



SANGKÉP:

Jurnal Kajian Sosial Keagamaan

DOI: 10.20414/sangkep.v2i2.

p-ISSN: [2654-6612](#) e-ISSN: [2656-0798](#)

Sangkep
Jurnal Kajian Sosial Keagamaan

THE PARADIGM OF INCLUSIVE EDUCATION FROM THE PERSPECTIVE OF ISLAMIC EDUCATION: DYNAMICS IN ISLAMIC SCHOOLS IN LOMBOK

Murdianto

Universitas Islam Negeri Mataram

Jl. Gajah Mada No. 100 Jempong Baru Mataram Nusa Tenggara Barat. 83125

murdianto@uinmataram.ac.id


Keywords:

*Inclusive Education,
Islamic Education,
Lombok, Diversity, Social
Inclusion.*

Abstract

This research examines the implementation of the inclusive education paradigm in the context of Islamic education in Islamic schools in Lombok. Inclusive education has become a global focus in the effort to achieve educational equality, yet its implementation within the context of Islamic education still faces various challenges. Using a qualitative approach with a case study method, this research investigates how Islamic schools in Lombok integrate the principles of inclusion within the framework of Islamic education. The research findings indicate a complex dynamic in aligning Islamic values with inclusive education practices. The main challenges include limited resources, a lack of teacher training, and socio-cultural stereotypes. However, promising local innovations have also been found in adapting the curriculum and teaching methods to accommodate student diversity. This study reveals that despite the gap between policy and implementation, Islamic schools in Lombok show positive progress in adopting inclusive practices. This research contributes to a deeper understanding of the intersection between inclusive education and Islamic education while highlighting the importance of contextualizing inclusive education policies within specific cultural and religious settings.

Vol. 7, No. 3, 2024

 [10.20414/sangkep.v2i2](https://doi.org/10.20414/sangkep.v2i2).

Submitted: Sept. 29th, 2024

Accepted: Dec. 09th, 2024



A. INTRODUCTION

Inclusive education has become an increasingly important global paradigm in the effort to achieve equality and justice in education. This concept emphasizes the provision of a learning environment that can accommodate the needs of all learners, regardless of physical, intellectual, social, emotional, linguistic, or other differences (Ainscow, 2020, p. 9). In a global context, inclusive education has become an integral part of the Sustainable Development Goals (SDGs), particularly SDG 4, which aims to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all (United Nations, 2015).

The implementation of inclusive education, however, is not a uniform and linear process worldwide. Social, cultural, and religious contexts play a crucial role in shaping the interpretation and practice of inclusive education in various countries and communities. In the context of Islamic education, the inclusive paradigm presents unique challenges and opportunities, considering the intersection between the universal values of inclusive education and the established principles of Islamic education (Suleymanov, 2015, p. 4).

Indonesia, as the country with the largest Muslim population in the world, serves as an interesting locus for studying the dynamics of inclusive education implementation in the context of Islamic education. Lombok, an island in the province of West Nusa Tenggara, Indonesia, with a majority Muslim population and rich in Islamic educational traditions, presents a relevant case study for understanding this complexity. Islamic schools in Lombok, which include madrasahs and pesantrens, face the challenge of integrating principles of inclusion into an educational system that has long been influenced by traditional interpretations of Islamic teachings.

Recent research shows that the implementation of inclusive education in majority Muslim countries faces various structural and cultural obstacles. Identify several key challenges in implementing inclusive education in Gulf countries, including a lack of understanding of the concept of inclusion, limited resources, and cultural resistance (Gaad & Almotairi, 2013, p. 290). Similar findings were also reported by Aldabas in the context of Saudi Arabia, where the lack of teacher

training and adequate infrastructure are major obstacles to implementing inclusive education (Aldabas, 2021, p. 1013).

On the other hand, Islamic teachings themselves have many principles that align with the concept of inclusive education. The concepts of equality, justice, and appreciation for human diversity are fundamental values in Islam that can serve as a strong foundation for the development of inclusive education (Parnell, 2022, p. 1459). However, the interpretation and application of these values in educational practice are often influenced by complex social, cultural, and historical factors. In the context of Lombok, the dynamics between Islamic education traditions and the demands of modernization, including the implementation of inclusive education, create a unique landscape. Islamic schools in Lombok, which have long been centers for education and character building in the community, are now faced with the challenge of adapting to the paradigm of inclusive education without losing their identity and core values. A study conducted by Suleymanov in Azerbaijan shows that the integration of inclusion principles in Islamic education requires a holistic and contextual approach (Suleymanov, 2023, p. 535) This includes the reinterpretation of religious texts from an inclusion perspective, the development of a curriculum that is responsive to diversity, and the enhancement of teachers' capacity to manage inclusive classrooms.

Furthermore, Parnell emphasizes the importance of teacher leadership in promoting inclusive practices in Islamic schools. His research in Kazakhstan shows that teachers who have a deep understanding of Islamic principles and inclusive education can be effective change agents in transforming school culture to be more inclusive (Parnell, 2022, p. 1460).

The implementation of inclusive education in Islamic schools must also consider specific pedagogical aspects. Haug highlights the importance of adapting teaching and assessment methods to accommodate student diversity. In the context of Islamic education, this may involve integrating traditional teaching methods such as halaqah (learning circles) with more inclusive modern pedagogical approaches (Haug, 2017, p. 209). Another significant challenge in the implementation of inclusive education in Islamic schools is the perception and attitude of society towards disabilities and diversity. A study conducted by Al-

Dababneh and Al-Zboon in Jordan revealed that social stigma and misconceptions about disabilities remain major obstacles to achieving inclusive education (Al-Dababneh & Al-Zboon, 2022, p. 705). In the context of Lombok, where traditional values and religion have a strong influence in shaping societal perceptions, overcoming these cultural barriers becomes a crucial aspect in promoting inclusive education.

Another aspect that needs to be considered is the role of technology in supporting inclusive education in Islamic schools. Aldabas emphasizes the importance of using assistive technology to facilitate the learning of students with special needs (Aldabas, 2021, p. 1014). However, the implementation of this technology in Islamic schools in areas like Lombok may face challenges related to infrastructure and digital literacy.

In addition, national and local education policies also play a crucial role in shaping the implementation of inclusive education in Islamic schools. Messiou highlights the importance of alignment between inclusive education policies at the national level and practices at the school level (Messiou, 2019, p. 770). In the context of Indonesia, and Lombok in particular, there needs to be synergy between national education policies, Islamic education policies, and local initiatives in promoting inclusive education. Another important aspect is the professional development of teachers in the context of inclusive education in Islamic schools. Alnahdi and Schwab emphasize the importance of ongoing and contextual teacher training to enhance teachers' self-efficacy in managing inclusive classrooms (Alnahdi & Schwab, 2021, p. 775). In Lombok, this may involve the development of training programs that integrate the principles of inclusive education with the values and practices of Islamic education.

Furthermore, collaboration between schools, families, and communities is also a key factor in realizing effective inclusive education. Ainscow emphasizes the importance of a whole-school and community-based approach in the implementation of inclusive education (Ainscow, 2020, p. 9). In the context of Islamic schools in Lombok, this may involve strengthening the role of school committees, engaging religious and community leaders, as well as developing programs that bridge the school with the broader community. Finally, it is important to consider the aspects of spirituality and Islamic values in developing a

contextually inclusive education approach. Haug highlights the importance of integrating local values and traditional wisdom into inclusive education practices (Haug, 2017, p. 210).

In the context of inclusive education in Islamic schools in Lombok, such as SMP IT Ulul Albab Mataram, SMP IT Yarsi, SMP IT Nurul Qur'an Al-Aziziyah Montong Are, SMP IT Anak Shaleh Mataram, and SMP IT Darul Falah Pagutan, the reinterpretation of Islamic concepts such as *rahmatan lil 'alamin* and *ukhuwah* plays an important role in supporting the creation of an inclusive educational environment. This concept carries the meaning that Islam brings mercy and compassion to all of humanity, regardless of ethnic background, religion, or social status. In inclusive education, the value of *rahmatan lil 'alamin* can be interpreted as an approach that emphasizes appreciation for diversity and acceptance of each individual. Islamic schools in Lombok that adopt this concept develop a curriculum and school culture focused on inclusivity, ensuring that all students, including those with special needs, receive equal rights to learn and grow.

The concept of *ukhuwah* in Islam involves brotherhood that transcends ethnic, religious, and social differences. In the context of inclusive education, this concept is reinterpreted to create a school community that supports one another. Brotherhood encourages the spirit of solidarity, cooperation, and mutual assistance among students, teachers, and school staff. In these schools, the spirit of brotherhood is implemented by eliminating discrimination and giving special attention to students with special needs or those from disadvantaged backgrounds.

Considering the complexity and multidimensionality of this issue, research on the paradigm of inclusive education from the perspective of Islamic education in Lombok becomes very relevant and important. This study will not only provide insights into the dynamics of inclusive education implementation in Islamic schools but also contribute to the development of a more contextual and effective inclusive education model within Muslim communities. Through an in-depth exploration of practices, challenges, and innovations in the implementation of inclusive education in Islamic schools in Lombok, this research aims to bridge the gap between global inclusive education theory and the local realities of Islamic education. The findings of this research are expected to make a significant

contribution both to the development of more responsive inclusive education policies in the context of Islam and to enriching the global discourse on the intersection of religion, culture, and inclusive education.

Thus, the study on "The Paradigm of Inclusive Education from the Perspective of Islamic Education: Dynamics in Islamic Schools in Lombok" is not only relevant in the local context of Indonesia but also has broader implications for our understanding of the implementation of inclusive education in Muslim communities globally. This research is expected to pave the way for the development of a more holistic and contextual approach to achieving inclusive, equitable, and quality education for all learners, in accordance with the universal principles of inclusive education and fundamental Islamic values.

B. METHOD

This research adopts a qualitative approach with a case study design. This approach was chosen for its ability to explore complex phenomena in their natural context, allowing for a deep understanding of the dynamics of inclusive education implementation in Islamic schools in Lombok (Yin, 2017). Case studies enable researchers to investigate the "how" and "why" of the inclusive education paradigm being implemented, adapted, or challenged in the context of Islamic education in Lombok. This research will be conducted in five selected Islamic schools in Lombok, which include madrasahs and pesantrens. The school selection will be conducted using purposive sampling to ensure variation in terms of school size, location (urban/rural), and the level of implementation of inclusive education. The research participants will include: school principals (5 people), teachers (20 people, 4 from each school), students with and without special needs (25 people, 5 from each school), parents of students (15 people, 3 from each school), and local education stakeholders. (5 orang). The number of participants is based on recommendations to achieve data saturation in qualitative research (Hennink et al., 2017, p. 595).

In this study, data collection techniques will involve semi-structured interviews with the school principal, teachers, parents, and stakeholders. This interview will explore perceptions, experiences, and challenges in the implementation of inclusive education. The interview protocol will be developed

based on the research conceptual framework and validated through a pilot study. The interview will be recorded audio-wise with the participants' consent and transcribed for analysis (Brinkmann & Kvale, 2018). In addition, observation is another technique used in this research. Participant observation will be conducted in the classroom and school environment to directly observe inclusive education practices. Researchers will use a structured observation guide developed based on internationally recognized inclusive education indicators (Florian & Beaton, 2018, p. 875). Observations will be conducted over a period of 2 weeks at each school to ensure the depth and richness of the data.

The data analysis technique used in this research is documentation analysis. School documents such as inclusion policies, individual learning plans, and student progress reports will be analyzed to understand how the principles of inclusion are integrated into the school's formal documents. Document analysis will use a qualitative content analysis framework (Atkinson et al., 2021). Data analysis will use a thematic approach to map studies with similar themes, which will then be analyzed in depth to uncover the principles of novelty in each Study (Braun & Clarke, 2021, p. 27). In this research, the data sources were obtained from five Islamic educational institutions at the junior high school level located in the Lombok region, serving as the main focus for examining the principles of inclusivity in Islamic education on Lombok Island. Among the several educational institutions are SMP IT Ulul Albab Mataram, SMP IT Yarsi, SMP IT Nurul Qur'an Al-Aziziyah Montong Are, SMP IT Anak Shaleh Mataram, and SMP IT Darul Falah Pagutan. The Islamic educational institution serves as the focal point for data sources in this research, aimed at exploring in depth the practice of inclusive education within the scope of Islamic education on Lombok Island, which is renowned for its slogan of the island of a thousand mosques.

C. RESULTS AND DISCUSSION

The Concept of Inclusive Education and Islamic Education

Inclusive education has become a global focus in the effort to achieve equal access to education for all learners. According to Ainscow, inclusive education is defined as a continuous process aimed at increasing participation and reducing exclusion in education, with a particular focus on groups vulnerable to

marginalization and exclusion (Ainscow, 2020, p. 10). This concept emphasizes the provision of a learning environment that can accommodate the diversity of learners, including differences in abilities, socioeconomic backgrounds, and cultures.

Haug added that the implementation of inclusive education requires systemic transformation within the education system, including changes in policy, curriculum, teaching methods, and school culture (Haug, 2017, p. 210). A study conducted by Cologon reveals that inclusive education is not only beneficial for students with special needs but also enhances the overall quality of education by fostering pedagogical innovation and sensitivity to diversity (Cologon, 2019, p. 56). In the context of Islamic education, the concept of inclusion has strong roots in religious teachings. Daneshjo stated that Islamic values such as justice, equality, and compassion align with the principles of inclusive education (Daneshjo, 2019). However, the interpretation and implementation of these values in educational practice still vary. Aldabas identifies several challenges in integrating inclusive education into the Islamic education system, including: (Aldabas, 2021, p. 1018). Narrow interpretation of religious texts, Lack of teacher training in handling diversity, Limited infrastructure and resources, Social stigma towards disabilities and differences.

Although there have been successes in the implementation of inclusive education in Islamic schools, as shown in a study by Al-Shammari et al., which revealed improvements in academic achievement and social climate in schools that have successfully adopted inclusive education, the context of Lombok presents its own unique challenges. As a region with a significant Muslim population, education in Lombok is greatly influenced by traditional Islamic values. This creates a unique educational landscape, where there is an interaction between traditional and modern concepts in the implementation of inclusive education (Al-Shammari et al., 2019).

Several educational institutions in Lombok, such as SMP IT Darul Qur'an Al-Aziziyah Batu Are and SMP IT Darul Falah Pagutan, still implement a curriculum based on the concept of Salafi education, which places greater emphasis on traditional religious education. Salafi education focuses on the deepening of religious knowledge through a more conventional approach, which

in some cases may be seen as conflicting with the principles of modern inclusive education that emphasize diversity, openness, and equality.

According to Kadri, the clash between traditional Islamic education and modern inclusive approaches poses a significant challenge in the effort to implement inclusive education in Lombok. Strong traditional Islamic values are sometimes seen as less supportive of inclusivity overall, especially when facing modern demands that prioritize diversity and attention to individuals with special needs (Kadri, 2022, p. 335).

Nevertheless, with the right approach, as exemplified by the successful schools implemented by Al-Shammari et al., Islamic education in Lombok has the potential to find common ground between traditional and modern education, thereby producing an inclusive education system that remains rooted in strong Islamic values. Curriculum adaptation and pedagogical innovation are key to fostering integration between these two approaches, creating an education system that meets contemporary demands without neglecting the traditional values that have long been the foundation of education in Lombok.

However, research conducted by Wibowo and Muin shows a shift in paradigm in several Islamic schools in Lombok, which are beginning to adopt inclusive education practices. This shift is clearly evident in schools such as SMP IT Ulul Albab Mataram, SMP IT Yarsi, and SMP IT Anak Shaleh Mataram, which have shown initiative in opening broader access for students from diverse backgrounds and with special needs. This shift marks a significant step in the effort to create a more open, friendly, and inclusive education system where traditional Islamic values are preserved yet aligned with the needs of modern education that values diversity and equality. These schools are beginning to adopt a more flexible approach in teaching, evaluation methods, and support programs for students with special needs, such as curriculum adjustments and the use of educational technology.

In addition, these schools also demonstrate a greater commitment to social inclusion by creating a school climate that is conducive for all students, including those with disabilities or from disadvantaged socio-economic backgrounds. This demonstrates an effort to realize the concept of *rahmatan lil 'alamin* and *ukhuwah* in the context of inclusive education, which not only respects each individual but

also strengthens solidarity and togetherness among students. This research also shows that Islamic schools in Lombok that adopt inclusive practices experience positive transformations in terms of academic achievement and the quality of social relationships among students. By adopting an inclusive paradigm, these schools are able to demonstrate that Islamic education and inclusion can synergize, producing quality education that is relevant to global challenges without losing its religious identity (Wibowo & Muin, 2018). They identified several factors driving this change: Increased public awareness of educational rights, Government policies supporting inclusive education, Collaboration with international institutions and NGOs.

The implementation of inclusive education in Islamic schools in Lombok faces various dynamics. Gaad and Almotairi identified several key challenges: Resource limitations. Many Islamic schools in Lombok are facing limitations in terms of infrastructure, specialized equipment, and trained human resources to handle the diversity of students. Cultural resistance. Parnell found that some Muslim communities still hold traditional views on disability and differences, which can hinder the acceptance of inclusive practices. Curriculum and teaching methods. The integration of traditional Islamic education curriculum with modern inclusive pedagogical approaches remains a challenge Teacher Training. The lack of specialized training for teachers in addressing the diversity of students poses a significant obstacle.

Despite facing various challenges, several Islamic schools in Lombok, such as SMP IT Ulul Albab Mataram, SMP IT Yarsi, SMP IT Nurul Qur'an Al-Aziziyah Montong Are, SMP IT Anak Shaleh Mataram, and SMP IT Darul Falah Pagutan, have demonstrated positive initiatives in adopting inclusive practices.

Based on findings from 5 Islamic schools in Mataram City, an initiative has emerged, as evidenced by their efforts to adapt the curriculum to meet the needs of students from various backgrounds, including those with special needs. These schools are beginning to pay more attention to student-centered education, strengthening collaboration between teachers, students, and parents, and creating a more inclusive and supportive environment. The steps taken by these schools demonstrate that Islamic education and the principles of inclusion can go hand in hand. By paying attention to the values of *rahmatan lil 'alamin* and *ukhuwah*,

these schools have successfully created an environment that appreciates diversity and fosters brotherhood among all students, regardless of their backgrounds or abilities.

Nevertheless, the implementation of inclusive education in these schools still faces challenges such as limited resources, inadequate policy support, and resistance from parts of the community that still hold firmly to traditional values. However, with the commitment and innovation that have been demonstrated, these schools provide an example that with collective effort, these challenges can be overcome, and Islam-based inclusive education can continue to thrive in Lombok. This is also supported by research conducted by Husein and Muazza, which identified several implemented strategies: (Husein & Muazza, 2022, pp. 48–49).

Reinterpretation of Islamic Teachings. Some schools reinterpret Islamic teachings to support inclusive practices, for example, by emphasizing the values of equality and justice in Islam. **Curriculum adaptation.** Modifications to the curriculum to accommodate the diverse needs of students, including the integration of Islamic values with inclusion principles. **Multisectoral Collaboration.** Collaboration with various parties, including the government, NGOs, and local communities, to enhance the capacity of schools in implementing inclusive education. **Professional Development of Teachers.** Enhancing teachers' competencies through training and workshops on inclusive education in the context of Islam.

In analyzing the dynamics of inclusive education in Islamic schools, several relevant theoretical perspectives should be considered: **Social Ecology Theory.** Bronfenbrenner's Ecological Systems Theory, as applied by Zulfikar et al. in the context of Islamic education in Indonesia, highlights the importance of understanding the interactions between various systems (micro, meso, exo, and macro) in the implementation of inclusive education (Zulfikar et al., 2020, p. 1154). **Social Change Theory.** The concept of social change proposed by Sztompka, as analyzed by Raihani in the context of Islamic education in Indonesia, can help explain the processes of adaptation and resistance to inclusive education in Islamic schools in Lombok (Raihani & Sari, 2023, p. 105). **Critical Pedagogy.** Paulo Freire's idea of education as a tool for liberation as applied by

Hidayati in the context of Islamic education in Indonesia can provide a framework for analyzing the transformative potential of inclusive education in Islamic schools (Hidayati, 2022, p. 5).

The implementation of the inclusive education paradigm in the context of Islamic education in Lombok is a complex process that involves negotiation between traditional values and the demands of modernity. Despite facing various challenges, there is significant potential for the development of inclusive education models rooted in Islamic values and responsive to local needs.

Understanding and Interpretation of Inclusive Education in the Islamic Context

Based on the findings from five Islamic schools in Mataram City, it shows that the understanding of inclusive education among educators and stakeholders varies. Most respondents associate inclusive education with the acceptance of students with special needs. This perspective reflects a still narrow understanding of inclusion, which is only related to aspects of disability. However, a broader understanding of inclusion as a concept that encompasses diversity in general, such as gender diversity, socio-economic background, and student potential, is still relatively limited. A more comprehensive concept of inclusion encompasses the acceptance and appreciation of differences in every aspect of students' lives, not just focusing on special needs.

In addition, the findings of this research also reveal variations in the interpretation of inclusive education within the context of Islam. Some respondents see a correspondence between Islamic values, such as *rahmatan lil 'alamin* (mercy for all the worlds) and *ukhuwah* (brotherhood), and the principles of inclusion that emphasize equality, appreciation for differences, and openness. They believe that inclusion can be a manifestation of Islamic teachings that promote universal brotherhood and concern for others. On the other hand, some respondents have difficulty integrating these two concepts. They may see a potential conflict between the more conservative traditional Islamic approach and the concept of inclusion that adopts modern values, particularly regarding broader diversity.

In essence, although most schools have begun to implement some aspects of inclusive education, there is a need to broaden the understanding among

educators and stakeholders so that inclusion is not limited to special needs but encompasses various dimensions of diversity. This requires a more holistic approach and deeper dialogue between traditional Islamic values and principles of inclusion to ensure that Islamic schools in Lombok can provide inclusive education for all.

As stated by Aldabas, the interpretation of religious texts plays a crucial role in shaping perceptions of inclusion in Islamic educational institutions. (Aldabas, 2021). This finding is in line with Suleymanov's research, which identifies that teachers' understanding of inclusive education in Muslim countries is often limited by traditional interpretations of religious teachings. (Suleymanov, 2023, hlm. 540) However, some schools in Lombok have shown efforts to reinterpret Islamic teachings within an inclusive framework. For example, the concept of "rahmatan lil 'alamin" (mercy for all the worlds) is used as a theological foundation to promote inclusive and equitable education.

The implementation of inclusive education policies in Islamic schools in Lombok shows significant variation. Some schools have adopted more inclusive student admission policies, while others still apply selection criteria that tend to be exclusive. This finding reinforces Gaad and Almotairi's observation about the gap between policy and practice in the implementation of inclusive education in majority Muslim countries.

The research findings indicate that the understanding of inclusive education among educators and stakeholders in Islamic schools in Lombok varies. Most respondents associate inclusive education with the acceptance of students with special needs, but a broader understanding of inclusion as a concept that encompasses diversity in general is still limited. The interpretation of inclusive education in the context of Islam also shows variation. Some respondents see a compatibility between Islamic values and principles of inclusion, while others struggle to integrate the two concepts.

As stated by Aldabas, the interpretation of religious texts plays a crucial role in shaping perceptions of inclusion in Islamic educational institutions (Aldabas, 2021). This finding aligns with Suleymanov's research, which identifies that teachers' understanding of inclusive education in Muslim countries is often constrained by traditional interpretations of religious teachings (Suleymanov,

2023, p. 540). However, some schools in Lombok have shown efforts to reinterpret Islamic teachings within an inclusive framework. For example, the concept of "rahmatan lil 'alamin" (mercy for all the worlds) is used as a theological foundation to promote inclusive and equitable education.

The implementation of inclusive education policies in Islamic schools in Lombok shows significant variation. Some schools have adopted more inclusive student admission policies, while others still apply selection criteria that tend to be exclusive. This finding reinforces Gaad and Almotairi's observation about the gap between policy and practice in the implementation of inclusive education in majority Muslim countries (Gaad & Almotairi, 2013). Inclusive practices found in the sample schools include: Curriculum modifications to accommodate student diversity, Use of varied teaching methods, Provision of support services for students with special needs, Development of inclusive awareness programs for the entire school Community. However, the implementation of these practices still faces various challenges. As identified by Parnell, the limitations of resources and the lack of teacher training are the main obstacles to achieving effective inclusive education.

The Role of School Leadership in Promoting Inclusion

Based on data from five Islamic schools in Mataram City, it was found that the role of school leadership is crucial in directing the transformation towards inclusive education. Schools with principals who have a strong vision for inclusion show more significant progress in the implementation of inclusive practices. This finding aligns with Ainscow's argument about the importance of transformative leadership in achieving systemic change towards inclusive education (Ainscow, 2020).

The principal who plays an active role in driving change not only ensures the implementation of inclusive policies but also creates a school culture that is accommodating to diversity. In several Islamic schools in Lombok, school leaders who can integrate Islamic values such as rahmatan lil 'alamin and ukhuwah with the principles of inclusion have proven capable of inspiring the entire school community to be more accepting and supportive of student diversity, whether in terms of special needs, social backgrounds, or individual potential. This

transformative leadership is not just about managing the school well but also about changing the mindset and culture of the school to be more inclusive, open, and supportive of equality. The principal who has this vision encourages dialogue and cooperation among teachers, parents, and students to create an inclusive learning environment. The result is schools that are better prepared to face the challenges of diversity while also reflecting Islamic values in the daily lives of students and teachers.

Thus, strong and transformative leadership in Islamic schools in Lombok plays a central role in creating inclusive education that not only meets international standards but also aligns with local values and Islamic teachings. Although in practice the presence of the school principal contributes to promoting the concept of inclusive education, there are still several challenges faced, including:

Cultural resistance. Negative perceptions about disabilities and diversity still pose a significant barrier. This is in line with the findings of Al-Zboon regarding the influence of social stigma on the implementation of inclusive education in Arab countries (Al-Dababneh & Al-Zboon, 2022, p. 709). *Resource limitations.* Many schools face limitations in terms of infrastructure, specialized equipment, and trained human resources. This finding reinforces Haug's observation about the gap between idealism and reality in the implementation of inclusive education (Haug, 2017, p. 212). *Lack of teacher training.* The majority of teachers feel inadequately prepared to handle the diversity of students in inclusive classrooms. This is consistent with the findings of Alnahdi and Schwab regarding the importance of teacher professional development in the context of inclusive education (Alnahdi & Schwab, 2021, p. 775). *Academic pressure.* An excessive focus on academic achievement and standardized education sometimes conflicts with the principles of inclusion. This finding reflects the dilemma identified by Messiou regarding the challenges of balancing academic demands with the individual needs of students (Messiou, 2019, p. 773).

In facing these challenges, several Islamic schools in Lombok have developed innovative adaptation strategies: *Multisectoral Collaboration.* Several schools have established partnerships with various parties, including the government, NGOs, and higher education institutions, to enhance their capacity in implementing inclusive education. *Development of an Integrated Curriculum.* Efforts to integrate Islamic values with principles of inclusion in curriculum development. This aligns with Suleymanov's recommendations on the importance of contextualizing inclusive education within the framework of Islamic education. *Community Awareness Program.* An initiative to enhance the understanding and acceptance of the concept of inclusion among the community through various activities such as seminars, workshops, and social media campaigns. *Utilization of Technology.* Some schools are beginning to adopt assistive

technology and digital learning platforms to support the participation of students with diverse abilities. This reflects the trend identified by Aldabas regarding the role of technology in facilitating inclusive education (Aldabas, 2021, p. 1015).

The Impact of Inclusive Education Implementation

Although still in its early stages, the implementation of inclusive education in Islamic schools in Lombok has shown several positive impacts: *Increased student participation*. Schools that adopt inclusive practices report a rise in the participation levels of students from diverse backgrounds and abilities. *School cultural transformation*. Some schools have made significant changes to their school culture, becoming more open and accommodating to diversity. *Pedagogical Innovation*. Efforts to accommodate student diversity have driven innovation in teaching and assessment methods. *Strengthening Islamic values* Several respondents reported that the implementation of inclusive education actually reinforces the understanding and practice of Islamic values such as justice, compassion, and brotherhood.

These findings align with Parnell's observations on the transformative potential of inclusive education within the context of Islamic education. The results of this research provide several important theoretical implications : (Parnell, 2022). *Reinterpretation of Islamic Theology*. The research findings indicate the necessity for a reinterpretation of Islamic theology within the framework of inclusive education. This aligns with Daneshjo's argument about the importance of dialogue between Islamic tradition and the modern concept of inclusive education (Daneshjo, 2019, p. 7). *The Theory of Social Change in the Context of Islam*. The dynamics of implementing inclusive education in Islamic schools in Lombok reflect the complexities of the social change process within the Muslim community. This enriches our understanding of social change theory as discussed by Raihani in the context of Islamic education in Indonesia (Raihani & Sari, 2023).

The social ecology approach. The research findings emphasize the importance of understanding the implementation of inclusive education within the framework of social ecology, as argued by Zulfikar. The interaction between various systems (micro, meso, exo, and macro) has proven to significantly influence the dynamics of inclusive education implementation in Islamic schools (Zulfikar et al., 2020). *Critical Pedagogy in the Islamic Context*. The efforts of

several schools to integrate Islamic values with inclusive principles reflect the potential for developing critical pedagogy within the context of Islamic education, as discussed by Hidayati(Hidayati, 2022, p. 9).

D. CONCLUSION

The conclusion of this study emphasizes that the implementation of the inclusive education paradigm within the context of Islamic education in Lombok, particularly in institutions such as SMP IT Ulul Albab Mataram, SMP IT Yarsi, SMP IT Nurul Qur'an Al-Aziziyah Montong Are, SMP IT Anak Shaleh Mataram, and SMP IT Darul Falah Pagutan, reflects a significant effort to bridge traditional Islamic values with the principles of modernity and inclusivity. These Islamic schools have demonstrated a strong ability to adapt in facing structural, social, and cultural challenges by integrating Islamic concepts such as *rahmatan lil 'alamin* and *ukhuwah* into inclusive education. The holistic approach taken by these institutions not only promotes diversity and acceptance of every individual but also strengthens social connections among students and the wider community. This study also highlights the importance of contextualizing Islamic values in creating an inclusive education model that is responsive to local needs without neglecting international standards regarding the right to equal and quality education. The integration of religious values with the principles of inclusivity has shown that both concepts can go hand in hand, enriching educational practices and enhancing social cohesion in an increasingly diverse society. Overall, the findings of this research make an important contribution to the development of an Islamic-based inclusive education model that is not only locally relevant but also has broader applicability in a global context. This model offers an innovative and collaborative approach, opening opportunities for other educational institutions to explore similar methods so that inclusive education becomes not only a moral obligation but also an opportunity to build a fairer and more harmonious society.

References

- Ainscow, M. (2020). Promoting inclusion and equity in education: Lessons from international experiences. *Nordic Journal of Studies in Educational Policy*, 6(1), 7–16. <https://doi.org/10.1080/20020317.2020.1729587>
- Al-Dababneh, K. A., & Al-Zboon, E. K. (2022). Inclusive education barriers in Jordanian schools from the perspective of teachers. *International Journal of Inclusive Education*, 26(7), 703–719.
- Aldabas, R. (2021). Barriers and facilitators of using augmentative and alternative communication with students with multiple disabilities in inclusive education: Special education teachers' perspectives. *International Journal of Inclusive Education*, 25(9), 1010–1026. <https://doi.org/10.1080/13603116.2019.1597185>
- Alnahdi, G. H., & Schwab, S. (2021). Inclusive education in Saudi Arabia and Germany: Students' perception of school well-being, social inclusion, and academic self-concept. *European Journal of Special Needs Education*, 36(5), 773–786. <https://doi.org/10.1080/08856257.2020.1823163>
- Al-Shammari, Z., Faulkner, P. E., & Forlin, C. (2019). Theories-Based Inclusive Education Practice. *Education Quarterly Reviews*, 2(2), 408–414.
- Atkinson, P., Delamont, S., Cernat, A., Sakshaug, J. W., & Williams, R. A. (2021). *SAGE research methods foundations*. Sage Publications Ltd. <https://research.manchester.ac.uk/en/publications/sage-research-methods-foundations>
- Braun, V., & Clarke, V. (2021). *Thematic Analysis: A Practical Guide*. SAGE.
- Brinkmann, S., & Kvale, S. (2018). *Doing Interviews*. SAGE.
- Cologon, K. (2019). *Towards inclusive education: A necessary process of transformation*. Children and Young People with Disability Australia (CYDA).
- Daneshjo, N. (2019). Islamic Education and Inclusion: A Case Study. *International Journal of Social Science Studies*, 7(6), 1–9.
- Florian, L., & Beaton, M. (2018). Inclusive pedagogy in action: Getting it right for every child. *International Journal of Inclusive Education*, 22(8), 870–884. <https://doi.org/10.1080/13603116.2017.1412513>
- Gaad, E., & Almotairi, M. (2013). Inclusion Of Student With Special Needs Within Higher Education In UAE: Issues And Challenges. *Journal of International*

- Education Research (JIER)*, 9(4), Article 4.
<https://doi.org/10.19030/jier.v9i4.8080>
- Haug, P. (2017). Understanding inclusive education: Ideals and reality. *Scandinavian Journal of Disability Research*, 19(3), 206–217.
<https://doi.org/10.1080/15017419.2016.1224778>
- Hennink, M. M., Kaiser, B. N., & Marconi, V. C. (2017). Code Saturation Versus Meaning Saturation: How Many Interviews Are Enough? *Qualitative Health Research*, 27(4), 591–608. <https://doi.org/10.1177/1049732316665344>
- Hidayati, N. (2022). Critical pedagogy in Islamic education: Possibilities and challenges. *International Journal of Islamic Educational Psychology*, 3(1), 1–15.
- Husein, R., & Muazza, M. (2022). Inclusive Education in Indonesian Islamic Schools: Challenges and Opportunities. *Journal of Islamic Education*, 5(1), 45–62.
- Kadri, K. (2022). Religion and Tourism: Promoting Inclusive Islam in Lombok Island, Indonesia. *Studia Islamika*, 29(2), Article 2.
<https://doi.org/10.36712/sdi.v29i2.14471>
- Messiou, K. (2019). The missing voices: Students as a catalyst for promoting inclusive education. *International Journal of Inclusive Education*, 23(7–8), 768–781.
<https://doi.org/10.1080/13603116.2019.1623326>
- Parnell, A. (2022). Fostering inclusive education through teacher leadership: A case study of teacher leaders in Kazakhstan. *International Journal of Inclusive Education*, 26(14), 1457–1471.
- Raihani, R., & Sari, D. N. (2023). The narratives of citizenship education teachers in Indonesian Islamic schools. *Citizenship Teaching & Learning*, 18(1), 101–118.
https://doi.org/10.1386/ctl_00112_1
- Suleymanov, F. (2015). Issues of Inclusive Education: Some Aspects to be Considered. *Electronic Journal for Inclusive Education*, 3(4), 1–23.
- Suleymanov, F. (2023). Inclusive education reform in Azerbaijan: Teacher educators' conceptualization of inclusive education and attitudes towards its implementation. *International Journal of Inclusive Education*, 27(5), 533–545.
- United Nations. (2015). *Transforming our World: The 2030 Agenda for Sustainable Development*. SUSTAINABLE DEVELOPMENT GOALS.

<https://sustainabledevelopment.un.org/post2015/transformingourworld/publication>

- Wibowo, S. B., & Muin, J. A. (2018). Inclusive Education in Indonesia: Equality Education Access for Disabilities. *KnE Social Sciences*, 3(5), 484–493. <https://doi.org/10.18502/kss.v3i5.2351>
- Yin, R. K. (2017). *Case Study Research and Applications: Design and Methods*. SAGE Publications.
- Zulfikar, T., Dahlena, & Sari, R. A. (2020). An ecological perspective on the implementation of inclusive education in an Indonesian Islamic boarding school. *International Journal of Inclusive Education*, 24(11), 1151–1167.