

# INCLUSIVE EDUCATION PARADIGM IN ISLAM

## *Paradigma Pendidikan Inklusi Dalam Islam*

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**Abstract**—Awareness of inclusiveness in education that pays attention to the integration of regular students with students with special needs in the learning process, is often based on human values, narratives of fulfilling human rights, the principle of education for all and others who tend to be profane or worldly. So that religion tends to have no space in the discourse on inclusive education. The narrowness of the dialectical spaces regarding inclusive education could be because there are not many people who examine the relationship and contribution of religion to the concept of inclusive education. Even though there is no religion in its teachings to exclude the element of education from humans. Islam for example, has serious attention to education and human development. Islam also pays attention to equality of rights possessed by mankind especially in the aspect of education. Even the context of 'Education for all' has been carried out by Islam at the beginning of its development in the city of Makkah. The lack of a study of inclusive education in Islam, encourages some researchers to associate Islam with inclusive education. Unfortunately the study only portrays the intersection of Islamic teachings with the principle of inclusive education. Even though in the context of inclusive education itself, Islam does not only have contact but Islam is the spirit of inclusive education, that all human beings have the same educational rights. Through literature studies, this paper aims to portray the paradigm of Inclusion education in Islam so that it can be found that Islam is present as the spirit of the inclusive education.

**Keywords**—*inclusive education; Islam; education al paradigm*

### 1. Introduction

The Universal Declaration of Human Rights which was announced by the General Assembly of the United Nations (UN) on December 10, 1948 through resolution 217 A (III). Article 26 of this declaration expressly states that education is the right of all people [3]. Therefore education must be open to all people with a variety of potential, cognitive, mental or physical conditions. The declaration mandates all world communities to give the right to education as a basic human right without exception in other words without social class discrimination, differences in physical conditions, and background and other conditions.

In line with the declaration, several decades after world leaders emerged who were serious in initiating rights equality in education, for example Paulo Freire, an influential education theorist in the world from Brazil who was known to have poured the idea of equality of education rights for indigenous people in his book "Education of the Oppressed " In the context of other education equality, the universal declaration of human rights also inspires an educational movement that pays attention to people with special needs due to different conditions with people in general. These special needs are seen physically in terms of disability in the body and in terms of cognitive and mental-social aspects.

Noting the importance of basic human rights as stated in the declaration of human rights (hereinafter abbreviated as 'declaration of human rights'), education as part of basic human rights becomes important without exception. But it can be unfortunate as the main instrument that is the basis of equality in the implementation of education, in the declaration of human rights according to Mamah Siti Rohmah in his thesis, children or adults with disabilities have not been seen as citizens of the world as a whole [4]. So that there is no special attention in the aspect of education to them. Although we know that people with

special needs are not only disabled but as explained by Kauffman and Hallahan the characteristics of persons with disabilities or children with special needs include; mental retardation ( mental retardation ), learning disabilities ( learning disabilities ), hyperactivity ( attention deficit disorder with hyperactive ), tunalaras ( emotional or behavioral disorder ), deaf or speech ( communication disorder and deafness ), visually impaired ( partially seeing and legally blind ), the autistic child ( autistic children ), disabled (physical disability ), tunaganda ( multiple handicapped ), gifted children ( giftedness and special talent ) [5] . After a few years, then a number of instruments emerged that were more specific about the rights of education for children with special needs with all their characteristics [6].

From a series of international instruments that underlie the educational model for children with special needs, the Salamanca Conference or Special World Education of Salamanca emerged, which was held in Spain in 1994. The conference was born out of the concerns of activists and observers of education for children with special needs. Found weaknesses in the previous special needs education model known as the segregation education model. The segregation education model turns out in practice to cause discrimination.

Segregation education is a school that separates children with special needs from regular schooling systems [7]. In terms of service, the segregation school system is indeed able to provide maximum, safe, comfortable and special services to children with disabilities or special needs, but the segregation system tends to orient students with special needs from their social environment. So that students with these special needs will later experience difficulties in interacting with the surrounding community.

This is what has become a reference for special education practitioners to find new models to deal with the weaknesses of the segregation model. Apart from that, the problem that arises

is that the limited availability of segregation models and the people who need special education are quite large so that schools with this segregation model are unable to touch and accept children with special needs as a whole. So children who have special needs become neglected, do not learn or do not get education as their basic rights and are often seen as a burden on society. Therefore, it is conceived of a new model in dealing with children with special needs involving these students with regular students, namely the Inclusion Education model. So that later,

Along with the growing demands of people who have different conditions and special needs, the call and encouragement to bring together children with special needs with regular children in education resonates in various countries. One of the factors that led to the realization of the inclusion system was an international agreement called the Convention on the Rights of Persons with Disabilities and Optional Protocol which was passed in March 2007 [8].

Taking into account history and the instruments underlying the realization of inclusive education above, the main idea of inclusive education starts from an awareness of the fulfillment of human rights in obtaining education. Then what is the role of religion? Is it found both in culture and teachings or in the source of its teachings to encourage inclusive education which emphasizes the equality of human rights in obtaining education?

## 2. Method

The method that is used in research this is the analysis of the literature, as for the approach that is done is to collect the data from the material library. So the analysis of literature is a series of activities that pertain to the method of collecting the data library to read and record as well as the processing of materials research.

## 3. Educational Orientation in Islam

Islam is one religion that is concentrated in the education and personal development of its people. This is indicated by the first revelation that came down to the Prophet Muhammad about 'reading' and 'teaching' contained in the Qur'an Al-'Alaq verse 1-5; "(1) Read by (mentioning) the name of your Lord who created. (2) He has created man from a lump of blood. (3) Read, and your Lord is the Most High. (4) Who teaches humans with pens? (5) He teaches people what he does not know." [9].

According to Shabir Akhtar, the verse from the letter Al'Alaq above is the theological foundation which shows that the command of reading (iqra) and the affirmation that "God teaches through pen" and "teaching man what was previously unknown" is an indication that God is the Teacher and humans are learners [10]. According to Akhtar, the Qur'an views humans as something that promises hope, even though sometimes humans are non-compliant students. Humans can learn through warning and repeated scrutiny from good examples [11].

In the 'cosmic drama' concerning God's position with humans, it will be clearly seen that God often uses the word 'rabb' to explain the nature and task which means protector, guardian, ruler, mentor, or instructor. [12] This is the basis of educational theology, namely that God in the Qur'an presents himself as a teacher and positions man as a learner. The role of God as a teacher can be seen more explicitly in the Qur'an, the

letter Ar-Rahman verses 1-4, that God acts as a teacher of the Qur'an, the creator of man and teacher of al-Bayan. Many interpreters interpret al-bayan human ability to understand, express, and develop knowledge. So according to Hambali, God who r-Rahman not only teaches the Koran but also teaches the ability to understand and develop knowledge. [13]

In the hadith of the Prophet Muhammad, which was narrated by Imam Bukhari, there are hadiths that we can make as instruments of the educational foundation in Islamic teachings. Prophet Muhammad SAW said "Every child is born in a state of fitrah. It was his parents who made him a Jew, or a Christian. As the animal was born completely. Do you see animals being born cut off (nose, ears, etc.)? They asked: O Messenger of Allah, how do you think of a small child who died? Then he answered: Allah knows more about what they have done "[14]

From the hadith it is explained that all humans are created and then born in a state of 'fitrah'. Fitrah means a tendency that has been carried out since birth, even in the beliefs of Muslims as contained in its teachings that fitrah has existed long before humans were born into the world when humans are still in the spirit realm. Since being in nature, the soul of man has a tabi'at for god and is inclined to obedience to his God [15], because humans have testified and swore that God is his God. As explained in the Qur'an Al-A'raf verse 172 "And (remember), when your Lord took out the descendants of the sons of Adam from their sulbi and God took a testimony against their souls (while saying):" Am I not your Lord? "They replied: "Yes (You are our Lord), we are witnesses". (We do this) so that you do not say on the Day of Resurrection: "We (the people of Adam) are those who are unaware of this (oneness of God)" [16]

Based on the hadith above human nature can be strengthened or even diverted to something that is out of nature. Namely defection of servitude and obedience of human beings from their Creator, the development of human nature (either stronger or deviated from the original nature) is influenced by parents and the environment. Is it still in faith and obedience to Allah SWT or even far from obedience and not believing in Allah SWT as its creator?

Parents become the first environment responsible for the development of their children's nature, because parents are the first environment to provide an educational experience to their children. Parents are responsible for all the development of their children's potential, both in the cognitive, affective and physical aspects must be developed, trained and educated so that all abilities further strengthen the nature of tawhid or obedience to Allah SWT. [17]

If humans have a natural nature or nature that is the nature of believing in Allah SWT (the potential for unity), then it must be discussed about the problem of education from the perspective of this nature. Even the concept of education used in this context is built on the principle of nature. Because the essence of education is engineering and efforts to perfect intelligence and human growth. [18]

## 4. Islamic Attitude Towards People with Special Needs

Islam is a religion that is accommodating to the human condition regardless of the circumstances, both internal conditions in the form of logical structures, beliefs, mental conditions to physical conditions. Or the external conditions of

humans themselves such as economic conditions, social strata, cultural conditions, national and language differences and others. Even in Islam outside the affairs of the faith and piety of human beings are considered the same, this concept of equality is contained in the Qur'an Surat Al-Hujurat verse 13 "O mankind, verily We created you from a man and a woman and made you a nation - nations and tribes so that you know each other. Surely the most noble among you is by Allah the one who has the most fear among you. Lo! Allah is Knower, Knower." [19]

The verse above contains the concept of equality between humans, Allah SWT does not see any background inherent in humans except human obedience and piety. Because conditions and any potential possessed by humans must encourage and orient a servant's functional task to the creator. This is the point of inclusiveness of Islam as a religion, that Islam openly accepts human beings with everything inherent in them to believe and slave to Allah SWT. Every human being has the right and obligation to worship Allah SWT. This functional task is borne by humans who have fulfilled the taklif (responsibility for worship), namely having reason or awareness [20]. Because with this awareness humans are able to choose which one is wrong, so that the actions of the mukallaf (who are burdened with the duty of worship) are bound by the law?

The awareness that is a requirement for taklif is contained in the hadith of the Prophet Muhammad as follows: "Appointed legal imposition of three (people); people sleep until they wake up, young children up to baligh, and crazy people get well" [21]. Of the three categories above, the people who are appointed to the law or accept taklif are people who do not have the awareness to do or take action. So that all of his actions are not legally bound and free from the demands of worship. With other meanings, human beings with various conditions, if they have reason or awareness, have the duty or obligation to prove their servitude to the Creator.

With regard to the attitude of Islam towards people with special needs, Islam sees it equally in the same sense as being given a functional duty as a servant with other human beings (regular) as long as that person has reason or awareness (capable of distinguishing right from wrong). So Islam must treat the same thing, provide the same service and give equal opportunities in any case including in worship. This is as shown in the Qur'an regarding the rebuke of the Prophet Muhammad because he ignored a friend with special needs (blind) named Ibn Umami Maktum, this case is enshrined in the letter 'Abasa verses 1 to 16.

*(1) He (Muhammad) was surly and turned away (2) because a blind man had come to him. (3) Do you know that maybe he wants to cleanse himself (from sin), (4) or does he (want) to get teaching, then does the teaching benefit him? (5) As for people who feel themselves to be sufficient, (6) then you serve them. (7) Though there is no (reproach) upon you if he does not cleanse himself (believe). (8) And as for the person who comes to you hastily (for teaching), (9) while he is afraid of (Allah), (10) then you ignore him. (11) Never! Indeed, the teachings of the Lord are a warning, (12) then whoever wants, he must pay attention to him, (13) in the glorified books, (14) which is exalted again sanctified,[22]*

The reprimand in the verse above is a sarcastic statement from Allah to the Prophet Muhammad because it ignored people with special needs, as a clear signal that Islam must be open to

anyone under any circumstances. So it is very clear that Islam is a religion that is inclusive and accommodating to people who want to surrender and obey Allah SWT.

## 5. Inclusive Education in Islam

As in the discussion above, Islam clearly addresses human beings with special needs who have a healthy awareness and reasoning that is addressed as humans in general (regular) in aspects of worship, values, rights and obligations. Even though we will find a lot of information in the form of verses or hadith that require humans to worship in the capacity of their abilities [23].

In the context described above, in a casuistic way friends with special needs explained in the letter 'Abasa has a special needs category for blind / physically disabled or alias blindness (partially seeing and legally blind), Islam responds equally because Ibn Umami Maktum still has consciousness or healthy sense. Then what about non-physical special needs?

People with special needs such as non-physical (intellectual) children with intellectual impairments who are in a standard measure that normal people have Intellectual Quotient (IQ) below the standard so that they are unable to distinguish between the wrong and the right, then based on the hadith about taklif (loading the duty of worship) this person can be categorized as a group of children who have not been high. So that in the aspect of worship there is no demand to implement it. However, it does not mean that Islam ignores children with special needs like that. Because Islam is a religion that is always in harmony with human values, Islam will always respond to people with special needs non-physical in humane ways.

In the implementation of inclusive education in Islam, it certainly adapts to the scientific findings concerning children with special needs, but in the orientation of perfecting the nature of faith and servitude to the Creator, namely Allah subhanahu wa ta'ala.

## 6. Conclusion

Islam is an inclusive religion and takes into account basic human rights, respects and accommodates human life's needs. The way to fulfill these needs is through the aspect of education. Apart from that, Islam also responds to humans according to their nature. Then the concepts of humanity or humanism are not new to Islam. Islamic attitudes that are aware of humans and humanitarian values are contained in their teachings, so that Islam is a religion that is very thick with respect and appreciation for human existence itself.

This includes when Islam addresses human beings with various internal conditions, including humans with special needs. A lot of information clearly shows appreciation for people with special needs and an explanation of how to handle them. Therefore, the sources of teachings in Islam have been very important to be used as a foundation, instrument or even become a spirit in carrying out inclusive education services.

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