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INTEGRATION OF ISLAMIC EDUCATIONAL PRINCIPLES IN INCLUSIVE CURRICULUM FOR CHILDREN WITH DISABILITIES

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Abstract

This study explores the integration of Islamic educational values into an inclusive curriculum framework for children with disabilities, aiming to promote fair, comprehensive, and transformative education. As Indonesia increasingly recognizes the importance of inclusive education, there is a growing need for approaches that address not only academic but also spiritual and social dimensions. Employing a literature review methodology, the research analyzes scholarly articles, books, and official reports sourced from databases such as Google Scholar, JSTOR, and ProQuest. The analysis identifies three essential components for designing an inclusive curriculum grounded in Islamic values: (1) academic content tailored to the diverse needs of students with disabilities, (2) reinforcement of core Islamic principles such as patience, justice, empathy, and inclusiveness, and (3) pedagogical strategies that promote active participation and equity in the learning environment. While challenges such as limited resources and social stigma persist, opportunities exist in the form of teacher training, cross-sector collaboration, and supportive educational policies. The study underscores the potential of Islamic values to serve as a foundational framework for inclusive curriculum development in Indonesia, contributing to a more holistic and equitable educational system.

Keywords: Islamic Education; Inclusive Curriculum; Disabilities; Holistic Education; Educational Equity

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INTRODUCTION

Education is a fundamental right for every individual, including those with physical, mental, or sensory disabilities. In Indonesia, efforts to develop an inclusive education system for children with disabilities are receiving increasing attention. All students, including those with special needs, must be provided with equitable education by an inclusive curriculum (Kusnadi et al., 2025). Inclusive curricula face several challenges during implementation, including inadequate facilities, insufficient teacher training, and a lack of instructional modifications that meet the needs of all students.

On the other hand, Islamic education teaches noble values that can serve as a foundation for developing a more compassionate, just, and inclusive learning environment. (Pertiwi et al., 2025). Principles such as patience, tolerance, justice, and empathy are central to Islamic teachings and are highly relevant in fostering an educational environment that supports diversity and inclusivity (Kebomas, 2025). Although Islamic education holds great potential to strengthen the implementation of inclusive curricula, challenges in integrating these principles into the curriculum remain issues that need to be addressed.

This study aims to integrate Islamic educational principles into the inclusive curriculum for individuals with disabilities in order to provide a more comprehensive and holistic approach to developing disability-friendly education grounded in religious values (Ashoumi & Yusuf, 2024). It will not only enrich the inclusive curriculum itself but also help create a more supportive atmosphere for students with disabilities to obtain a proper education.

Several previous studies have shown that inclusive education has a positive impact on the social and emotional development of students with disabilities. Research conducted by Rahman (2020) and Sari (2019), for example, revealed that the implementation of inclusive curricula in schools in Indonesia provides opportunities for students with disabilities to learn alongside non-disabled peers, thereby fostering mutual respect and reducing stigma (Sulaeman, 2024). However, these studies have not specifically addressed the integration of Islamic educational principles into inclusive curricula, even though such principles can strengthen the moral and spiritual aspects of education for individuals with disabilities.

The issue that arises from this research is how to design an inclusive curriculum that not only accommodates the academic needs of individuals with disabilities but also instills Islamic principles that can help them develop more holistically (Zahara et al., 2024). There is a need to delve deeper into how Islamic principles can be applied in the context of

inclusive education, taking into account the diverse characteristics of students with disabilities.

METHODS

This study employs a literature review research method aimed at exploring and analyzing various relevant sources regarding the integration of Islamic educational principles into an inclusive curriculum for individuals with disabilities (Basiran, 2023). In this study, the researchers reviewed the results of previous research, articles, books, journals, and other library sources to obtain a clearer and more comprehensive picture of the topic raised. This study is qualitative research with a literature review approach. Qualitative research is conducted by analyzing and interpreting various literatures relevant to the subject of integrating Islamic education principles in an inclusive curriculum for individuals with disabilities (Yunus et al., 2023). The focus of this study is not on collecting primary data through experiments or surveys but rather on reviewing theories and previous study results related to the theme.

The main problem that will be studied in this research is how Islamic education principles can be integrated into an inclusive curriculum for children with disabilities. In this context, the researchers will explore the understanding of: (1) How can an inclusive curriculum be adapted to meet the needs of students with disabilities while still integrating Islamic principles? (2) What Islamic principles are relevant and can be applied in inclusive education to support the social, emotional and spiritual development of students with disabilities? and (3) What are the challenges and opportunities in integrating Islamic principles into an inclusive curriculum in various educational contexts?

The target of this study covers various sources of literature relevant to the topic of Islamic education, inclusive curriculum, and education for children with disabilities. Specifically, this research will examine books, articles, and journals that discuss Islamic education and its application in various contexts of education (Realita, 2022). In addition, the study will also review previous research that examines the implementation of inclusive education for people with disabilities in Indonesia and other countries.

The data collection technique in this study uses a literature study or literature review. Literature searches are conducted through academic databases such as Google Scholar, JSTOR, and ProQuest to find articles, books, journals, and reports that are relevant to the

research topic. The sources found will be selected based on their relevance, credibility, and quality so that only literature that makes significant contributions will be used (Meiranny, 2022). Next, the researchers will note important points from the relevant literature and categorize them based on subtopics, such as the implementation of inclusive education, integration of Islamic principles, and successes and challenges in its implementation.

After the data is collected, the analysis is carried out using qualitative descriptive techniques. First, the researchers will classify the information based on the main themes, such as relevant Islamic rules, the implementation of inclusive curriculum, and challenges in implementing inclusive education for people with disabilities. Next, the researchers compile a synthesis from various sources to find patterns, similarities, and differences that exist (Kardi, 2022). The results of this synthesis are then interpreted to conclude the benefits of implementing Islamic principles in an inclusive curriculum for children with disabilities, as well as the challenges faced. Finally, the findings of this study will be compared with previous studies to identify the suitability or differences and their contributions to the development of inclusive education and Islamic education.

RESULTS

Based on the results of searches through various academic databases such as Google Scholar, JSTOR, and ProQuest, it was found that designing an effective inclusive curriculum does not only on the provision of academic materials that are accessible to students with disabilities but also on the integration of complementary spiritual, social, and pedagogical principles. In the context of Islamic education, three important components form the basis for designing a comprehensive, inclusive curriculum, namely: (1) compiling learning content that is responsive to the academic needs of students with disabilities, (2) strengthening Islamic principles as a moral and spiritual foundation in the learning process, and (3) developing inclusive pedagogical strategies that encourage the active participation of all students. These three components are interrelated and contribute to developing a fair, adaptive, and transformative learning environment in the spirit of humanistic Islamic education.

Islamic Education Principles

Islamic education emphasizes the formation of strong character through the internalization of noble principles derived from the Qur'an and Hadith. Principles such as patience (*ṣabr*), justice (*ʿadl*), empathy (*raḥmah*), and inclusiveness are the main pillars in developing an educational environment that is friendly to all, including students with disabilities (Hakim et al., 2024).

1. Patience (*Ṣabr*)

Patience is a fundamental value in Islam that is often mentioned in the Quran. In the context of inclusive education, patience is key for teachers and students in facing learning challenges, especially when interacting with students with disabilities who have special needs.

" And be patient, indeed Allah is with those who are patient." (Q.S. Al-Baqarah [2]: 153)

" And We will certainly test you with some fear, hunger, lack of wealth, souls and fruits. And convey good news to those who are patient." (Q.S. Al-Baqarah [2]: 155)

Patience is a fundamental value in Islam that is mentioned 103 times in 90 verses of the Qur'an. This value reflects self-control, steadfastness, and emotional stability in facing various life tests. In the context of education, patience is very important for teachers and students in facing learning challenges, especially in an inclusive environment. Research by Syarifawati et al. (2024) confirms that practicing patience can form resilient individuals, have integrity, and manage conflict wisely (Kumalasari et al., 2024).

2. Justice (*ʿAdl*)

Justice is a fundamental principle in Islam that teaches equal treatment of all individuals regardless of background. The Qur'an emphasizes that what distinguishes a person's status in the sight of Allah is his piety, not otherworldly things (Q.S. Al-Hujurat [49]: 13). In inclusive education, the principle of justice demands the provision of equal learning opportunities for all students, including those with special needs. Research by Haris & Nasri (2024) emphasizes that Islamic education teaches to recognize and understand differences, not to separate or distance oneself (Iqbal, 2025).

Justice in Islam demands equal treatment of all individuals regardless of background, including physical or mental conditions. In inclusive education, justice means providing equal learning opportunities for all students.

" Indeed, Allah commands you to act justly and do good deeds, to give to your relatives, and Allah forbids evil deeds, evil and enmity. He teaches you so that you can learn." (Q.S. An-Nahl [16]: 90)

" O people! Indeed, We created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious." (Q.S. Al-Hujurat [49]: 13)

Justice can be realized by providing facilities that support the needs of students with disabilities, such as learning aids, and adjusting teaching methods so that all students can understand the material well.

3. Empathy (*Raḥmah*)

Empathy is a highly emphasized value in Islam, which teaches compassion and concern for others. In inclusive education, empathy helps create harmonious relationships between teachers, students with disabilities, and other students.

" And We did not send you (Muhammad) but to (be) a mercy to all the worlds." (Q.S. Al-Anbiya [21]: 107)

" And humble yourself towards both of them (parents) with great affection and say, 'O my Lord! Love them both, as they both taught me when I was little.'" (Q.S. Al-Isra [17]: 24)

In the implementation of education, teachers can teach empathy by providing real examples, such as helping students with disabilities in daily activities or teaching other students to understand and respect differences. Empathy or compassion is a value that is highly emphasized in Islam. The Qur'an and Hadith describe Allah as the Most Merciful and encourage His people to emulate this trait. In the context of education, empathy is important for building harmonious relationships between teachers and students, as well as between students. Research by Ardyanti et al. (2024) shows that the integration of empathy values in education can prevent negative behaviors such as bullying and develop a positive learning environment (Hakim et al., 2024; Parnawi & Syahrani, 2024).

4. Inclusivity

Inclusivity is a principle that emphasizes acceptance of diversity and ensuring that all individuals, including students with disabilities, feel accepted and valued in the educational environment.

"And help you in (doing) righteousness and piety, and do not help you in committing sins and transgressions. And fear Allah, indeed Allah is very severe in punishment." (Q.S. Al-Maidah [5]: 2)

" There is no compulsion in (adhering to) religion (Islam); Indeed, the right path is clearer than the wrong path." (Q.S. Al-Baqarah [2]: 256)

Inclusivity in education is a concrete manifestation of Islamic values that emphasize justice, compassion, and cooperation. By involving students with disabilities in all aspects of education, creating a school culture that values diversity, and providing individual support, inclusive education can create a fair and supportive learning environment for all students. Verses of the Qur'an such as Q.S. Al-Maidah [5]: 2 and Q.S. Al-Baqarah [2]: 256 provide a strong spiritual foundation for implementing the principle of inclusivity in education.

By integrating the principles of patience, justice, empathy, and inclusiveness into the curriculum, Islamic education can develop a learning environment that supports the holistic development of all students, including those with disabilities. These principles not only enrich the moral and spiritual aspects of education but also strengthen the foundation for a just and compassionate society.

Implementation of Islamic Values in an Inclusive Curriculum

The application of Islamic principles in inclusive curriculum has been the focus of several studies that demonstrate the success of integrating these principles in diverse educational environments. Mutiara Bunda High School in Bandung implements character education based on Islamic principles such as gratitude, acceptance, caring, sharing, continuous improvement, and perseverance. These principles are integrated into the school culture and are aligned with the 2013 Curriculum and 21st-century skills. This approach has succeeded in developing an inclusive and supportive learning environment for all students, including those with special needs (Fish, 2020).

At SD Pelita Bangsa GIS, the implementation of inclusive learning is carried out with

special planning in Arabic subjects for students with special needs. This school also adjusts the assessment of learning outcomes to the needs of students and provides assessment instruments specially prepared by the school's inclusive team. This approach shows a commitment to inclusivity in Islamic education (Melinea, 2021). MAN 2 Jember combines inclusive Islamic principles such as tolerance, acceptance of differences, and the elimination of fanaticism in learning the Islamic Religious Education (PAI) cluster. This integration is carried out through a curriculum structure determined by the Ministry of Religion and adjusted to the needs of students. Evaluation of the implementation of this integration is carried out through cognitive, affective, and psychomotor assessments (Najmudin, 2025).

MI Al-Ishlah in Jepara implements inclusive education by emphasizing the full participation of all students, including those with special learning needs. The school strives to develop a diversity-friendly and inclusive learning environment, allowing every child to learn and develop optimally according to their potential and needs (Fikri et al., 2024). In Islamic boarding schools in Sumenep, Kiai's strategy for educating students with inclusive insights involves designing flexible curricula, training for educators, and providing facilities that support accessibility for students with special needs. The culture of Islamic boarding schools that prioritize tolerance and mutual respect is also an important factor in supporting the success of implementing inclusive-based Islamic education (Sumenep & Halim, n.d.).

These studies suggest that integrating Islamic principles into an inclusive curriculum can foster a supportive educational environment for all students. An approach that emphasizes principles such as patience, justice, empathy, and inclusiveness can strengthen the foundation of Islamic education that is humanistic and responsive to the needs of diverse learners.

Challenges in Integrating Islamic Values

Although the integration of Islamic principles into an inclusive curriculum has great potential to develop a more equitable and holistic education, its implementation is not without its challenges. One of the main challenges is the lack of understanding of Islamic principles among teachers and how to integrate them into their learning. Teachers often do not have adequate training to adapt teaching methods to suit the needs of students with disabilities, making principles such as patience, justice, and empathy difficult to implement

effectively in inclusive classrooms (Sahna et al., 2024). In addition, limited facilities that support the needs of students with disabilities, such as learning aids and disability-friendly infrastructure, are significant barriers to developing an inclusive learning environment (Sulaeman & Trustisari, 2024). Another challenge is the social stigma that still sticks to students with disabilities, who are often considered different or less capable than other students. This stigma not only affects the social interactions of students with disabilities but also affects how society views inclusive education as a whole (Assiddiqi, 2025).

However, the opportunities to overcome these challenges are enormous, especially with the increasing awareness of the importance of inclusive education and the role of religious principles in supporting educational success. Continuous teacher training can be a solution to improve their understanding and skills in integrating Islamic principles into learning. This training can include inclusive pedagogical techniques, classroom management that supports diversity, and the use of technology to support the teaching of students with disabilities. In addition, policy support from the government, such as special budget allocations for inclusive education and the development of disability-friendly infrastructure, can accelerate the implementation of inclusive curricula based on Islamic principles (Khamim & Wati, 2025).

Inclusive education based on Islamic principles also has the potential to change the social stigma against students with disabilities. By instilling principles such as empathy and inclusivity in the curriculum, non-disabled students can learn to appreciate diversity and accept differences as part of life. It not only develops a more harmonious learning environment but also forms a generation that is more tolerant and caring towards others. For example, research by Irmawati (2024) shows that the integration of Islamic principles in the Islamic Education (*Pendidikan Agama Islam* / PAI) curriculum can help students understand the importance of justice and equality in everyday life, which ultimately supports the creation of a more inclusive society (Irmawati, 2024).

With a systematic and collaborative approach, the integration of Islamic principles into an inclusive curriculum can become a more comprehensive and sustainable education model. Support from various parties, including the government, schools, and the community, is essential to ensure that inclusive education is not just a policy on paper but is also implemented in the field. Through joint efforts, inclusive education based on Islamic principles can become the foundation for a more just and inclusive future for all

individuals, without exception.

Opportunities and Strategies for Developing an Inclusive Curriculum Based on Islamic Values

The opportunity to develop an inclusive curriculum based on Islamic principles is increasingly wide open, along with the increasing awareness of society and government regarding the importance of inclusive education. One of the main opportunities is a collaborative approach involving various parties, such as teachers, parents, and communities. This collaboration allows for the creation of an educational environment that supports diversity and inclusivity. Teachers can act as facilitators who understand the needs of students with disabilities. At the same time, parents and communities can provide moral, material, and social support to ensure the successful implementation of an inclusive curriculum. For example, the learning community (kombi) initiated by the Ministry of Education, Culture, Research, and Technology has proven effective in improving teacher competence through collaboration and sharing experiences (Nafi'ah et al., 2023). With the existence of a learning community, teachers can support each other in developing learning methods that are in accordance with Islamic principles and the needs of students with disabilities.

Another strategy that can be implemented is strengthening teacher training and preparing learning modules based on Islamic principles. This training aims to improve teachers' understanding of the concept of inclusive education and how to integrate Islamic principles, such as patience, justice, empathy, and inclusiveness, into the learning process. Specially designed learning modules can also be a guide for teachers in implementing these principles practically in the classroom. For example, the modules can include learning scenarios that involve students with disabilities and non-disabled students in collaborative activities that instill Islamic tenets. Research by Yunus et al. (2023) shows that ongoing teacher training and the provision of relevant learning modules can improve the effectiveness of inclusive education, especially in the context of a curriculum based on religious principles (Dalle & Yunus, 2023).

In addition, policy support from the government is also a great opportunity to develop an inclusive curriculum based on Islamic values. Supportive policies, such as budget allocation for teacher training, provision of disability-friendly facilities, and development of

adaptive curriculum, can accelerate the implementation of inclusive education. Research by Sulaeman (2024) confirms that accessibility of adequate educational facilities is one of the key factors in the success of inclusive education. With supportive policies, schools can more easily integrate Islamic principles into the inclusive curriculum, thereby developing a more just and inclusive learning environment (Sulaeman & Trustisari, 2024).

DISCUSSION

The integration of Islamic education principles into an inclusive curriculum is a transformative approach that not only focuses on fulfilling the academic aspects of students with disabilities but also strengthens the spiritual, moral, and social dimensions of the learning process. The main findings in this study indicate that this effort has great potential in creating a holistic, fair, and effective educational environment, both for students with disabilities and the entire school community.

The Urgency of Integrating Islamic Values into Inclusive Education

In the context of inclusive education in Indonesia, there is a growing need to adopt a value-based approach to teaching and learning. Islamic principles such as *ṣabr* (patience), *ʿadl* (justice), *raḥmah* (compassion), and inclusiveness are not merely ethical ideals but serve as pedagogical foundations that can be embedded in the classroom, particularly in inclusive settings (Erfiana et al., 2023). Recent studies, including one at Al-Azhaar Islamic Elementary School in Tulungagung, reveal that humanistic and inclusive practices grounded in Islamic values contribute to creating a learning environment that is both equitable and empathetic toward students with disabilities despite challenges in policy and school management.

Similarly, research by Murdianto (2024) in Lombok-based Islamic schools highlights a positive trajectory in embracing inclusive pedagogies (Islam et al., 2023.). Despite limitations in resources and teacher training, these schools successfully adapt Islamic values to guide classroom practices and social interaction, fostering an inclusive school culture.

Effectiveness of Implementing Islamic Values in Educational Practice

Various case studies demonstrate that the implementation of Islamic values in education is not merely symbolic but can be systematically and effectively integrated to

foster an inclusive learning environment. At SMA Mutiara Bunda in Bandung, Islamic character values such as gratitude, compassion, continuous improvement, and perseverance are embedded into the school culture, aligning with the 2013 National Curriculum and 21st-century competencies. This approach has successfully cultivated a school climate that supports diversity and inclusiveness for students with special needs (Fish, 2020).

Similarly, MAN 2 Jember has incorporated inclusive Islamic values such as tolerance, acceptance of differences, and the rejection of fanaticism into its Islamic Education (PAI) curriculum, which is tailored to students' needs and evaluated through cognitive, affective, and psychomotor assessments (Iman et al., 2025). A broader study involving Islamic schools in East Java further confirms that the integration of Islamic principles into classroom management and curriculum promotes school governance that is more adaptive and responsive to individual differences (Sulaeman & Trustisari, 2024). Moreover, Assiddiqi (2025) emphasizes that inclusive Islamic education fosters teachers' abilities to apply collaborative strategies, curriculum adaptation, and learner-centered facilitation, especially for students with disabilities. Collectively, these findings affirm that Islamic values can be systematically incorporated into inclusive education through structured learning modules, contextual teaching strategies, and character-based evaluations that strengthen student engagement and empowerment.

Challenges in Implementation

Despite the growing interest in inclusive Islamic curricula, practical implementation still faces significant obstacles. First, many teachers exhibit limited understanding of both Islamic values and inclusive pedagogical methods, which undermines their ability to support students with disabilities effectively. Studies in East Java schools highlight that *"teachers lack confidence and sufficient training for inclusive classrooms"*(Muttaqin et al., 2023). National literature reviews further point to systemic issues such as rigid curricula, inconsistent policies, and inflexible education systems that hinder the provision of tailored learning experiences (Ramadhan et al., 2024).

Second, infrastructural constraints are widespread. Inadequacies such as a lack of ramps, accessible restrooms, assistive devices, and adaptive technologies severely limit students' ability to participate fully, particularly in rural areas. Comprehensive reviews have repeatedly emphasized these physical barriers as critical hindrances to inclusive learning

environments. Third, persistent social stigma against students with disabilities continues to affect school climate and inclusion outcomes. Reports show that discriminatory behaviors, including bullying and resistance to inclusion, remain evident across various communities. Moreover, the limited availability of special needs educators compounds these problems. Indonesia's tens of thousands of inclusive schools are supported by fewer than 5,000 trained aides.

Strategic and Collaborative Opportunities

There is a growing momentum to develop an inclusive curriculum grounded in Islamic values through strategic and collaborative efforts. One key initiative is the Tiered Inclusive Education Module, launched by Indonesia's Ministry of Education, Culture, Research, and Technology in late 2024. This module is available on the Independent Teaching Platform and aims to equip non-specialist teachers across the country with a foundational knowledge of inclusive education principles and practices. Complementing this, Religious Affairs data from December 2024 confirms that over 1,000 Islamic madrasahs have been formally recognized as "*disabled-friendly,*" complete with ramps, Braille signage, and assistive technologies highlighting government commitment toward practical accessibility.

Academically, modular curriculum models in Banten Province have demonstrated how Islamic educational institutions adapt thematic modules and flexible learning strategies to meet diverse learner needs. However, they caution that curriculum adaptation continues in stages (modification/substitution) rather than through wholesale redesign (Ilyas et al., 2022). Furthermore, research on the "Merdeka Belajar" (Freedom to Learn) curriculum shows that inclusive education is being embedded into Islamic schools by emphasizing student diversity and curriculum flexibility. However, further elaboration is still required (Rofiah et al., 2023).

Contribution to Islamic Education and Inclusivity

The integration of Islamic values into inclusive education offers a dual contribution: strengthening character education within Islam while simultaneously promoting a more equitable and just educational system. Recent studies indicate that embedding values such as tolerance, brotherhood, justice, and compassion—rooted in the Qur'an and Hadith—

through multicultural and inclusive pedagogies significantly cultivates empathy, intergroup understanding, and peace-building dispositions among students. Research in East Lombok supports this, showing that inclusive Islamic education, anchored in local wisdom and universal Islamic values, fosters awareness of pluralism, harmonious intercultural dialogue, and collective responsibility (Murdianto, 2022). At MTs Negeri 6 Sleman, a multicultural inclusive madrasah, thematic curriculum, and culturally responsive teaching methods are found to instill equity, mutual respect, and solidarity, in line with James A. Banks' dimensions of multicultural education. Moreover, studies demonstrate that inclusive religious and legal education framed within Islamic pedagogy directly contributes to peace and social harmony, elevating ethical reasoning and human-centered learning (Maghfiroh & Sugiarto, 2024). Collectively, these findings affirm that Islamic education, if rooted in inclusive values, will not only foster cognitive skills but also character traits like empathy, cultural appreciation, and communal unity, positioning Islam as a central force in advancing an inclusive, egalitarian, and virtuous society.

CONCLUSION

The integration of Islamic educational principles into an inclusive curriculum for students with disabilities represents a strategic step toward achieving holistic, equitable, and transformative education. Based on literature review findings and analysis of various best practices, three key components have been identified in designing an inclusive curriculum grounded in Islamic values: responsiveness to the academic needs of students with disabilities, reinforcement of Islamic principles as a moral and spiritual foundation, and pedagogical strategies that support the active participation of all learners. Principles such as patience (*ṣabr*), justice (*ʿadl*), empathy (*raḥmah*), and inclusiveness have proven to not only enhance emotional and social learning but also increase the educational environment's sensitivity to diversity. Despite challenges such as limited teacher understanding, inadequate facilities, and social stigma, significant development opportunities remain. Collaborative approaches, ongoing teacher training, contextual module development, and adequate policy support are key factors in the success of this integration. An inclusive education model based on Islamic principles is not only relevant in Indonesia's religious and pluralistic context but can also serve as a model for developing a humanistic curriculum oriented towards social justice for all learners, including those with disabilities. This integration

fosters not only cognitive skills but also character traits such as empathy, cultural appreciation, and communal unity, positioning Islam as a central force in advancing an inclusive, egalitarian, and virtuous society.

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