

The Dynamics of Islamic-Based Inclusive Education at *Pesantren* Tri Bhakti Al-Qudwah Metro

Uswatun Hasanah^{1*}, Ida Faridatul Hasanah¹, Azlan Abas², Asghar Abbas³

¹Islamic Education, Universitas Islam Negeri Raden Intan Lampung, Indonesia

²Centre for Research in Development, Social and Environment, Universiti Kebangsaan Malaysia, Malaysia

³School Education Department, Government of Punjab, Pakistan

✉ Author Corresponding: uswatunh@radenintan.ac.id*

ABSTRACT

Inclusive education based on Islamic principles in Indonesia continues to face significant challenges, particularly within *Pesantren*, which hold substantial potential to become pioneers of inclusive education models. Despite the growing number of children with special needs requiring equitable access to religious education, only a limited number of *Pesantren* have developed structured inclusive programs. This study focuses on *Pesantren* Tri Bhakti Al-Qudwah Metro, the first inclusive *Pesantren* in Lampung. It aims to examine the dynamics of Islamic-based inclusive education. This research employs a qualitative descriptive approach. Data were collected through in-depth interviews, observations, and documentation involving *Pesantren* leaders, 5 educators, and 5 students. Data analysis followed the Miles and Huberman model. Data validity was supported by member checking and triangulation. The findings show that the inclusive model implemented in this *Pesantren* is rooted in the values of rahmatan lil 'alamin, justice, compassion, and ukhuwah Islamiyah. The *Pesantren* develops individualized learning strategies, integrates the Sekolah Luar Biasa (SLB) and diniyah curricula, and promotes social inclusion through shared religious activities and daily routines. These practices can enhance students' religious commitment and social interaction skills. However, challenges remain, including limited availability of trained inclusive-education teachers and insufficient adaptive learning media. This study concludes that *Pesantren* Tri Bhakti Al-Qudwah Metro represents a transformative Islamic-based model of inclusive education. The findings of this research have implications for enriching the academic literature on Islamic-based inclusive education in the context of Indonesia's *Pesantrens*. In practice, this research is expected to serve as a guideline for other *Pesantrens* to develop inclusive practices aligned with Islamic values.

Keywords: Children with Special Needs; Inclusive Education; *Pesantren*; Islamic Inclusive Education.



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1. INTRODUCTION

The current situation in Indonesia shows that more than 75 percent of children with disabilities in Indonesia have not received adequate access to education ([Badan Pusat Statistik Indonesia, 2024](#)). This disparity is not limited to physical disabilities but also encompasses social, economic, and cultural inequalities. A total of 36% of children with disabilities in Indonesia are not enrolled in school. Across all levels of education, children with disabilities are less likely to attend school and have lower completion rates ([UNICEF, 2023](#)).

The issue of educational access for children with special needs in Indonesia continues to reflect a deeply concerning situation, as evidenced by statistical data spanning the period 2018–2021. At the primary education level, the percentage of children with disabilities who were not enrolled in school demonstrated a fluctuating yet generally upward trend, rising from 9.62% in 2018 to 11.53% in 2019, before declining marginally to 9.65% in 2020, and subsequently surging significantly to 18.59% in 2021. An even more alarming pattern is observed at the junior high school level, where the proportion of out-of-school children with disabilities stood at 39.97% in 2018, increased modestly to 40.73% in 2019, declined to 35.28% in 2020, and then escalated sharply to 49.61% in 2021 (UNICEF, 2023).

The most critical condition occurs at the senior high school level, where the proportion was exceptionally high at 70.19% in 2018. Although it declined to 62.11% in 2019, it rose again to 69.69% in 2020 and remained elevated at 68.25% in 2021 (UNICEF, 2023). These data reveal a deeply concerning pattern: the higher the level of education, the greater the proportion of children with disabilities who are excluded from access to schooling. This indicates the presence of increasingly significant systemic barriers to educational access at higher levels for children with special needs, while simultaneously underscoring the urgency of developing inclusive education models in Indonesia.

Inclusive education constitutes a strategic approach to ensuring the fundamental right of every individual, particularly children with special needs, to access equitable and quality education (Triana, 2024). From an Islamic perspective, this principle of inclusivity is reflected in the teachings of justice, compassion, and respect for human diversity (Nelson & Dardiri, 2016). As an Islamic-based educational institution, *Pesantren* holds considerable potential for the implementation of inclusive education, given that its foundational values are inherently aligned with the principles of respect for diversity and human dignity (Fahrurrozi & Masruchi, 2024).

Islamic educational institutions, particularly *Pesantrens*, possess considerable strategic potential to develop inclusive education models grounded in spiritual values and local wisdom. As dynamic institutions, *Pesantren* continue to undergo transformation in response to the evolving demands of contemporary society (Hanipudin, 2019). One form of this transformation is the emergence of the concept of inclusive *Pesantren*, which seeks to integrate Islamic values with principles of openness and diversity (Muntakhib & Ta'rif, 2023).

The inclusive education system in *Pesantren* has the potential to provide quality education for all learners, including both those with and without disabilities. This is in line with the mandate of the 1945 Constitution of the Republic of Indonesia, Pasal 31, Paragraph 1, which guarantees equal rights to education. Given the government's limited capacity to provide an educational system that accommodates student diversity, *Pesantren* play a crucial role in providing education for children with special needs. This strategic role is made possible because *Pesantren* have the flexibility to determine and develop their own curriculum and educational direction as educational institutions rooted in the community (Muntakhib & Ta'rif, 2023).

The facts show that the number of Islamic boarding schools implementing an inclusive education system remains very limited in Indonesia. According to a statement by the Secretary of ITMI (*Ikatan Tunanetra Muslim Indonesia*), Yogi Mastoni, the development of inclusive *Pesantren* is essential, given the high level of enthusiasm among Muslim people with disabilities to deepen their religious knowledge. This need is becoming increasingly urgent as interest among people with disabilities in studying Islamic teachings continues to grow (Saputra, 2022).

Pesantren that have opened access to education and accepted students with special needs can be categorized as inclusive *Pesantren*. One such institution in Lampung Province is *Pesantren* Inklusif Tri Bhakti Al-Qudwah Metro, which is recognized as a pioneer in developing an inclusive *Pesantren* education model in the region. The establishment of this *Pesantren* was motivated by the reality that children with disabilities often receive limited or no adequate religious education, hindering their ability to understand and practice religious obligations in accordance with Islamic law (Kurniawan, 2022).

Based on this reality, *Pesantren* Inklusif Tri Bhakti Al-Qudwah Metro admits students with special needs and implements an inclusive boarding school system. However, in practice, inclusive education within the *Pesantren* continues to face various challenges, including teachers' limited understanding of the specific needs of students with special needs, inadequate supporting infrastructure, and the lack of an adaptive curriculum (Arif et al., 2025). Therefore, research is needed to provide an in-depth analysis of the dynamics of implementing Islam-based inclusive education at *Pesantren* Tri Bhakti Al-Qudwahin Metro, as well as its impact on students' character development.

In fact, research on inclusive education has been widely conducted in both general and religious contexts. Within the general education sector, such studies span multiple levels, ranging from early childhood education to primary, junior high school, and senior high school levels (Nurussakinah et al., 2024; Sikumbang et al., 2024; Surahman & Annisarizki, 2024; Wahyuni et al., 2024). Furthermore, inclusive education in religious settings has also been widely examined. However, existing studies remain largely limited to conceptual analyses (Linder & Schwab, 2025) and the implementation of inclusive education in madrasahs in Indonesia (Saleh R, 2024), the essence of inclusive values (Nelson & Dardiri, 2016), Inclusion-Based *Pesantren* Management (Fahrurrozi & Masruchi, 2024), and Inclusive Education from the Perspective of Islamic Education (Misnaini & Lestari, 2024).

Furthermore, at the practical level, existing research remains limited to studies concerning models of inclusive education within *Pesantren* (Katni et al., 2022; Muntakhib & Ta'rif, 2023) and curriculum development in inclusive madrasahs that focuses more on curriculum modifications to meet the needs of students with special needs (Indrianto & Nurdin, 2024) which is primarily focused on formal schools or inclusive madrasahs. There remains a lack of in-depth research examining how *Pesantren*, as religious institutions with distinctive characteristics, implement Islamic-based inclusive education. This limitation points to an important research gap. Previous studies have shown how inclusive education can be developed through institutional policies, educational models, and curriculum adjustments. However, they have not fully explained how inclusion is practiced in the everyday life of *Pesantren*, where learning is inseparable from religious routines, dormitory life, social relations, and moral formation. In this context, inclusive education is not only a matter of providing access for students with special needs, but also of how *Pesantren* communities interpret Islamic values in their daily responses to difference and disability.

Therefore, this study offers novelty in several aspects. First, this study explores how Islamic values are applied in inclusive education at Islamic boarding schools. Second, the focus on the *Pesantren* Tri Bhakti Al-Qudwah Metro provides a new contribution to the literature on inclusive education, particularly within the context of *Pesantren* with specific local contexts. Third, this study not only discusses policies but also explores daily practices, challenges, and solutions faced by *Pesantren* in implementing Islamic-based inclusive education. Consequently, this study is expected to produce a model of Islamic-based inclusive education that can serve as a reference for

other *Pesantren* in realizing education that is fair, inclusive, and grounded in Islamic values. This study has significant implications for enriching the academic literature on Islam-based inclusive education, particularly in the *Pesantren* setting, by offering a conceptual model that integrates Islamic values. In practice, the findings of this study will serve as a guide for *Pesantren* in developing curricula, teaching strategies, and infrastructure that support inclusive education.

2. METHODS

This study is a qualitative study using a descriptive-interpretive approach that aims to explore and gain an in-depth understanding of the phenomenon of Islam-based inclusive education at *Pesantren* Tri Bhakti Al-Qudwah Metro. The methods employed in this study include interviews, observation, and documentation (Creswell & Crswell, 2018). Interviews serve as the primary and most comprehensive data collection method. The researcher conducted in-depth interviews with 11 key informants within the *Pesantren*, which is shown in the following Table 1.

Table 1. Research Informants and Interview Purposes

No.	Informant Category	Number	Characteristics	Purpose of Interview
1	<i>Pesantren</i> Leader	1	Selected because of his role in shaping the vision, policy, and institutional strategy of Islamic-based inclusive education.	To explore the essence, vision, and policies of inclusive education, as well as to understand the strategies for implementing an Islamic-based inclusive approach and its impacts
2	Educators and Educational Staff	5	Selected because of their direct involvement in teaching, student assistance, curriculum adaptation, and daily supervision	To examine inclusive teaching practices, curriculum adaptation methods, and to identify challenges, solutions, and their implications
3	Students (including those with special needs)	5	Selected to represent students' lived experiences in inclusive learning and <i>Pesantren</i> life. The student informants included non-disabled students and students with special needs (hearing impairment, visual impairment, physical disability).	To capture lived experiences, explore the dynamics of social interaction, and understand perceptions of inclusive education
Total		11		

The data analysis in this study is descriptive-inductive, employing the techniques of Miles and Huberman and encompassing three interconnected stages: data condensation, data display, and conclusion drawing/verification (Sugiyono, 2017). The research procedure will be explained in the flowchart shown in Figure 1 below.

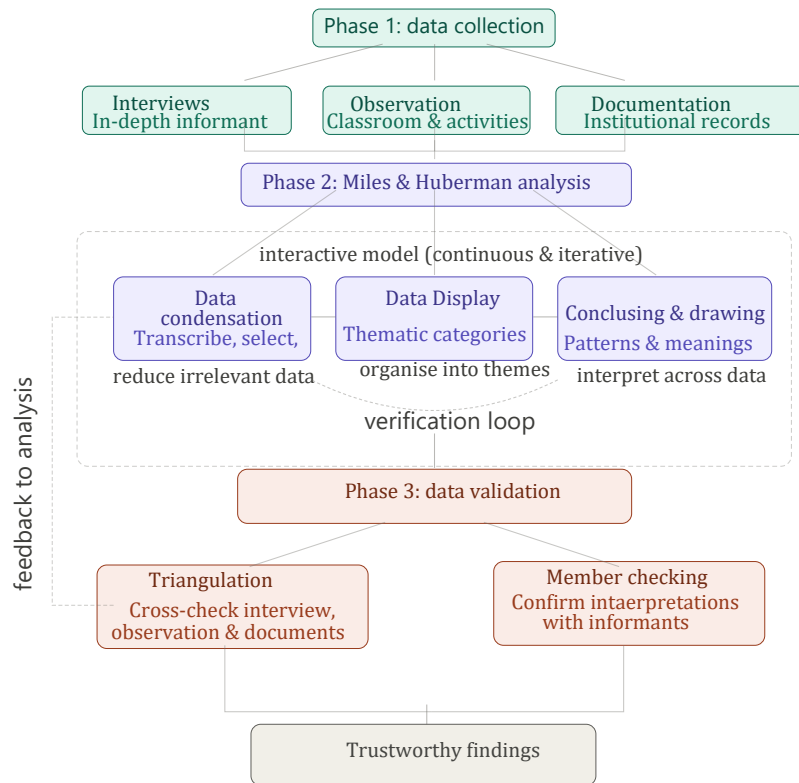


Figure 1. The research procedures

Based on Figure 1, for the First step, data condensation was carried out by transcribing the interview results, repeatedly reading the transcripts, and selecting statements relevant to the study's focus, such as Islamic values, inclusive learning practices, student support, peer interaction, institutional policies, and implementation challenges. Irrelevant or repetitive data were reduced without eliminating the meaning of the informants' statements (Creswell & Crswell, 2018). Second, the condensed data were organized into thematic displays. The researcher grouped the data into several analytical categories, including institutional vision and policy, teacher practices, curriculum and learning adaptation, support for students with special needs, peer interaction, religious participation, and challenges in implementing inclusive education. These categories helped the researcher compare information across different informants and data sources. Third, conclusions were drawn by identifying patterns, relationships, and meanings across the data. The method used to select informants in this study is purposive sampling, which is a technique for selecting data sources based on specific criteria. Furthermore, the techniques used to test the validity of the data in this study include member checking and triangulation.

3. RESULT AND DISCUSSION

3.1 The Vision and Learning Strategies of Inclusive *Pesantren* Tri Bhakti Al-Qudwah Metro

Pesantren Tri Bhakti Al-Qudwah Metro is recognized as the first inclusive *Pesantren* in Lampung Province. Prior to its formal establishment, its founder, KH. Hamim Huda, together with his wife, has been providing religious education for children with special needs in their private residence since 2018, serving a limited number of students. As public interest grew and the home setting became increasingly unsuitable for learning activities, KH. Hamim Huda acquired a plot of

land and dedicated it as a waqf to establish a formal institution. The *Pesantren* subsequently obtained its operational permit from the Ministry of Religious Affairs in 2019, followed by official approval to establish a Sekolah Luar Biasa (SLB) in 2020. Several factors underpin the establishment and continued development of this inclusive *Pesantren*, as outlined in the Table 2 below:

Table 2. Background of the Establishment of the Inclusive *Pesantren* Tribahkti Al-Qudwah Metro

No.	Aspect	Analytical Description
1	Social	The establishment of the <i>Pesantren</i> represents a response to the marginalization of children with disabilities, who often lack access to religious education and frequently experience social exclusion.
2	Religious	It is grounded in the theological conviction that every child, without exception, possesses both the right and the spiritual obligation to perform acts of worship in accordance with their abilities.
3	Humanitarian	It is rooted in empathy and concern for children with disabilities, who are often hidden by their families and deprived of educational opportunities.
4	Educational	It serves as an alternative to the segregative SLB system by creating an inclusive environment for learning and worship for both students with special needs and their non-disabled peers.

In short, the table above shows that the establishment of *Pesantren* Tri Bhakti Al-Qudwah Metro is grounded in four main dimensions: social, religious, educational, and humanitarian. Socially, this *Pesantren* serves as a response to the marginalization of children with disabilities. Religiously, it is rooted in the belief that every child has spiritual rights and obligations commensurate with their abilities. Educationally, the *Pesantren* offers an inclusive system as an alternative to the segregated model of special education school, and humanely, it is driven by empathy and the desire to restore the dignity of children with disabilities. These four aspects converge to form a moral and spiritual foundation that reflects the values of *rahmah* (compassion) and *‘adl* (justice) within a humanistic and transformative Islamic education. Scholars such as Yusuf al-Qaradawi and contemporary Indonesian Muslim thinkers have consistently linked to obligations of social justice and the recognition of human dignity, regardless of physical or cognitive difference (Saputra, 2024). In this sense, the *Pesantren*'s institutional orientation aligns with what UNESCO (2009) terms the "rights-based approach" to inclusive education, wherein inclusion is understood not as charity but as an entitlement (Ainscow, 2020).

Although no formal vision statement has been documented, findings from interviews, observations, and institutional records, particularly the vision of the SLB operating under the Al-Qudwah Metro Foundation, indicate that the core vision of the Inclusive *Pesantren* Tri Bhakti Al-Qudwah Metro is to establish an Islamic educational institution that is inclusive, welcoming, and dignified for both students with and without disabilities. This vision seeks to enable them to learn about religion, perform acts of worship, and develop into individuals of strong character who can integrate harmoniously into society. HM explained: "We want to create a *Pesantren* that also accepts students with disabilities. Although it is not exclusively for them, we integrate them so that these children can learn religion according to their abilities" (Interview, 2025). This statement demonstrates that the *Pesantren*'s vision is grounded in the principle of *rahmatan lil ‘alamin*, reflecting an understanding of Islam that upholds the dignity of every human being without discrimination.

Furthermore, an further emphasized that the principles of justice and equality constitute the core spirit of learning within the *Pesantren*: “Children with disabilities still have obligations, to the extent of their ability, to perform prayers and recite the Qur’an” (Interview, 2025). The values of ‘*adl* (justice) and *rahmah* (compassion) embedded in this vision are implemented not only in the admission of students with special needs, but also in the organisation of daily activities, where students with and without disabilities learn, eat, worship, and interact within the same shared spaces. Thus, the *Pesantren*’s vision extends beyond an abstract ideal and is concretely realised in an educational culture that respects diversity. This is consistent with observational findings indicating a harmonious environment between students with and without special needs, supported by teachers and caregivers who actively foster inclusive communication.

In implementing this vision, the *Pesantren* Tri Bhakti Al-Qudwah Metro has developed learning strategies that remain adaptive and experimental, tailored to the types and levels of students’ disabilities. HM explained that the *Pesantren* has not yet established a standardized instructional model, as each student possesses distinct needs and abilities. He stated: “We are still searching for the most appropriate approach, because the children are different... it is an ongoing process of adjustment. What matters is that they can learn religion and participate in *Pesantren* activities according to their abilities” (Interview, 2025).

This statement indicates that the *Pesantren*’s inclusive strategy is continuously refined and evaluated, emerging from reflective engagement with field experience rather than the direct adoption of external educational models. The learning system is implemented in an individualised and contextual manner, with teachers adapting methods to the characteristics of each student. HM further explained: “General knowledge is taught at school, while religious knowledge is taught at the *Pesantren*. Here, they learn Qur’anic recitation and classical *diniyah*. Students with special needs are sometimes grouped together. However, for Qur’anic recitation after the afternoon prayer (*ba’d aṣḥar*), all students listen together. In the classical sessions, the minimum expected outcome is the proper performance of daily religious practices, especially prayer, which we continuously supervise. Congregational prayer is also regularly habituated” (Interview, 2025).

This excerpt demonstrates that although individualised instruction is provided, students with special needs remain actively involved in collective activities and shared religious practices, such as Qur’anic recitation and congregational prayer (Bakti et al., 2025). Their participation in communal activities, including afternoon study sessions and daily worship, fosters a sense of belonging within the *Pesantren* community. In this way, inclusive education extends beyond the development of cognitive and individual skills to encompass communal values, spirituality, and social engagement, hallmarks of *Pesantren*-based education (Naqiyah et al., 2024).

Furthermore, Observational findings also indicate that learning activities are conducted through individualised and project-based approaches, adjusted to the specific types of disabilities (Observation Data, 2025). Teachers were also observed demonstrating patience in mentoring students, repeating instructional materials, using visual aids, and involving students directly in religious practices (Observation Data, 2025). These findings suggest that the *Pesantren*’s inclusive approach prioritises flexibility and compassion as foundational pedagogical principles. Such adaptive strategies position the *Pesantren* not only as a centre for religious education but also as a space for fostering life skills and personal independence. For the conclusion, the learning strategies at *Pesantren* Tri Bhakti Al-Qudwah Metro are dynamic and continuously adjusted to the realities of students in practice. Each *asatidz* serves not only as an instructor but also as a spiritual and emotional mentor, guiding students according to their individual capacities and needs.

This adaptive pedagogical approach operates in tandem with the *Pesantren's* efforts to develop an integrated curriculum system that combines religious education with the specific needs of students with disabilities. This integration constitutes a distinctive feature of *Pesantren Tri Bhakti Al-Qudwah Metro*, where *Pesantren*-based religious activities are harmoniously combined with the formal programs of the Special Education School (*Sekolah Luar Biasa*, SLB) within a unified educational framework.

3.2 Integrating the Curriculum with the Needs of Students with Special Needs

As part of its adaptive learning strategy, the *Pesantren Tri Bhakti Al-Qudwah Metro* implements a dual curriculum system that integrates *Pesantren*-based religious education (*diniyah*) with the formal curriculum of the Special Education School (*Sekolah Luar Biasa*, SLB). This approach aims to ensure that students with special needs not only acquire basic academic competencies but also develop strong spiritual and moral foundations. The learning system for students with special needs has not yet been formalised in a written curriculum, rather, it is implemented adaptively in accordance with each student's level of ability and type of disability. SC explained: "In the *Pesantren*, we adjust to the level of disability, so these students with special needs are taught individually rather than classically. For example, after the Maghrib prayer, I teach Qur'anic recitation using sign language for AZ and DM. So they read the Qur'an through sign language. Then for GI, who is visually impaired, we use the Braille Qur'an" (Interviewed, 2025).

This approach indicates that students with special needs receive tailored *diniyah* instruction tailored to their specific needs and capacities. Nevertheless, HM also emphasized the importance of integrating students with special needs and regular students in certain learning contexts. He stated: "When we teach Braille or sign language, we involve the non-disabled students so that they also gain understanding. Even if their level of curiosity is sometimes low, at least they become aware" (Interview, 2025).

This demonstrates that curriculum integration is enacted through a social and participatory approach, encouraging regular students to understand their peers' lived experiences with disabilities, thereby fostering empathy and social awareness. From this explanation, it is evident that curriculum integration within the *Pesantren* is both parallel and adaptive. General education is delivered through the SLB during the morning to midday, while religious education takes place in the *Pesantren* from the afternoon to evening. Students with special needs receive individualized instruction in small groups based on their specific disabilities, while in collective religious activities, such as afternoon study sessions, religious gatherings, and congregational prayers, they participate alongside regular students.

Thus, curriculum integration at *Pesantren Tri Bhakti Al-Qudwah Metro* does not exist as a formalized document, but is instead realized in everyday practice through the integration of two educational dimensions: academic and spiritual. This model reflects not an administrative integration, but a functional and social one, uniting learning processes with the values of *rahmah* (compassion) and *'adl* (justice) within a single inclusive *Pesantren* ecosystem (Observation and Interview, 2025). This finding is in line with the research results of Pradana et.al which confirms that religious values (including Islam) can form the foundation of inclusive education that accepts diversity (Pradana et al., 2023).

Rather than exempting students with special needs from religious life, the *Pesantren* asserts their full, albeit adapted, membership within the devotional community. This approach resonates with Florian and Black-Hawkins' concept of "inclusive pedagogy," which argues that educational participation should be restructured around the idea that difference is ordinary, not exceptional

(Florian, 2013). The values of *'adl* (justice) and *rahmah* (compassion) are thus not merely rhetorical, they constitute an operative pedagogical philosophy that shapes daily practice, from communal worship and Qur'anic recitation to shared meals and living arrangements.

3.3 Social Interaction and the Inclusive Environment of the *Pesantren*

Social interaction at the Tri Bhakti Al-Qudwah *Pesantren* in Metro reflects a sense of togetherness, mutual respect, and openness among students (Observation, 2025). This activity is effective for both children with special needs and regular students, as research shows that joint activities can positively shape the attitudes of regular students towards their friends with disabilities in an inclusive setting (Alnahdi et al., 2021). In daily life, students with special needs are not treated as a separate group but are naturally integrated with regular students in various *Pesantren* activities. HM emphasized that all students, including those with disabilities, are involved in shared religious practices: "For Qur'anic recitation after the afternoon prayer, all students listen together. In the classical sessions, the minimum expected outcome is the proper performance of daily religious practices, especially prayer, which we continuously supervise. Congregational prayer is also regularly habituated" (Interview, 2025).

This statement is reinforced by Ustadzah RV, who noted: "Students with special needs learn together with regular students (inclusively), for example, in Qur'anic study, congregational worship, and practical activities such as sewing, cooking, and cleaning" (Interview, 2025). These activities serve as important spaces for students with special needs to interact and experience both spiritual and social equality with their peers. Relationships between students with special needs and regular students are characterized by empathy and mutual assistance. Ustadzah SC explained: "There is a two-way social interaction: students with special needs learn from their non-disabled peers (such as independence and religious practices), while regular students and students with disabilities also learn new sign language vocabulary from students with special needs" (Interview, 2025). Furthermore, Ustadzah RV highlighted that: "Students support one another and there is a strong sense of solidarity among peers" (Interview, 2025). This indicates that empathy emerges as a habitual practice rather than a forced behaviour. She further described the social atmosphere of the *Pesantren* as familial: "students with special needs and regular students are like siblings; they help each other, and newcomers are immediately welcomed and invited to play" (Interview, 2025).

Field observations confirm that these interactions occur naturally and positively. The researcher observed close relationships between students with special needs and regular students, strong peer support, and highly effective communication patterns between *asatidz* and students (Observation Data, 2025). Observations also revealed that, during congregational prayers at the mosque, students with special needs were often more actively engaged than their peers, suggesting that an inclusive spiritual environment provides them with space to express their faith openly. The social environment formed within this *Pesantren* reflects the lived practice of *ukhuwah Islamiyah* and *rahmah* within Islamic education. Mutual respect and care constitute a culture that underpins daily interactions. Ustadzah SC emphasized this point: "Here, there is no distinction between regular students and students with special needs; all participate in the same activities. In fact, we teach them to appreciate differences" (Interview, 2025). The following illustrates the inclusive social and cultural interactions at the Tri Bhakti Al-Qudwah Islamic Boarding School in Metro, as shown in Figure 2.

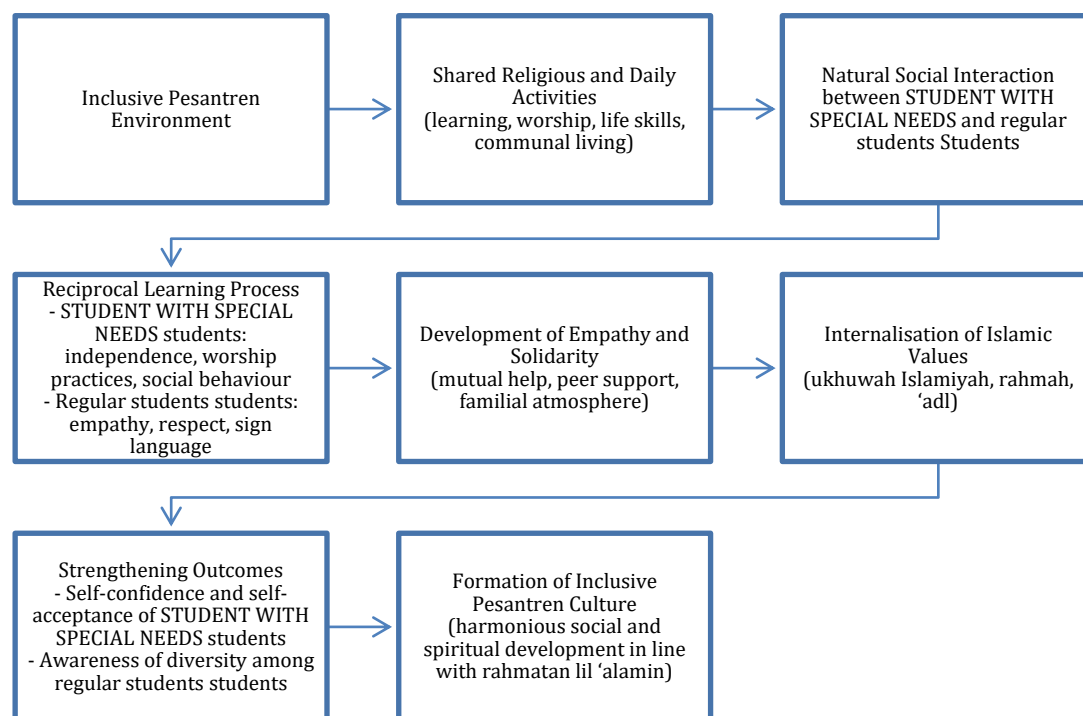


Figure 2. Social Interaction and Inclusive Culture at *Pesantren* Tri Bhakti Al-Qudwah Metro

Analytically, these findings demonstrate that social interaction within the Tri Bhakti Al-Qudwah *Pesantren* in Metro functions as a medium for internalizing Islamic values within an inclusive context. Egalitarian social relations strengthen the self-confidence and self-acceptance of students with special needs, while regular students learn to understand diversity as an integral part of faith and moral conduct. Thus, the inclusive culture of the *Pesantren* not only fosters social skills but also serves as a foundation for harmonious moral and spiritual development, in line with the principle of *rahmatan lil 'alamin*. This finding aligns with Vandenbussche's research, which examines the concept of a sense of togetherness as a process shaped by connectivity, participation, and relationships among individuals in an inclusive educational environment (Vandenbussche & De Schauwer, 2018).

4. CONCLUSION

This study concludes that *Pesantren* Tri Bhakti Al-Qudwah Metro has successfully implemented inclusive Islamic values *rahmatan lil 'alamin*, *ukhuwah Islamiyah*, *'adl* (justice), and *rahmah* (compassion) within a contextual and practice-based model of inclusive education. Its key features, including a dual curriculum, flexible learning strategies, and value-based character formation, provide a framework for integrating Islamic educational theory with inclusive principles. These findings contribute to the development of Islamic Religious Education programs by providing empirical insights for designing more inclusive curricula and preparing educators with both strong Islamic knowledge and inclusive competencies. Moreover, the *Pesantren* demonstrates strong potential as a sustainable and impactful model for advancing inclusive education grounded in Islamic values in Indonesia.

Suggestions for future researchers include investigating the role of families and communities in supporting the success of inclusive education in Islamic boarding schools, or conducting a comparative study between inclusive Islamic boarding schools and inclusive madrasahs to identify the best model for Islam-based inclusive education. Practically, this study suggests that *Pesantren* managers and policy makers should strengthen inclusive education by translating Islamic values such as *rahmah*, *'adl*, and human dignity into concrete policies, teacher and caregiver training, individualized support for students with disabilities, accessible facilities, and peer-support practices. These efforts are needed so that inclusion becomes a sustainable part of *Pesantren* life, rather than merely a moral commitment.

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