

DOI: <https://doi.org/10.37850/cendekia>.
<https://journal.stitaf.ac.id/index.php/cendekia>.

RIGHTS AND OBLIGATIONS OF CHILDREN WITH SPECIAL NEEDS IN ISLAMIC RELIGIOUS EDUCATION: A STUDY OF TARBAWI HADITH

Utami Qonita Rahmi^{1*}, Elan Sumarna², Cucu Surahman³

^{1,2,3} Universitas Pendidikan Indonesia

email: utamiqonitarahmi@upi.edu¹

elan_sumarna@upi.edu²

cucu.surahman@upi.edu³

* Corresponding Author

Received 12 December 2024; Received in revised form 07 February 2025; Accepted 16 March 2025

Abstrak

Pendidikan inklusif dalam Pendidikan Agama Islam (PAI) menjadi elemen penting dalam memberikan kesempatan yang setara bagi Anak Berkebutuhan Khusus (ABK). Penelitian ini menganalisis hak dan kewajiban ABK dalam PAI melalui perspektif hadits tarbawi. Dengan pendekatan kualitatif berbasis studi kepustakaan, penelitian ini meneliti prinsip inklusivitas yang tercermin dalam hadits Nabi, termasuk kisah Julaibib. Data dianalisis menggunakan metode Miles dan Huberman (reduksi data, penyajian data, dan penarikan kesimpulan). Hasil penelitian menunjukkan bahwa nilai inklusivitas dalam hadits tarbawi menegaskan kesetaraan hak belajar bagi ABK, pentingnya metode pembelajaran adaptif, serta peran guru dan masyarakat dalam mendukung pendidikan inklusif. Implikasi penelitian ini menekankan perlunya pelatihan pendidik dan kurikulum berbasis nilai-nilai Islam yang menghargai keberagaman.

Kata kunci: *Anak Berkebutuhan Khusus; Hadits Tarbawi; Hak dan Kewajiban; Pendidikan Agama Islam; Pendidikan Inklusif.*

Abstract

Inclusive education in Islamic Religious Education is an important element in providing equal opportunities for Children with Special Needs. This research analyzes the rights and obligations of Children with Special Needs in Islamic Religious Education (IRE) through the perspective of educational hadiths. With a qualitative approach based on literature study, this research examines the principle of inclusivity reflected in the Prophet's hadiths, including the story of Julaibib. Data were analyzed using the Miles and Huberman method (data reduction, data presentation, and conclusion drawing). The research results show that the value of inclusivity in tarbawi hadith emphasizes equal rights to education for children with special needs, the importance of adaptive learning methods, and the role of teachers and the community in supporting inclusive education. The implications of this research emphasize the need for educator training and a curriculum based on Islamic values that appreciate diversity.

Keywords: *Inclusive Education; Islamic Religious Education; People with Special Needs; Rights and Obligations; Tarbawi Hadith.*

INTRODUCTION

Islamic Religious Education plays a role in developing human potential holistically, both physically and spiritually, to form individuals who can carry out

their roles in the world and achieve happiness in the hereafter (Munawir et al., 2024). In the context of inclusive education, Islam emphasizes the principles of equality and justice for all students, including children with special needs. Islam recognizes that every individual, regardless of his physical or mental condition, has the role of a caliph on earth as well as the same right to obtain a useful education (Sumarna et al., 2022). In line with government policies, inclusive education is also a national priority by integrating students with special needs into regular schools (Saputra, 2016). Islamic education in an inclusive context prioritizes the value of justice, by ensuring that all students, both with and without physical limitations, have the same right to obtain an education that benefits them and society (Nuurtanty & Muadin, 2024).

Islamic education in inclusive schools not only aims to intellectually educate, but also ensures fairness and equality for all students, including children with special needs. Islamic education must promote universal Islamic values, such as respecting differences and fostering tolerance, regardless of physical status or condition (Mastainah et al., 2023). Thus, the implementation of inclusive PAI must ensure that all students, both regular and children with special needs, receive equal learning, without discrimination. This education must also create a safe and supportive environment for all learners to develop according to their abilities and needs.

Although the principle of inclusive education has been supported both from the perspective of religion and state policy, its implementation in the field still faces major challenges. The report of the Coordinating Ministry for Human Development and Culture of the Republic of Indonesia (Coordinating Ministry for Human Development and Culture of the Republic of Indonesia) revealed that many children with special needs still do not get proper access to education due to limited facilities and lack of trained educators (Muhibban, 2023). This obstacle is further exacerbated by the low public awareness of the importance of inclusive education and the lack of training for Islamic education teachers in dealing with students with special needs (Rahmi & Muqowim, 2022; Rosyid, 2020).

Various studies have examined inclusive education from an Islamic perspective that focuses more on the perspective of the Qur'an. Research by Tarigan et al. (2024) highlighting the principle of equality in education based on the Qur'an, while Sumantri (2020) study interprets QS. Al-Hujurat: 10-13 and QS. Abasa: 1-11 as the basis of holistic education. Dewi et al. (2023) serta Ifah et al. (2024) emphasizing the importance of access to education for crew members through the story of Abdullah bin Ummi Maktum. Other studies by Muhibban (2023) dan Siddikki (2023) examine the rights of people with disabilities in Islam, including access to education, social protection, and respect. Although there have been many related studies, research that specifically explores inclusive education in the perspective of tarbawi hadith is still very limited. This study not only looks

at the principle of equality in general in Islam, but also explores how the tarbawi hadith provides concrete examples of inclusivity in education.

The existing studies still focus more on the perspective of the Qur'an and have not discussed in depth the rights and obligations of the crew in the perspective of tarbawi hadith. Hadith also provides a strong normative foundation for inclusive Islamic education. This research presents novelty by exploring Muslim hadith No. 2472 about Julaibib, the Prophet's companion with physical and social limitations who still receives respect and opportunities to develop. Different from previous studies that focused on the interpretation of the Qur'an, this study highlights how tarbawi hadith can be a normative basis in building Islamic inclusive education. The hadith about Julaibib has strong relevance in inclusive education, as it shows how the Prophet صلى الله عليه وسلم not only acknowledged the existence of marginalized individuals, but also gave them respect and opportunities to develop and contribute to society. This value can be applied in inclusive education by ensuring that ABK is not only accepted, but also facilitated to develop according to their potential. In this context, the tarbawi hadith is a reference for Islamic education teachers in implementing more inclusive learning methods, such as a differentiation approach, empathy-based learning, and the creation of a learning environment that supports the active participation of all students.

This research aims to analyze the rights and obligations of ABK in Islamic religious education based on tarbawi hadith, especially through the study of the story of Julaibib. With this approach, this study not only complements previous studies that focus more on the perspective of the Qur'an, but also offers a strategy for implementing inclusive education based on Islamic values in a more holistic and applicable way. Thus, this research is expected to make a theoretical contribution in enriching the scientific treasures of tarbawi hadith, as well as a practical contribution in the development of Islamic religious education policies and practices that are more inclusive, fair, and based on Islamic values.

METHOD

This study uses a qualitative approach with a library research method which aims to analyze the rights and obligations of children with special needs in the perspective of tarbawi hadith. The study draws on a variety of relevant sources, including the Qur'an, hadiths, scientific journal articles, as well as books related to inclusive education in Islam. In studying the tarbawi hadith, this study uses a thematic approach (*maudhū'ī*), which is to study the hadith based on the theme of inclusive education and its implications in learning practices. The main focus of this research is Muslim hadith No. 2472 on Julaibib, which reflects how the Prophet صلى الله عليه وسلم gave respect and opportunity to marginalized individuals.



In the analysis process, this study applies the Miles dan Huberman (1994) which consists of three main stages. First, data reduction is carried out by identifying and filtering information from hadith, the Qur'an, and literature related to inclusive education in Islam. The main focus is on the rights and obligations of crew members according to the tarbawi hadith. Second, data display is carried out by systematically compiling information in the form of narratives that make it easier to understand. The data were classified based on key themes, namely (1) respect for individuals with special needs, (2) fairness in Islamic education, and (3) equal opportunities in potential development. Third, the conclusion drawing is carried out by concluding the rights and obligations of ABK and its application in inclusive education based on tarbawi hadith.

The validity of the data is ensured through source triangulation to ensure the validity and consistency of the information (Sugiyono, 2017). Triangulation is carried out by comparing three main sources. First, a comparison with the interpretation of the Qur'an, which is to examine how the principle of inclusivity in Islamic education is affirmed in verses of the Qur'an, such as QS. Al-Hujurat: 10-13 and QS. Absences: 1-11. Second, comparative analysis of hadith, which compares Muslim hadith No. 2472 with other relevant hadiths regarding education and inclusivity, and refers to hadith sharisees such as *Syarh Saheeh Muslim* by Imam Nawawi to strengthen interpretation. Third, consistency with previous research, which is to review these findings in the context of previous studies on the rights of ABK in Islam and inclusive education policies, in order to provide a stronger academic foothold.

With this approach, this study not only complements previous studies but also offers a new perspective on inclusive education in Islam through the analysis of tarbawi hadith. The results of this research are expected to make a theoretical and practical contribution to the development of a more equitable and inclusive education system based on Islamic values.

RESULTS AND DISCUSSION

Rights and Obligations of Children with Special Needs in the Hadith of Tarbawi Story of Julaibib

قَالَ ثَابِتٌ: فَرَزَّوَجَهَا إِيَّاهُ، فَبَيَّنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَزَاتِهِ قَالَ: "تَفْقِدُونَ مِنْ أَحَدٍ؟". قَالُوا: نَفْقِدُ فُلَانًا وَنَفْقِدُ فُلَانًا، ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟". قَالُوا: لَا. قَالَ: "لَكِنِّي أَفْقِدُ جُلَيْبِيبًا، فَاطْبُؤْهُ فِي الْقَتْلِ". فَوَجَدُوهُ إِلَى جَنْبِ سَبْعَةٍ فَذَقْتَلَهُمْ ثُمَّ قَتَلُوهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَقْتَلَ سَبْعَةً ثُمَّ قَتَلُوهُ؟ هَذَا مِنِّي وَأَنَا مِنْهُ" - يَفُوهَا سَبْعًا - فَوَضَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سَاعِدَيْهِ مَا لَهُ سَرِيرٌ إِلَّا سَاعِدَيْ رَسُولِ اللَّهِ

صلى الله عليه وسلم، حَتَّى وَضَعَهُ فِي قَبْرِهِ. (أخرجه مسلم)

Meaning: Tsabit said, "The Prophet PBUH married Julaibib to that woman. When the Prophet PBUH was in a war, he asked the companions, 'Have you lost someone?' They replied, 'We only lost the Fulan and the Fulan.' Then the Prophet PBUH asked again, 'Have you lost someone?' They replied, 'No.' Then the Prophet PBUH said, 'But I have lost Julaibib, look for him among those killed.' They then found Julaibib who had managed to kill seven enemies, but he was eventually killed as well. The Prophet PBUH said, 'Didn't he succeed in killing seven people and they succeeded in killing him? It's from me and I'm a part of it.' The Prophet PBUH repeated it seven times. Then, the Prophet PBUH himself placed Julaibib in his grave, with no one to help except him himself."

The hadith about Julaibib contains a profound message about the rights and obligations of children with special needs in social life and Islamic education. Although Julaibib had physical limitations, the Prophet SAW still gave him the same rights, including the right to marry and contribute to the struggle of Islam. This shows that Islam upholds the principle of inclusivity, where every individual has the right to be respected and given the opportunity to participate in community life (Alnahdi, 2020; Peters, 2003).

In the perspective of inclusive education, this hadith affirms that children with special needs has the right to get a proper education and the opportunity to develop according to their capacity. The Prophet SAW set an example by not only acknowledging the existence of Julaibib, but also paying tribute to him, even after his death. This is the basis that the Islamic education system must accommodate all individuals, without discrimination (Ainscow, 2020).

However, the reality on the ground shows that the inclusive education system still faces many limitations. Several studies show that the main obstacles in inclusive education are teachers' lack of understanding of the needs of ABK, limitations of adaptive teaching methods, and lack of clear policy support in the implementation of inclusive education (Florian & Beaton, 2018). In addition, a study by Göransson & Nilholm (2014) found that many schools have not fully implemented the principles of inclusive education because they are still trapped in the segregative education paradigm, where children with special needs is separated from other students. This indicates that the disability rights model in education still needs to be evaluated and strengthened in order to be able to create a truly inclusive education system (Degener, 2014).

Furthermore, in the context of inclusive education, the success of implementation is highly dependent on the readiness of educators and their ability to implement inclusive learning strategies. Ní Bhroin dan King (2020) emphasized that collaboration between teachers and other stakeholders is very

important in building an educational environment that supports ABK. They emphasized that comprehensive teacher training can increase the effectiveness of inclusive education systems, especially in the development of support plans that suit the needs of students.

The hadith on Julaibib provides an important lesson on the principle of inclusivity in Islam, especially in education and social life. The Prophet PBUH pointed out that every individual, including the crew members, has the same right to receive awards, education, and development opportunities. Julaibib's story teaches that physical limitations are not a barrier to contributing to social life (Alnahdi, 2020).

In the perspective of inclusive education, the main principle that can be drawn from this hadith is equality in access to education and social life. The main obstacles in inclusive education are teachers' lack of understanding of the needs of ABK, the limitations of adaptive teaching methods, and the lack of policy support to support the diversity of students (Göransson & Nilholm, 2014). Therefore, inclusive education must be strengthened with clearer policies and training for educators to be able to implement learning methods that are in accordance with the needs of children with special needs (Ní Bhroin & King, 2020).

The obligations of crew members in this hadith are also reflected in the contribution made by Julaibib. Despite being physically imperfect, Julaibib was able to make a great contribution to the war, even killing seven enemies, which shows that the crew also had an obligation to participate according to their ability. This underscores that inclusive education in Islam is not only about granting rights, but also involving children with special needs in playing an active role in social and religious life, according to their capacity. As part of the Muslims, Julaibib not only received fair treatment but was also given the opportunity to show his courage.

This hadith also shows the importance of respecting the struggle of the crew. The Prophet SAW not only paid tribute to Julaibib after his death, but also stated that Julaibib was part of the Prophet. This statement illustrates that children with special needs are an important part of the community and Muslims. In the context of inclusive education, this value teaches that every individual, including children with special needs, has a significant place and role in society. Recognition of their contributions is not only a form of respect, but also an encouragement so that they feel accepted and valued as equal members of society.

Values and Concepts of Inclusive Learning in Islamic Education based on the Hadith of Tarbawi

Inclusive learning in Islamic Religious Education aims to create an educational environment that respects diversity, provides equal opportunities for all learners, and ensures that every individual has equal access to learning. The hadith about Julaibib contains various values that can be the basis for building an

inclusive education system. The following are the inclusive values in the hadith of Julaibib that are relevant to the theory of inclusive education:

First, Respect for Diversity

The hadith about Julaibib illustrates how the Prophet PBUH still appreciates and acknowledges the potential of Julaibib even though he has physical shortcomings and does not have a high social status. This is in line with the principle of inclusivity in education, which emphasizes that every child, including those with special needs, has potential that needs to be appreciated and developed (Ainscow, 2005). In the current education system, there are still many obstacles in the implementation of inclusive education policies, such as the limited number of educators who understand inclusive teaching methods and the lack of supporting facilities (Florian & Black-Hawkins, 2011). Therefore, the value of appreciation for the diversity taught in this hadith can be the foundation for strengthening more inclusive educational practices.

Second, Compassion and Justice in Learning

Compassion and justice are fundamental principles in inclusive education. In the hadith of Julaibib, the Prophet SAW showed sincere love regardless of his social status. This is in line with the theory (Vygotsky, 1978) on the proximal development zone, which emphasizes that emotional and social support is essential for the development of learners, especially for those who face learning challenges.

However, in practice, many schools still experience obstacles in creating a compassionate environment for children with special needs, mainly due to the lack of training for teachers to handle students with special needs (Mitchell & Sutherland, 2020). Therefore, the approach of the Prophet SAW in showing affection and justice to Julaibib can be an inspiration in building an education system that is more responsive to the needs of all students.

Third, Active Participation in Learning and Social Life

This hadith also emphasizes the importance of active participation in social life and education. Despite his limitations, Julaibib still contributes to the struggle of Islam. This is in line with the principle of inclusive education which emphasizes the importance of active involvement of students in the learning process (Booth et al., 2015). In research by Slee, (2011) It was mentioned that many children with special needs students are still marginalized in the classroom due to the lack of pedagogical strategies that allow them to actively participate. Therefore, the participation-based education model applied by the Prophet SAW can be an inspiration in developing more inclusive learning methods.

Fourth, Appreciation for Individual Contributions

This hadith also provides a lesson that every individual, regardless of his or her physical and social condition, has a contribution that needs to be appreciated. In education, appreciation for students' efforts, especially for children with special



needs, is very important to increase their motivation (Deci & Ryan, 2000). However, in today's education system, the appreciation of individual contributions is still often overlooked, especially for students with special needs who are often only assessed by conventional academic standards (Tomlinson, 2017). Therefore, there needs to be a reform in the assessment system that better appreciates the diversity of potential and effort of each student.

Fifth, Equality of Rights in Education

This hadith also emphasizes the importance of equality of rights. The Prophet PBUH did not discriminate against Julaibib in granting his rights, including in terms of marriage and religious struggles. This principle is in line with the inclusive education approach that aims to eliminate discrimination in education (UNESCO, 1994). However, various challenges are still faced in the implementation of inclusive education, such as policy barriers and public perceptions of inclusive education (Sharma et al., 2012). Therefore, the principle of equality in this hadith can be the basis for reaffirming the commitment to inclusivity in Islamic education.

Table 1. Values and Implications of Inclusive Education Based on the Hadith of Julaibib

No	Principles of Inclusive Education	Teachings in the Hadith of Julaibib	Implications in Inclusive Education
1	Respect for diversity	The Prophet SAW appreciated Julaibib despite his limitations	Every learner, including children with special needs, must be valued and empowered The learning environment must be safe and supportive for all students
2	Compassion and justice	The Prophet SAW showed love to Julaibib	All students should be allowed to participate in learning
3	Active participation	Julaibib continues to play a role in the struggle for Islam	Every student's achievement should be rewarded to increase motivation
4	Respect for individual contributions	Julaibib is respected for his struggle despite his limitations	All students should have equal access to education
5	Equality of rights	The Prophet SAW did not discriminate against the rights of Julaibib	

It can be seen that the values contained in the hadith of Julaibib provide a strong foundation for the implementation of inclusive education in Islamic education. The principles of respect for diversity, compassion and justice, active participation, respect for individual contributions, and equality of rights show that Islam has affirmed the importance of non-discriminatory and equitable education for all individuals. The implementation of these principles in the modern

education system requires support from various parties, including teachers, schools, communities, and the government, in order to create an inclusive and empowering learning environment. By applying the teachings of the Prophet PBUH which are full of values of justice and compassion, Islamic religious education can be an effective vehicle in instilling inclusive values and building a more harmonious and civilized society. Therefore, a joint commitment is needed to develop learning methods that are flexible, adaptive, and responsive to the needs of all students, so that every individual, including children with special needs, can reach their maximum potential in education and social life.

Implementation of Inclusive Education in Islamic Education Learning

Inclusive education in Islamic Religious Education Learning aims to ensure that every child, without exception, can access quality education without discrimination. The hadith on Julaibib emphasizes this principle by giving Julaibib equal opportunities, even though he has physical limitations. The Prophet SAW, in the story, not only valued Julaibib as an individual, but also gave him equal social and religious rights. The implementation of the principle of inclusion in PAI teaches that every individual has a decent place in society, regardless of any physical or social deprivations they may have. In this context, inclusive religious education ensures that Islamic values, such as equality, respect for diversity, and active participation in the community, can be applied without exception, as in the Qur'an Surah 49 verse 13. This principle is in line with the theory of social justice in education developed by Rawls (1971) which emphasizes the importance of equal access to educational resources for all individuals.

The biggest challenge in the implementation of inclusive education in PAI is overcoming the differences in needs between students and each other. In the classroom, there are students who have special needs and some who do not, so the learning methods used must be flexible and adaptive. For this reason, the role of teachers in creating a friendly and inclusive environment is very important. According to the theory Zone of Proximal Development Vygotsky (1978), Effective learning occurs when students receive guidance that is appropriate to their level of development. This indicates that teachers must be able to adjust learning methods and materials to suit students' abilities, without reducing the quality of learning provided. This is where the teachings of the Prophet SAW, in treating each individual fairly and with affection, can be used as a guideline. Julaibib, despite his limitations, was allowed to participate in the Islamic struggle, which shows that in inclusive education, every student has the potential to contribute according to his capacity (Sari, 2024).

In its implementation, inclusive in Islamic education not only pays attention to academic aspects, but also the social and emotional development of students. This is related to the importance of building confidence in ABK and facilitating them to feel accepted and valued in the learning community. Just as Julaibib was



not underestimated by the Prophet PBUH, inclusion education in PAI teaches students that a person's value is not determined by his physical shortcomings, but by his contribution to the community. Developmental ecological theory by Bronfenbrenner (1996) affirming that the social environment has an important role in shaping individual confidence. Therefore, the learning process in Islamic education must be able to foster a sense of social responsibility, empathy, and a sense of solidarity among fellow students, so that each student feels part of a larger group and has a meaningful role (Musyarrofah, 2025).

In addition, there needs to be a briefing for educators to understand the principles of inclusion in Islamic education. Training and workshops that aim to introduce the concept of inclusion in Islamic learning are very important. Teachers must not only master the teaching material, but also have the skills to manage inclusive classrooms, recognize the specific needs of students, and create an atmosphere that supports diversity. The concept of Universal Design for Learning (UDL) developed by Rose et al (2013) emphasizing the importance of providing various accessibility in learning to ensure that all students can be actively involved in the learning process. The role of parents and the community is also very important in supporting the implementation of inclusive education. People who understand inclusive values will more easily accept ABK and support their educational success. Thus, inclusive education in PAI is not only the responsibility of teachers, but also a shared responsibility between schools, parents, and the community (Nuurtanty & Muadin, 2024).

Inclusion education in Islamic education aims to create equality in learning opportunities for all students, including students with special needs. This is following Islamic teachings that emphasize justice and rights of each individual, as reflected in the story of Julaibib. In inclusive education, students are allowed to learn without any limitations based on their physical or mental shortcomings. Islamic education must be able to build a system that allows children with special needs to develop optimally, as well as contribute to religious and social life. Thus, inclusion education in Islamic education not only teaches religious knowledge, but also shapes students' character to become empathetic, fair, and caring for others, regardless of differences. This approach is reinforced by the theory of multicultural education put forward by (Banks & Banks, 1997), which emphasizes the importance of respect for diversity in the education system.

Thus, inclusive education in Islamic education must be seen as a system that requires multidimensional support, both from the government, schools, teachers, parents, and the community. The implementation of an ideal inclusive education not only provides access to learning for children with special needs, but also shapes the character of students to be more empathetic, fair, and caring for others, as exemplified in the story of Julaibib and Islamic principles that emphasize justice and respect for diversity.

The Contribution of Tarbawi Hadith in Inclusive Islamic Religious Education

Tarbawi's hadith about Julaibib makes a great contribution in formulating the concept of inclusive Islamic religious education. In this story, the Prophet SAW pointed out that children with special needs, even though they have physical limitations, still have equal rights and obligations with other individuals in society. Julaibib's contribution to the war, although physically imperfect, provides an example that every individual has the potential to play a role in the religious struggle. This hadith is the basis that Islamic religious education must ensure that every individual is valued according to his capacity, regardless of physical or social shortcomings (Astuti & Putri, 2024). Thus, the hadith of Julaibib teaches that every individual, including children with special needs, has an equal role and rights in education and social life, so the Islamic education system must ensure inclusivity for all students.

The concept of inclusive education in Islam can be associated with the theory of inclusive education. Thus, the hadith of Julaibib teaches that every individual, including children with special needs, has an equal role and rights in education and social life, so the Islamic education system must ensure inclusivity for all students.

The concept of inclusive education in Islam can be associated with the theory of inclusive education from Ainscow & Miles (2008) which emphasizes that inclusive education must ensure that all individuals, including those with limitations, get equal access to education. This principle is relevant to Islamic teachings, which affirm equality in the rights and obligations of each individual (Ainscow & Miles, 2008). Therefore, the concept of inclusive education taught in Islam is in line with modern educational theories that emphasize equal access for all individuals without exception.

This Tarbawi hadith also shows how important active participation in social and religious life is, which is an important value in inclusive education. The Prophet SAW taught his people that every individual, including those who are considered marginalized or have limitations, has a significant role in the life of society. Julaibib, who, in a limited physical condition, was able to contribute to the cause of Islam, even killing seven enemies, which shows that every individual, despite the children with special needs, should participate according to their capacity. In Islamic religious education, it teaches that every student, whether they are a student or not, should be allowed to contribute to activities that develop their potential, including in religious and social activities (Khaerunisa, 2023). By emulating this principle, the Islamic education system can provide space for every student to actively participate according to their capacity and potential.

Vygotsky (1978) about the Zone of Proximal Development (ZPD) can also be used as a foundation in Islamic inclusive education. Vygotsky emphasized that effective learning occurs in social interactions, where individuals can thrive with



help from others. This is relevant to Islamic teachings that emphasize the importance of collaboration and social support in education, as reflected in how the Prophet SAW guided his companions, including those with limitations, to remain active in society (Vygotsky, 1978). Therefore, inclusive education in Islam must be based on a social approach that supports the development of students through positive guidance and interaction.

Furthermore, the Tarbawi Hadith teaches about the importance of respecting diversity and individual contributions. The Prophet SAW appreciated Julaibib's courage, even though he did not have physical privileges like other companions. In inclusive education, this is important because it teaches that every student, including children with special needs, must be rewarded for their contributions, both in academic and social aspects. In the context of Islamic education, this means that teachers and the community must appreciate every achievement achieved by children with special needs, no matter how small or large the contribution is. Rewarding the contributions of ABK will increase their confidence and encourage them to continue participating in learning and social activities (Pangayom et al., 2024). By applying this principle, the educational environment will become more inclusive, where each individual is valued not only for his or her strengths, but also for his or her efforts in contributing.

In addition, this Tarbawi Hadith also teaches that inclusive education in Islamic education must involve learning that prioritizes compassion, justice, and respect for each individual. The Prophet SAW treated Julaibib with affection, regardless of his social or physical status. This teaches us that in Islamic religious education, teachers should treat every student with the same affection, without discrimination. A compassionate education will create a conducive atmosphere, where students feel welcome and valued, so that they can develop well, both in religious and social aspects (Darmiah, 2024). Thus, it is important for educators in Islamic education to apply the values of compassion and justice in the learning process to create a more inclusive environment.

This principle is in line with the humanistic education theory developed by Rogers (1969) which emphasizes that learning must be based on compassion and appreciation for the diversity of individuals. Rogers emphasized the importance of a supportive learning environment so that each individual can develop according to his or her potential. In the context of Islamic education, the application of this principle reflects how the Prophet SAW created a supportive and inclusive educational environment for all individuals, including those with limitations (Rogers, 1969). Therefore, inclusive Islamic religious education must instill the values of respect for each individual, as exemplified by the Prophet SAW in his interaction with his companions.

Finally, the Hadith of Tarbawi teaches that in inclusive Islamic religious education, every individual has the same right to be respected and accepted in the

community. The Prophet SAW showed high appreciation for Julaibib by saying that Julaibib is part of the Prophet, which means that children with special needs is also part of Muslims who must be appreciated and accepted in every aspect of life. Therefore, inclusive education in Islamic education must emphasize equality of rights, so that every student feels accepted, valued, and has the same opportunity to develop according to their potential. This reflects the teachings of Islam that emphasize justice and equality for every individual in society (Parnawi & Syahrani, 2024). By imitating the principles of justice and equality taught in the hadith of Julaibib, inclusive education in Islamic education can be the foundation for the formation of a more humane and equitable education system.

Overall, the Tarbawi Hadith on Julaibib makes a great contribution in formulating the concept of inclusive Islamic religious education. The values taught by the Prophet PBUH, such as respect for diversity, compassion, justice, active participation, and appreciation for individual contributions, are the main principles in building an education system that is friendly to all students, including children with special needs. By understanding and applying these principles, Islamic religious education can be an effective means of creating a more inclusive, supportive, and equitable learning environment. Therefore, a commitment is needed from all elements of education to implement inclusive values in Islamic education learning so that each individual can develop optimally according to their potential.

CONCLUSIONS AND SUGGESTIONS

From the results and discussion of the above research, it is concluded that the Tarbawi Hadith about the story of Julaibib provides a strong foundation for the concept of inclusive education in Islamic Religious Education, affirming that every individual, including children with special needs, has an equal right to be respected and contribute to society. The values in this hadith, such as respect for diversity, justice, and compassion, are the main principles in inclusive education that not only provide equal learning opportunities, but also develop students' potential holistically. The implementation of inclusive education in Islamic education requires flexibility in learning methods, the readiness of educators, and the support of families and communities. Thus, Islamic education not only teaches religious aspects, but also forms an empathetic and caring character, following universal and humanist Islamic values.

Further research can be focused on the development of an inclusive learning model based on Tarbawi Hadith in Islamic education that is more applicative and structured, considering that this article has not discussed in depth how the values of hadith can be implemented concretely in the classroom. In addition, empirical research is needed to measure the effectiveness of inclusive education in improving learning outcomes and social development of ABK



students. Teacher training is also an important aspect that needs to be studied further to ensure the readiness of educators in managing inclusive classes based on Islamic values. Studies on the involvement of parents and communities in supporting inclusive education can also provide additional insights into effective collaborative strategies.

REFERENCES

- Ainscow, M. (2005). Developing inclusive education systems: what are the levers for change? *Journal of Educational Change*, 6(2), 109–124. <https://doi.org/10.1007/s10833-005-1298-4>
- 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>
- Ainscow, M., & Miles, S. (2008). Making Education for All inclusive: where next? *PROSPECTS*, 38(1), 15–34. <https://doi.org/10.1007/s11125-008-9055-0>
- Alnahdi, G. (2020). Are We Ready for Inclusion? Teachers' Perceived Self-Efficacy for Inclusive Education in Saudi Arabia. *International Journal of Disability, Development and Education*, 67(2), 182–193. <https://doi.org/10.1080/1034912X.2019.1634795>
- Astuti, R. F., & Putri, K. A. (2024). Peran Pendidikan Inklusif: Strategi dan Tantangan dalam Penghapusan Diskriminasi terhadap Anak-Anak Berkebutuhan Khusus. *Jurnal Pendidikan Kebutuhan Khusus*, 8(2), 109–119. <https://doi.org/https://doi.org/10.24036/jpkk.v8i2.926>
- Banks, J. A., & Banks, C. A. M. (1997). *Multicultural education: issues and perspectives*. Allyn and Bacon.
- Booth, T., Simón, C., Sandoval, M., Echeita, G., & Muñoz, Y. (2015). Index for inclusion. Developing learning and participation in schools: New revised and expanded edition. *Red Iberoamericana de Investigación Sobre Cambio y Eficacia Escolar (RINACE)*, 13(3), 519.
- br Tarigan, I. W., Saragih, E., Ritonga, A. A., & Darlis, A. (2024). Pendidikan Inklusif dalam Perspektif Al-Qur'an. *Jurnal Pendidikan Tambusai*, 8(1), 2623–2635.
- Bronfenbrenner, U. (1996). *The ecology of human development [electronic resource]: experiments by nature and design*. Harvard University Press.
- Darmiah, B. (2024). Implementasi Profil Pelajar Rahmatan Lil'Alamin Pada Mata Pelajaran PAI. *Jurnal Ilmu Tarbiyah Dan Keguruan*, 2(2), 318–327.
- Deci, E. L., & Ryan, R. M. (2000). The “What” and “Why” of Goal Pursuits: Human Needs and the Self-Determination of Behavior. *Psychological Inquiry*, 11(4), 227–268. https://doi.org/10.1207/S15327965PLI1104_01

- Degener, T. (2014). A human rights model of disability. *Routledge Handbook of Disability Law and Human Rights*.
- Dewi, F., Al Farabi, M., & Darlis, A. (2023). Pendidikan Inklusi dalam Al-Qur'an Berdasarkan Surat 'Abasa Ayat 1-11. *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, 12(1), 134-152.
<https://doi.org/http://dx.doi.org/10.29300/jpkth.v12i1.3032>
- Fatmawati, E. (2020). Kerjasama Orang Tua dan Guru Dalam Meningkatkan Motivasi Belajar Peserta Didik. *Ibtida'*, 1(2), 135-150.
- 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>
- Florian, L., & Black-Hawkins, K. (2011). Exploring inclusive pedagogy. *British Educational Research Journal*, 37(5), 813-828.
<https://doi.org/10.1080/01411926.2010.501096>
- Göransson, K., & Nilholm, C. (2014). Conceptual diversities and empirical shortcomings – a critical analysis of research on inclusive education. *European Journal of Special Needs Education*, 29(3), 265-280.
<https://doi.org/10.1080/08856257.2014.933545>
- Ifah, A., Nasution, U. N., Ritonga, A. A., & Al Farabi, M. (2024). Pendidikan Inklusi dalam Al-Qur'an QS Abasa Ayat 1-11. *Tarbiatuna: Journal of Islamic Education Studies*, 4(2), 462-473.
<https://doi.org/https://doi.org/10.47467/tarbiatuna.v4i2.6329>
- Khaerunisa, H. (2023). Pembelajaran Inklusif: Membangun Kesetaraan di Dalam Kelas pada Masa Pencabutan PPKM. *Karimah Tauhid*, 2(5), 2234-2244.
<https://doi.org/https://doi.org/10.30997/karimahtauhid.v2i5.9641>
- Mastainah, Saukani, & Mardhatillah, L. (2023). Titik Singgung Pendidikan Agama Islam dengan Paradigma Pendidikan Inklusi (Anak Berkebutuhan Khusus). *Jurnal Religion: Jurnal Agama, Sosial, Dan Budaya*, 1(5), 589-610.
<https://doi.org/https://doi.org/10.55606/religion.v1i5.296>
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook*. Sage Publications.
- Mitchell, D., & Sutherland, D. (2020). *What Really Works in Special and Inclusive Education*. Routledge. <https://doi.org/10.4324/9780429401923>
- Muhibban, M. (2023). Hak dan Kewajiban Difabel dalam Islam (Studi Kesetaraan Sosial dalam Pendidikan dan Muamalah). *Journal of Disability Studies and Research (JDSR)*, 2(1), 1-11.
<https://doi.org/https://doi.org/10.30631/jdsr.v2i1.1680>
- Saputra, A. (2016). Kebijakan Pemerintah terhadap Pendidikan Inklusif. *GOLDEN AGE: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini*, 1(3), 1-14.



- Munawir, M., Bilqhis, R. P., & Mahmudah, R. (2024). Peran Pendidikan Islam dalam Meningkatkan Kesadaran tentang Pendidikan Inklusif. *Jurnal Basicedu*, 8(2), 1140–1148.
- Musyarrofah, I. L. (2025). Peran Pembelajaran Aktif dalam Meningkatkan Pemahaman Materi PAI. *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam*, 3(1), 175–187. <https://doi.org/https://doi.org/10.59059/al-tarbiyah.v3i1.1953>
- Ní Bhroin, Ó., & King, F. (2020). Teacher education for inclusive education: a framework for developing collaboration for the inclusion of students with support plans. *European Journal of Teacher Education*, 43(1), 38–63. <https://doi.org/10.1080/02619768.2019.1691993>
- Nuurtanty, O., & Muadin, A. (2024). Solusi Model Pendidikan Islam Bagi Anak Berkebutuhan Khusus di Sekolah Inklusif. *Madinah: Jurnal Studi Islam*, 11(1), 23–36. <https://doi.org/https://doi.org/10.58518/madinah.v11i1.2448>
- Pangayom, A. E., Septianingsih, M. A., & Rohmah, A. A. (2024). Strategi Guru Pendamping untuk Mendorong Interaksi Sosial Anak Berkebutuhan Khusus di Kelas Reguler. *Satya Widya*, 40(2), 128–142. <https://doi.org/https://doi.org/10.24246/j.sw.2024.v40.i2.p128-142>
- Parnawi, A., & Syahrani, M. (2024). Pendidikan Inklusif dalam Islam Untuk Membangun Kesetaraan dan Keadilan. *Arriyadhah*, 21(1), 79–87.
- Peters, S. J. (2003). Inclusive education: Achieving education for all by including those with disabilities and special education needs. *International Review of Education*, 1(1), 1–133.
- Rahmi, A., & Muqowim, M. (2022). Penyelenggaraan Pendidikan Inklusif pada Madrasah di Sumatera Barat. *Ranah Research: Journal of Multidisciplinary Research and Development*, 4(2), 112–122.
- Rawls, J. (1971). *A theory of justice*. Belknap Press of Harvard University Press.
- Rifqi, S., Putra, J. M., Ahmad, A. T., Widayanthi, D. G. C., Abdullah, G., Sunardi, S., & Syathroh, I. L. (2024). *Pendidikan Yang Menginspirasi: Mengasah Potensi Individu*. Yayasan Literasi Sains Indonesia
- Rohmawati, D., Nisa, R., & Hasyim, H. (2023). Gaya Mengajar Guru dalam Meningkatkan Hasil Belajar Kognitif pada Mata Pelajaran Fiqih Kelas II Madrasah Ibtidaiyah. *Ibtida'*, 4(01), 78–89. <https://doi.org/10.37850/ibtida'.v4i01.478>
- Rogers, C. (1969). *Freedom to Learn*. Merrill.
- Rose, D., Meyer, A., & Gordon, D. (2013). *Universal Design for Learning: Theory and practice*.

- Rosyid, A. (2020). *Implementasi Pembelajaran PAI dalam Pendidikan Inklusi (Studi Multisitus di SMAN 1 Gedangan dan SMAN 4 Sidoarjo)*. Universitas Islam Negeri Sunan Ampel.
- Sari, N. (2024). *Prinsip-Prinsip Dasar Pendidikan Anak Berkebutuhan Khusus*. Sada Kurnia Pustaka.
- Sharma, U., Loreman, T., & Forlin, C. (2012). Measuring teacher efficacy to implement inclusive practices. *Journal of Research in Special Educational Needs*, 12(1), 12–21. <https://doi.org/10.1111/j.1471-3802.2011.01200.x>
- Siddikki, A. (2023). *Hak Dan Kewajiban dan Eksistensi Kaum Difabel Perspektif Tafsir Al-Qur'an*. Universitas Islam Negeri Sultan Syarif Kasim.
- Slee, R. (2011). *The Irregular School*. Routledge. <https://doi.org/10.4324/9780203831564>
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Sumantri, B. A. (2020). Pendidikan Inklusif dalam Surat al-Hujurat Ayat 10-13 dan Surat Abasa Ayat 1-10. *The Indonesian Conference on Disability Studies and Inclusive Education*, 1, 125–140.
- Sumarna, E., Parhan, M., Abdurrahman, M., Jenuri, J., Subakti, G. E., & Zubir, Z. (2022). People with special needs in religious literacy. *Revista Iberoamericana de Psicología Del Ejercicio y El Deporte*, 17(1), 13–17.
- Tomlinson, C. A. (2017). *How to differentiate instruction in academically diverse classrooms* (Vol. 3). ASCD.
- UNESCO. (1994). The Salamanca Statement and Framework for Action on Special Needs Education. *World Conference on Special Needs Education: Access and Quality, Salamanca, Spain*.
- Vygotsky, L. S. (1978). *Mind in Society: The Development of Higher Psychological Processes*. Harvard University Press.

