Merdeka Curriculum and the 2013 Curriculum enabled the school to maintain national competency standards while providing flexible learning modules, differentiated instruction, and formative assessments according to students' individual needs. The presence of inclusion assistant teachers and an educational stimulation unit further supported students' academic, motor, language, social, and emotional development. These practices demonstrated that inclusion at the school was not

merely implemented as an administrative requirement but as a systematic educational process grounded in Islamic values of justice, compassion, equality, and mutual assistance.

Future research should examine inclusive Islamic education practices across multiple schools to determine whether the approaches identified at Al-Amanah Islamic Elementary School Cileunyi can be adapted to institutions with different resources, student characteristics, and sociocultural contexts. Since this study relied on document analysis and literature review, subsequent research should incorporate classroom observations, interviews with school leaders, teachers, parents, and students, as well as measurable indicators of student participation, learning achievement, social development, and well-being. Longitudinal and mixed-methods studies are also recommended to evaluate the long-term effectiveness of differentiated instruction, inclusion assistant teachers, and educational stimulation units. Such research could provide stronger empirical evidence for developing an applicable and sustainable model of inclusive Islamic education at the elementary school level.

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