

QUO VADIS INCLUSIVE ISLAMIC EDUCATION: A SYSTEMATIC LITERATURE REVIEW (SLR) AND BIBLIOMETRIC ANALYSIS

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Abstract

This study analyzes the development and direction of inclusive Islamic education (Quo Vadis) through a Systematic Literature Review (SLR) and bibliometric analysis of 200 Scopus-indexed articles from 1996 to 2026. Using the PRISMA framework, the study maps publication trends, country and institutional contributions, active authors, and the most productive journals. The results show a significant increase in research since 2018, influenced by the rise of moral decadence and unequal access to education. Indonesia is the largest contributor, confirming the relevance of this theme in the national and global education context. Keyword analysis identified six fundamental principles of inclusive Islamic education: moderation, balance, mutual assistance, equality, justice, and tolerance. This study produced a conceptual framework that emphasizes four key elements of success: educator commitment, curriculum effectiveness, learning outcomes, and parental and environmental support. These findings emphasize the need for a more holistic, contextual, and cross-cultural development of inclusive Islamic education to address today's moral and social challenges. Keywords: Quo Vadis, Inclusive Islamic Education, Systematic Literature Review, Moral Decadence

Abstrak

Penelitian ini menganalisis perkembangan dan arah pengembangan (Quo Vadis) pendidikan Islam inklusif melalui Systematic Literature Review (SLR) dan analisis bibliometrik terhadap 200 artikel terindeks Scopus sejak 1996 hingga 2026. Menggunakan kerangka PRISMA, penelitian ini memetakan tren publikasi, kontribusi negara dan institusi, penulis aktif, serta jurnal yang paling produktif. Hasil menunjukkan peningkatan signifikan riset sejak 2018, dipengaruhi oleh maraknya dekadensi moral dan ketimpangan akses pendidikan. Indonesia menjadi kontributor terbesar, menegaskan relevansi tema ini dalam konteks pendidikan nasional dan global. Analisis kata kunci mengidentifikasi enam prinsip fundamental pendidikan Islam inklusif: moderasi, keseimbangan, tolong-menolong, kesetaraan, keadilan, dan toleransi. Penelitian ini menghasilkan kerangka konseptual yang menekankan empat unsur utama keberhasilan: komitmen pendidik, efektivitas kurikulum, capaian pembelajaran, serta dukungan orang tua dan lingkungan. Temuan ini menegaskan perlunya pengembangan pendidikan Islam inklusif yang lebih holistik, kontekstual, dan lintas budaya untuk menjawab tantangan moral dan sosial masa kini. Kata kunci: Quo Vadis, Pendidikan Islam Inklusif, Systematic Literature Review, Dekadensi Moral



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INTRODUCTION

Nowadays, studies on Systematic Literature Review (SLR) in the field of inclusive Islamic education play an important role in the global context.¹The urgency of this study cannot be separated from the rampant phenomenon of moral decadence in the Islamic education system, such as cases of bullying, hate speech through social media, and sexual harassment which clearly threaten the quality of the nation's generation.²Referring to this phenomenon, we can observe that accessibility to educational services has not been fully met. This is reflected in the lack of a harmonious learning environment and the suboptimal implementation of government policies and regulations to guarantee every individual's right to a decent education. The Systematic Literature Review (SLR) aims to examine trends and identify research gaps that have not been comprehensively explored, particularly in mapping the opportunities and challenges of inclusive Islamic education research. The findings of this study are expected to make a significant contribution to formulating the direction of development (Quo Vadis) for inclusive Islamic education studies in the future.

Previous studies on inclusive Islamic education have gradually shown significant progress, marked by increasing attention to issues of moral decadence and accessibility of services within the Islamic education system. However, existing research still tends to focus on specific domains, such as the development of a policy framework for inclusive Islamic education,³implementation challenges in certain countries,⁴development of an inclusive Islamic education curriculum,⁵and the integration of inclusive Islamic education into innovative strategies based on multicultural

¹ K. Arar et al., "The Research on Islamic-Based Educational Leadership since 1990: An International Review of Empirical Evidence and a Future Research Agenda," *Religions* 13, no. 1 (2022), <https://doi.org/10.3390/rel13010042>; K. G. Lizcano-Gómez et al., "Inclusive Education. State of the Art, Research Trends and Challenges from the Systematic Review of the Literature," *Aibi, Revista de Investigacion Administracion e Ingenierias* 10, no. 3 (2022): 103–13, <https://doi.org/10.15649/2346030X.3071>; S. V. N. Rante et al., "Far from Expectation: A Systematic Literature Review of Inclusive Education in Indonesia," *Universal Journal of Educational Research* 8, no. 11 (2020): 6340–50, <https://doi.org/10.13189/ujer.2020.082273>.

² Zulkipli Lessy et al., "Moral Degradation in an Educational Milieu : Roles of Guardian in Fixing Morality of Students," *AL-ISHLAH: Jurnal Pendidikan* 16 (2024): 273–83, <https://doi.org/10.35445/alishlah.v16i1.4418>; Ita Yunita et al., "The Imperative of Integrating Knowledge and Adab in Reconstructing Islamic Education in the Digital Era : A Study of Al- Attas ' s Thought," *J-PAI: Jurnal Pendidikan Agama Islam* 11, no. 2 (2025): 123–36.

³ Kalypso Filippou et al., "Inclusive Policies and Practices in Higher Education: A Systematic Literature Review," *Review of Education* 13, no. 1 (2025): 1–30, <https://doi.org/10.1002/rev3.70034>.

⁴ M. Kamran and N. Bano, "A Systematic Review of Literature on Inclusive Education with Special Emphasis on Children with Disability in Pakistan," *International Journal of Inclusive Education* 29, no. 7 (2025): 1078–96, <https://doi.org/10.1080/13603116.2023.2256321>.

⁵ Zulfa Iftinani Muchtar and Mohamad Ali, "Inclusive Islamic Education Learning for Students with Intellectual Disabilities in Secondary Schools," *Al Ulya: Jurnal Pendidikan Islam* 10, no. 1 (2025): 121–34, <https://doi.org/10.32665/alulya.v10i1.4146>; A. Nurdin et al., "Developing the Islamic Religious Education Curriculum in Inclusive Schools or Madrasah and Its Implementation: A Systematic Literature Review," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 94–110, <https://doi.org/10.14421/jpai.v21i1.6907>.

values.⁶This Systematic Literature Review (SLR) attempts to address the gaps in previous studies by offering a more holistic direction for the development (Quo Vadis) of inclusive Islamic education. This effort is conducted through an examination of research trends, mapping the contributions of participating countries, identifying participating universities in the development of the study, analyzing journals compiling publications on inclusive Islamic education in recent decades, mapping actively contributing authors, and analyzing bibliometrics regarding the frequency of occurrences and strength of links with the direction of the development (Quo Vadis) of inclusive Islamic education in the future.

This study aims to explore the development direction (quo vadis) of future research trends in inclusive Islamic education. Inclusive Islamic education can be understood as an educational paradigm oriented towards Islamic values, such as: moderation (tawasuth), balance (tawazun), mutual assistance (ta'awun), equality (musāwah), justice (al-'adl), and tolerance (tasāmuh). By internalizing these values in the education system, it is hoped that every student will have access, opportunities, and comprehensive educational services, without demanding discrimination or intervention from any party.⁷In line with the opinion expressed by Fasyiransyah (2025), inclusive Islamic education instills universal Islamic values to create a fair, equal, and friendly education system for all students, as well as building a generation that is moderate, tolerant, and has noble morals.⁸

Thus, the researcher proposed a Research Question (RQ) in the Systematic Literature Review (SLR) of Inclusive Islamic Education, as follows:

RQ1:How has the trend of research on inclusive Islamic education developed in recent decades?

RQ2:Which countries, universities, and authors are most active in contributing to the

⁶ Noor Hamid and Sri Wahyuni, "A Multicultural Islamic Religious Education Curriculum Development," *Jurnal Pendidikan Islam* 14, no. 2 (2024): 113–27, <https://doi.org/10.38073/jpi.v14i2.1731>; D. Mariyono, "Multicultural Values: Meeting Point of Two Forces in Developing Islamic Education," *Quality Education for All* 1, no. 1 (2024): 46–69, <https://doi.org/10.1108/QEA-02-2024-0018>; Mustamir Mustamir and Muhammad Tang, "Integrating Multicultural Values in Islamic Religious Education: A Case Study in Junior High Schools," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 1 (2025): 105–15, <https://doi.org/10.35445/alishlah.v17i1.6296>.

⁷ Mohammad Dzofir and Dany Miftah M. Nur, "Edukasia : Jurnal Penelitian Pendidikan Islam Integration of Religious Moderation Values in Education at Islamic Boarding Schools : Building a Tolerant and Islamic Generation," *Edukasia: Jurnal Penelitian Pendidikan Islam* 19, no. 2 (2024): 347–68, <https://doi.org/10.21043/edukasia.v19i2.30681>; Anik Faridah et al., "Integrating Multicultural Education and Islam Wasathiyah : Strategies for Fostering Inclusive Children ' s Educational Environments," *Al Ishlah: Jurnal Pendidikan* 17, no. 2 (2025): 2626–37, <https://doi.org/10.35445/alishlah.v17i2.7271>; Mira Mareta et al., "Inclusive Education and Justice for Students With Special Needs in Madrasas," *Ulumuna* 28, no. 2 (2024): 933–60, <https://doi.org/10.20414/ujs.v28i2.862>; Afif Nurul and Muhammad Zamroji, "Integration of Religious Moderation Values in the Islamic Religious Education Learning," *TARSIB: Jurnal Program Studi PGMI* 2, no. April (2025): 75–81, <https://doi.org/10.61181/tarsib.v2i2.504>.

⁸ Fasyiransyah et al., "Islamic Religious Education Learning Approach Based on Religious Moderation," *Al-Hayat: Journal of Islamic Education* 9, no. 1 (2025): 181–99, <https://doi.org/10.35723/ajie.v9i1.45>.

development of inclusive Islamic education studies, and what are their collaboration patterns?

RQ3: Which journals are the main publication venues for inclusive Islamic education, and what is the pattern of distribution of articles?

RQ4: What is the direction of development (Quo Vadis) of inclusive Islamic education to be more holistic in the future based on the results of trend mapping, contributions, and bibliometric analysis?

RESEARCH METHODS

This study employed a Systematic Literature Review (SLR) approach with bibliometric analysis to quantitatively assess the literature obtained. The primary objective of this approach was to identify trends, patterns, and key research entities in the field of inclusive Islamic education. To ensure a comprehensive and transparent review process, this study implemented the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework in the data collection process.⁹The PRISMA framework helps researchers systematically organize the stages of literature search, selection, and analysis, resulting in a clear picture of the study's progress. As shown in the following figure:

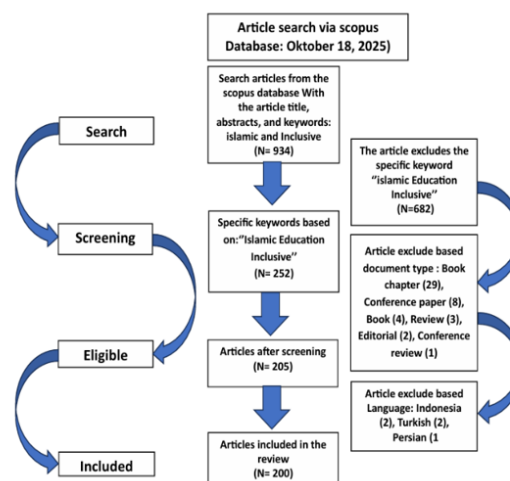


Figure 1. Systematic Literature Review (SLR) framework flow using PRISMA

Based on the results of document searches obtained by researchers on October 18, 2025 through Scopus database access using the syntax format: TITLE-ABS-KEY: ("Islamic AND Education"), ("Education OR Inclusive"), and (Islamic AND (Education OR Inclusive)) in various

⁹ M. J. Page et al., "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews," *BMJ* 372 (2021), <https://doi.org/10.1136/bmj.n71>; Ayse Adin Selcuk, "A Guide for Systematic Reviews: PRISMA," *Turkish Archives of Otorhinolaryngology* 57, no. 1 (2019): 57–58, <https://doi.org/10.5152/tao.2019.4058>.

disciplines., which includes from the earliest publication in 1996 to the latest in 2026, the total number of articles on Islamic inclusive is 934 documents (see figure 1). Based on these findings, the sorting process was carried out by filtering documents that were relevant to the discussion of the research topic this time, namely Islamic education inclusive, found a total of 252 documents (see figure 1).

Indonesia	Inclusion Criteria	Exclusion Criteria
1.	All scientific journal articles are indexed by Scopus	All scientific journal articles that are not indexed by Scopus
2.	All documents of the scientific journal article type (peer-reviewed)	All documents that are not peer-reviewed scientific journal articles, such as: conference papers, book chapters, conference reviews.
3.	All articles are in English	All articles that are not in English, such as: Indonesian, Persian, Arabic, Russian
4.	Open access articles	Articles with limited or paid access (subscription-based)

Table 1. Inclusion and exclusion criteria for journal selection

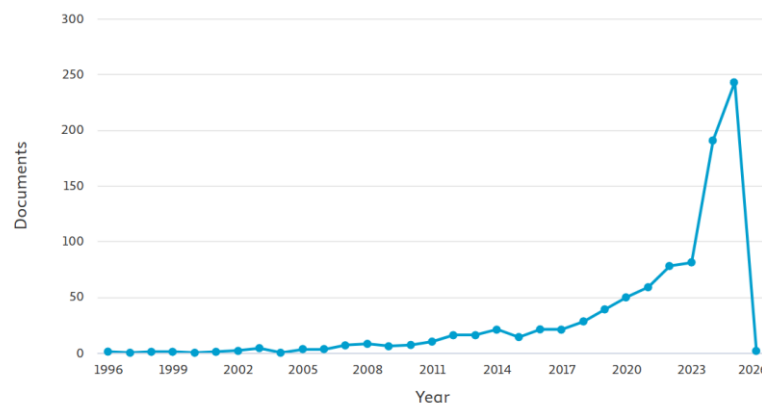
Based on these findings, a re-screening process was carried out to filter documents that fit the classifications established by the researcher (See table 1). Articles were eliminated based on the type of document found: Book Chapter (29), Conference Paper (8), Book (4), Review (3), Editorial (2), Conference Review (1), with a total of 47 documents. The filtering results produced 205 articles. However, these results, re-classified based on language type, obtained: Indonesian (2), Turkish (2), Persian (1), with a total of 5 documents. Thus, the total filtering results were 200 documents. These documents were then further analyzed in this study to answer: RQ1: How has the trend of inclusive Islamic education research developed in the last few decades?, RQ2: Which countries, universities, and authors are most active in contributing to the development of inclusive Islamic education studies, and what are their collaboration patterns?, RQ3: Which journals are the main publication venues for inclusive Islamic education, and what is the pattern of article distribution?, RQ4: What is the direction of development (Quo Vadis) of inclusive Islamic education to be more holistic in the future based on the results of trend mapping, contributions, and bibliometric analysis?

RESULTS AND DISCUSSION

The results of this study focus on findings from 200 articles in the Scopus database discussing inclusive Islamic education. This data was obtained by identifying the number of articles published in the Scopus database. This Systematic Literature Review (SLR) will highlight the components that influence the direction of development (Quo Vadis) of inclusive Islamic education in the future.

RQ1:How has the trend of research on inclusive Islamic education developed in recent decades?

According to data obtained from the Scopus database, there have been approximately 200 publications related to Islamic inclusive education over the past two decades. This number indicates that research on inclusive Islamic education remains relatively limited, as shown in Figure 2 below:



Source output VOSviewer software

Figure 2. Graph of Inclusive Islamic Education Publication Trends

Nevertheless, exploration of this theme has slowly begun to develop progressively over the past decade, particularly since 2018. A study by Garang de Mabior (1996) entitled “The Shaping of a New Sudan” marked the beginning of the idea of inclusivity in the context of Islamic education and began to attract the attention of academics, practitioners, and policymakers.¹⁰ Furthermore, subsequent studies on inclusive Islamic education have made significant contributions to the formation of students' morality and character, thus encouraging the realization of a multicultural society that understands each other, respects differences, and rejects radicalism, scientific dichotomy, and intolerance.¹¹ This year, research on inclusive Islamic education has seen a drastic

¹⁰ J. Garang de Mabior, “The Shaping of a New Sudan,” *Mediterranean Quarterly* 7, no. 4 (1996): 6–16.

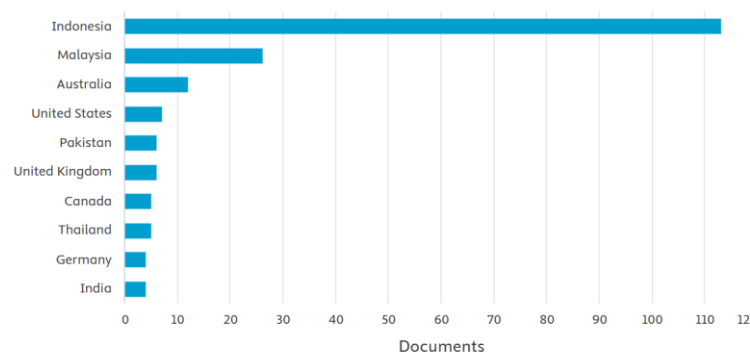
¹¹ M. Syafrany Surya Permadi et al., “Quo Vadis The Integrating Islam and Science , A Comparative Study of the Thoughts of Al Faruqi , Al Attas , and Amin Abdullah,” *Halaqah: Islamic Education* 9, no. 2 (2025): 78–89, <https://doi.org/10.21070/halaqa.v9i2.1775>.

increase, with approximately 250 articles published in the Scopus database. This increase is likely due to the widespread phenomenon of moral decadence in the education system, which has become a focal point for urgent solutions in recent years. In response to these educational challenges, inclusive Islamic education offers a solution, offering a system that internalizes Islamic values in the learning process, such as moderation (*tawasuth*), balance (*tawazun*), mutual assistance (*ta'awun*), equality (*musāwah*), justice (*al-'adl*), and tolerance (*tasāmuh*).

RQ 2 : Which countries, universities, and authors are most active in contributing to the development of inclusive Islamic education studies, and what are their collaboration patterns?

Research analysis on inclusive Islamic education in 200 articles in nomenclature based on the distribution of countries, universities, and author contributions obtained from the Scopus database, as follows:

First, the distribution of inclusive Islamic education research data based on geographical region (country), found from the Scopus database, is as follows:

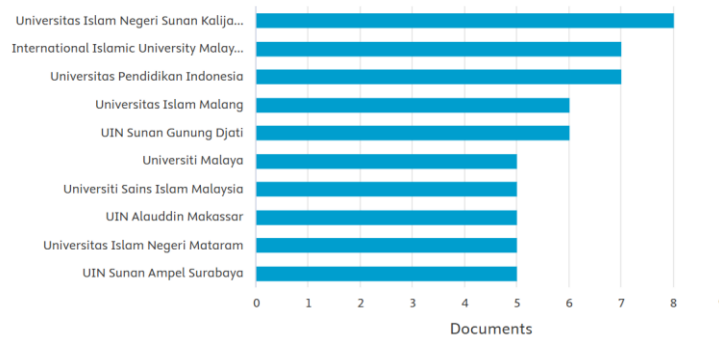


Source output VOSviewer software

Figure 3. Graph of the distribution of research on inclusive Islamic education by country

The percentage results of the data in Figure 3 show Indonesia's dominance as the country with the most articles on the topic of inclusive Islamic education with a total of 113 articles, followed by Malaysia (26 articles), Australia (12 articles), the United States (7 articles), Pakistan (6 articles), the United Kingdom (6 articles), Canada (5 articles), Thailand (5 articles), Germany (4 articles), and India (4 articles) (see Figure 3). Although the topic of research on inclusive Islamic education is widely studied in countries with Muslim majorities, such as Indonesia, Malaysia, and Pakistan, it does not rule out the possibility of researching it also in countries with more heterogeneous societies and non-Muslim majorities, such as the United States, Australia, Germany, and Canada. This condition actually opens up great opportunities for the development of inclusive Islamic education research to be more holistic and contextual.

Second, the distribution of inclusive Islamic education research data based on the institution or university that organizes it, as follows:

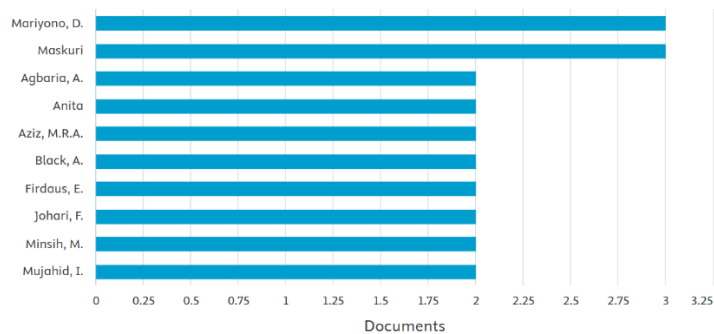


Source output VOSviewer software

Figure 4. Graph of distribution of research on inclusive Islamic education based on affiliation

The results of the percentage of data in Figure 4, scientific studies related to inclusive Islamic education based on institutional affiliation show that Sunan Kalijaga State Islamic University dominates with 8 articles, followed by the International Islamic University Malaysia and the Indonesian Islamic Education University (UPI) with 7 articles, Malang Islamic University and Sunan Gunung Djati State Islamic University with 6 articles, and Universiti Malaya, Universiti Sains Islam Malaysia, Alauddin State Islamic University Makassar, Mataram State Islamic University, and Sunan Ampel State Islamic University Surabaya each with 5 articles (see Figure 4).

Third, the distribution of inclusive Islamic education research data is reviewed based on the active collaboration of the authors, as follows:



Source output VOSviewer software

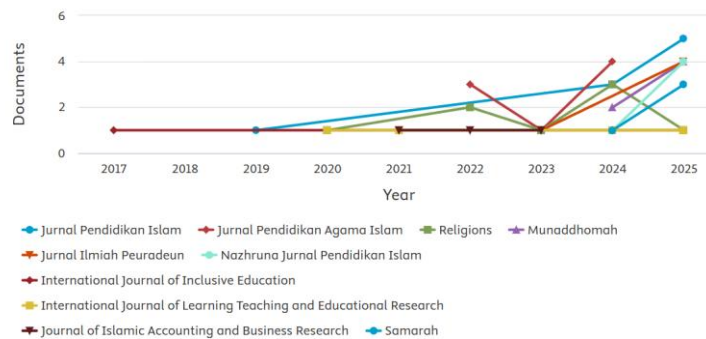
Figure 5. Graph of distribution of research on inclusive Islamic education based on author

The percentage results of the data in Figure 5 show that of the top 10 authors, there are two authors (Mariyono, D. and Maskuri) who each produced three articles, while the other eight authors

(Agbaria, A.; Anto; Aziz, MRA; Black, A.; Firdaus, E.; Johari, F.; Minsih, M.; and Mujahid, I.) each wrote two articles. This finding indicates that there is no dominance of a particular author, but rather shows that the contributions between authors complement and complement each other.

RQ 3 : Which journals are the main publication venues for inclusive Islamic education, and what is the pattern of distribution of articles?

The distribution of research journal publications on inclusive Islamic education based on publication sources is dominated by the Journal of Islamic Education with 9 articles, followed by the Journal of Islamic Religious Education and Religions with 8 articles each, Munaddhomah with 6 articles, the Scientific Journal of Peuradeun and Nazhruna: Jurnal Pendidikan Islam with 5 articles each, and the International Journal of Inclusive Education and the International Journal of Learning, Teaching and Educational Research with 4 articles each. (see figure 6), as follows:



Source output VOSviewer software

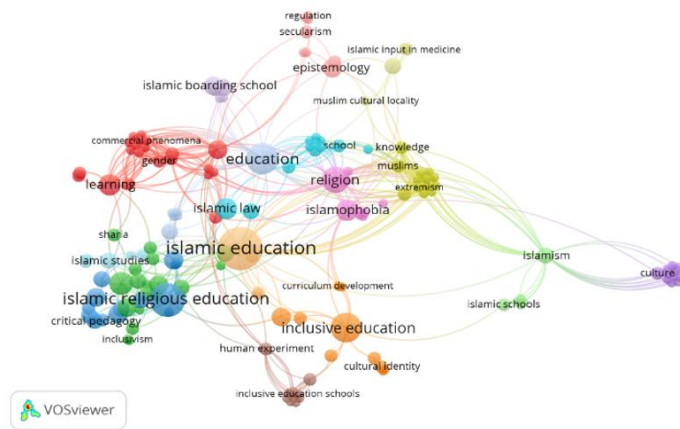
Figure 6. Graph of distribution of research on inclusive Islamic education based on publications

RQ 4: What is the direction of development (Quo Vadis) of inclusive Islamic education to be more holistic in the future based on the results of trend mapping, contributions, and bibliometric analysis?

This Systematic Literature Review (SLR) on inclusive Islamic education was conducted on 80 manuscripts that have undergone an exclusive data collection process from the Scopus database, with the aim of determining the direction (Quo Vadis) for further research on inclusive Islamic education. The results of the metadata analysis using VOSviewer will help researchers and practitioners to gain a deeper understanding of the various assumptions and findings related to inclusive Islamic education. The bibliometric analysis using VOSviewer can also be useful in identifying variables that have been extensively studied by researchers in previous studies. Therefore, these results provide a significant opportunity for further researchers to determine the direction of research on inclusive Islamic education next. The results of the literature analysis using VOSviewer will also assist education practitioners in implementing inclusive Islamic education

sustainably in the future and open up significant opportunities to promote inclusive Islamic education design internationally.

The results of meta data analysis using VOSviewer are as follows:



Source output VOSviewer software

Figure 7. Frequency analysis of occurrences of inclusive Islamic education

The results of the meta-data analysis of inclusive Islamic education research show the total frequency of occurrences that have a close relationship or dominant topics with the inclusive Islamic education variable, namely: Islamic education (21), Inclusive education (10), Education (11), Religion (8), Islamophobia (5), Islamic boarding school (4), lifelong learning (3), learning (5), gender (2), Islamic law (5), Cultural identity (2), Curriculum development (1), Higher education (4), Pluralism (3), Islamic studies (3), Elementary school (2), Islamization (3), Internationalization (2), Islamism (3), Epistemology (4), Education leadership (1), Religious moderation (6), Multiculturalism (3), Religious education (4), Sexual education (2), Elementary school (2), Sexuality (2), Multicultural values (2), Tolerance (4), Critical pedagogy (3).

Meanwhile, if viewed from the overall total link strength or level of intensity of the relationship between variables, the data analysis results are as follows:

Rank	Keyword	Total link strength
1	Education	95
2	Islamic education	59
3	Sexual education	46
4	Cultural anthropology	27
5	Islamophobia	27
6	Islamic religious education	25
7	Pathophysiology	24
8	Economic development	16
9	Inclusive education schools	14
10	Teaching and learning model	13

Source: VOSviewer software output

Based on the mapping results and a review of previous studies, a research gap was identified: most previous studies focused on countries or regions with a Muslim majority (see Figure 2). Therefore, future research needs to be directed to the context of countries or regions with a non-Muslim majority. Such studies have the potential to fill this gap in the literature and provide a more comprehensive perspective on inclusive Islamic education, particularly in relation to improving the performance of educational institutions.

Furthermore, the effectiveness of inclusive Islamic education in diverse cultural contexts in developing countries demonstrates that Islamic educational institutions (such as madrasas and schools) can play a strategic role in equitable access to education and social development. Integrating fundamental Islamic values—such as justice ('adl), compassion (rahmah), and welfare—into educational practices is believed to enhance the sustainability and effectiveness of inclusive educational institutions. This practice also aligns pedagogical objectives with Islamic ethical and moral standards, which are increasingly relevant in responding to the challenges of global diversity.¹²

Research conducted by Sijamhodžić-Nadarević in Bosnia and Herzegovina, which is a European country with a pluralistic culture, is slowly beginning to recognize the importance of Islamic Religious Education in promoting intercultural values.¹³ Another study conducted by Kamran & Bano in Pakistan also showed that inclusive education there faces major challenges related to policy gaps and teacher training needs.¹⁴ Meanwhile, in Indonesia, the focus is on adapting the Islamic Religious Education (PAI) curriculum and integrating local wisdom to facilitate students with special needs.¹⁵

Findings from various studies on inclusive Islamic education conducted by previous researchers indicate that attention needs to be paid to fundamental aspects that are the main components of its successful implementation. These components are based on the principles of Islamic education contained in the Qur'an and Hadith, such as moderation (tawasuth), balance (tawazun), and mutual assistance (ta'awun) and emphasize universal values such as equality (musāwah), justice (Al 'Adl), tolerance (tasāmuh) towards diversity of differences, while considering pedagogical, theological, and social aspects in order to create an inclusive learning

¹² T. Karasu, "Theories on which inclusive education is based and the view of Islam on inclusive religious education," *Cumhuriyet İlahiyat Dergisi* (Muş Alparslan Üniversitesi, Dep. of Religious Education Muş, Mus, Turkey) 23, no. 3 (2019): 1371–87, <https://doi.org/10.18505/cuid.588894>.

¹³ D. Sijamhodžić-Nadarević, "Philosophy and Pedagogy of Islamic Education in Today's Europe," *Journal of Muslims in Europe* 13, no. 3 (2024): 365–78, <https://doi.org/10.1163/22117954-bja10106>.

¹⁴ Kamran and Bano, "A Systematic Review of Literature on Inclusive Education with Special Emphasis on Children with Disability in Pakistan."

¹⁵ D. S. A. Dharma et al., "Local Knowledge in Inclusive Education: A Systematic Literature Review," *International Journal of Evaluation and Research in Education* 14, no. 3 (2025): 1651–60, <https://doi.org/10.11591/ijere.v14i3.30218>; Nurdin et al., "Developing the Islamic Religious Education Curriculum in Inclusive Schools or Madrasah and Its Implementation: A Systematic Literature Review."

environment for all students. The following is a fundamental framework of inclusive Islamic education based on various references (see Figure 9).

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¹⁶ Karasu, "Theories on which inclusive education is based and the view of Islam on inclusive religious education."

¹⁷ Sijamhodžić-Nadarević, "Philosophy and Pedagogy of Islamic Education in Today's Europe."

¹⁸ Kamran and Bano, "A Systematic Review of Literature on Inclusive Education with Special Emphasis on Children with Disability in Pakistan."

¹⁹ Dharma et al., "Local Knowledge in Inclusive Education: A Systematic Literature Review"; Nurdin et al., "Developing the Islamic Religious Education Curriculum in Inclusive Schools or Madrasah and Its Implementation: A Systematic Literature Review."

pedagogical, theological, and social aspects in order to create an inclusive learning environment for all students. The following is a fundamental framework of inclusive Islamic education based on various references (see Figure 9).



Figure 8. Elaboration of the Inclusive Islamic Education Framework

Inclusive Islamic education relies heavily on its existence in internalizing and actualizing the core principles of Islamic teachings in everyday educational practices. The conceptual framework of inclusive Islamic education is built on a holistic foundation of values, encompassing various interrelated dimensions: (1) the methodological dimension through Moderation (ta'awun) and Balance (Tawazun); (2) the socio-cultural dimension through Mutual Assistance (Ta'awun) and Tolerance (Tasāmuḥ); and (3) the justice-humanistic dimension through Equality (Musāwah) and Justice (Al-'Adl). The following is a comprehensive explanation of the six pillars of inclusive Islamic education principles:

Tawasuth (Moderation)

The principle of Tawasuth (moderation) is the philosophical foundation of inclusive Islamic education, which is interpreted as an attitude of taking a proportional middle path position to avoid all forms of extremist actions in responding to differences.²⁰In the context of inclusive education,

²⁰ B. Afwadzi et al., "Religious Moderation of Islamic University Students in Indonesia: Reception of Religious Texts," *HTS Teologiese Studies / Theological Studies* 80, no. 1 (2024), <https://doi.org/10.4102/hts.v80i1.9369>; Y. Ichsan et al., "Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 247–63, <https://doi.org/10.14421/jpai.v21i1.9944>; M. Saleh and M. Bin Abubakar, "Theological Influences on Religious Perceptions in South Sulawesi: A Mashlahah-Based Study of the FKUB," *Samarah* (UIN Alauddin Makassar, Makassar, Indonesia) 9, no. 2 (2025): 1087–107, <https://doi.org/10.22373/6jtqa602>.

Tawasuth prevents educational institutions from creating two opposing poles: first, an attitude of ignoring students' special needs which risks giving rise to practices of discrimination or intolerance.²¹ Second, excessively favoring students with special needs has the potential to create new forms of exclusivity. This fundamental principle exists to promote "balance" and "social justice" so that individuals can be seen as whole human beings.²²In practice, the principle of tawasuth in inclusive Islamic education can be realized through a moderate curriculum,²³which dynamically balances the realities of student diversity through the application of responsive learning models. This ensures that the interpretation of Islamic teachings is implemented in a friendly, adaptive, and non-rigid manner, while encouraging students to appreciate differences.²⁴

Tawazun (Balance)

The principle of Tawazun (balance) is a derivative of Tawasuth which emphasizes the importance of maintaining harmony and balance in all aspects, which is a core part of wasathiyah fiqh.²⁵In inclusive Islamic education, Tawazun is very relevant to implement by balancing the rights and obligations of each individual in the school community,²⁶so that the protection of public interests (al-maslahah al-'ammah) is achieved.²⁷

²¹ Saepul Anwar et al., "Understanding Tolerance: Student Perceptions of Islamic Religious Education in Public Universities," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 294–307, <https://doi.org/10.15575/jpi.v10i2.38649>; Kamaruddin Hasan and Hamdan Juhannis, "Religious Education and Moderation: A Bibliometric Analysis," *Cogent Education* 11, no. 1 (2024), <https://doi.org/10.1080/2331186X.2023.2292885>.

²² Anwar et al., "Understanding Tolerance: Student Perceptions of Islamic Religious Education in Public Universities"; Karasu, "Theories on which inclusive education is based and the view of Islam on inclusive religious education"; Ichsan et al., "Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an."

²³ Ichsan et al., "Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an."

²⁴ Anwar et al., "Understanding Tolerance: Student Perceptions of Islamic Religious Education in Public Universities"; Hasbiyallah Hasbiyallah et al., "Indonesian Fiqh in Higher Education: A Pathway to Moderate and Inclusive Islamic Values," *Jurnal Pendidikan Islam* 10, no. 1 (2024): 149–62, <https://doi.org/10.15575/jpi.v10i1.26151>; Ichsan et al., "Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an."

²⁵ Suwarjin, "Achieving Religious Harmony through Fiqh Wasathiyah," *Manchester Journal of Transnational Islamic Law and Practice* 19, no. 2 (2023): 145–61.

²⁶ Z. A. Safrizal et al., "The Implementation of Special Autonomy and the Role of Gampong Government: A Study of Sharia and Religious Moderation in Aceh," *Samarah* (Universitas Syiah Kuala, Banda Aceh, Indonesia) 9, no. 2 (2025): 714–36, <https://doi.org/10.22373/sjhk.v9i2.27063>.

²⁷ S. Mas'ulah et al., "The Paradigm of Gus Dur's Inclusive Islamic Education in Building Public Interest (Al-Maslahah Al-'Ammah) in Indonesia," *Manchester Journal of Transnational Islamic Law and Practice* (The Nahdlatul Ulama College of Sharia Economics (STIES NU), Bengkulu, Indonesia) 21, no. 2 (2025): 67–75.

Ta'awun (Helping Each Other)

The principle of Ta'awun (helping each other in goodness and piety) is the main pillar and core value in the practice of character-based inclusive Islamic education.²⁸The urgency of Ta'awun is to change the paradigm of educators in viewing students with special needs, from a "burden" to a "field of charity", relevant to the need to transform the education model into a more supportive environment.²⁹As well as integrating Islamic values such as empathy and compassion.³⁰Ta'awun is realized through collaborative learning and peer tutoring strategies, where students are encouraged to help each other.³¹This practice reflects the principle of social solidarity or *takaful al-ijtima'i* and fosters "mutual love and cooperation".³²This principle also demands active collaboration between educators, students (including their peers), and parents to jointly create a harmonious and dynamic educational ecosystem.³³

Musawah (Equality)

The principle of Musawah (equality) is a principle that views that all humans, regardless of their physical condition, mental condition, ethnicity, or social status, have equal dignity and status before Allah, in line with the principle of universal human rights.³⁴In the context of inclusive Islamic education, Musawah has an important urgency as a foundation for providing equality of access and opportunity to every student.³⁵As such, this principle demands that all students, both

²⁸ Hilman Taufiq Abdillah et al., "Religious Character-Based Inclusive Education in General Course for Difabel Students at University," *Jurnal Pendidikan Islam* 11, no. 1 (2025): 189–203, <https://doi.org/10.15575/jpi.v11i1.44011>.

²⁹ Karasu, "Theories on which inclusive education is based and the view of Islam on inclusive religious education"; Suharjo Suharjo et al., "Implementation of Islamic Religious Education Learning for Children with Special Needs at Al-Azhar Elementary School Kota Bukittinggi," *Jurnal Pendidikan Agama Islam* 17, no. 2 (2020): 217–28, <https://doi.org/10.14421/jpai.2020.172-08>.

³⁰ Imam Karya Bakti et al., "Integrating Islamic Values in Inclusive Madrasa Education: A Unique Approach for Special Needs Students," *International Journal of Inclusive Education*, September 8, 2025, 1–17, <https://doi.org/10.1080/13603116.2025.2555397>.

³¹ Abdillah et al., "Religious Character-Based Inclusive Education in General Course for Difabel Students at University."

³² Muhammad Mustafa Ahmad Shuaib, "التكافل الاجتماعي في الإسلام: دراسة مقارنة مع الأنظمة الاقتصادية المعاصرة," *Malaysian Journal of Syariah and Law* 11, no. 1 (2023), <https://doi.org/10.33102/mjssl.vol11no1.417>; Mas'ulah et al., "The Paradigm of Gus Dur's Inclusive Islamic Education in Building Public Interest (Al-Maslahah Al-'Ammah) in Indonesia."

³³ Abdillah et al., "Religious Character-Based Inclusive Education in General Course for Difabel Students at University"; Mareta et al., "Inclusive Education and Justice for Students With Special Needs in Madrasas."

³⁴ Arifinsyah et al., "Islamic Theological Perspectives on Human Rights: Bridging the Gap between Faith and Universal Principles," *Pharos Journal of Theology*, no. 106.2 (March 2025), <https://doi.org/10.46222/pharosjot.106.207>; Ziba Mir-Hosseini, "Women in Search of Common Ground: Between Islamic and International Human Rights Law*," in *Islamic Law and International Human Rights Law* (Oxford University Press, 2012), <https://doi.org/10.1093/acprof:oso/9780199641444.003.0016>.

³⁵ Karasu, "Theories on which inclusive education is based and the view of Islam on inclusive religious education"; Mareta et al., "Inclusive Education and Justice for Students With Special Needs in Madrasas."

male and female or students with special needs,³⁶ have the right to equal access to school facilities, learning activities, and to actively participate in extracurricular activities.³⁷

Al-'Adl (Justice)

If Musawah is about equal opportunity, then the principle of Al-'Adl (justice) focuses on equity, or the achievement of equal outcomes. The urgency of the Al-'Adl aspect in inclusive Islamic education exists as a moral framework for addressing disparities and humanitarian challenges, in line with inclusive education theories that encourage holistic individual development.³⁸ Justice here is defined as providing proportional treatment according to students' unique needs, not "equal treatment." For example, justice does not mean forcing blind students and regular students to read the same books; rather, justice in this context means that regular students read printed books, while blind students read Braille or audiobooks. This principle theologically legitimizes the differentiated instruction model. The principle of Al'adl in inclusive Islamic education exists to foster protection of the public interest (al-maslahah al-'ammah).³⁹

Tasāmuh (Tolerance)

The principle of Tasāmuh (tolerance or broad-mindedness) is an inner attitude to accept and appreciate diverse differences, which has important urgency to combat extremism and intolerance among students.⁴⁰ In inclusive Islamic education, Tasāmuh is not only interpreted passively (simply allowing differences to exist), but is also interpreted actively to create a positive and harmonious interaction space among diverse students.⁴¹

³⁶ Hasbiyallah et al., "Indonesian Fiqh in Higher Education: A Pathway to Moderate and Inclusive Islamic Values"; Moch. Chafiif Dhuha and Anita Puji Astutik, "Media Pembelajaran Digital Yang Aksesibel Untuk Mahasiswa Berkebutuhan Khusus (MBK) Menuju Lingkungan Pembelajaran Inklusif," *LEARNING: Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran* 5, no. 1 (2025): 92–105.

³⁷ Beyza Bayram and Mustafa Öztürk, "Opinions and Practices of Social Studies Teachers on Inclusive Education," *Education and Science* 46, no. 206 (2020): 355–77, <https://doi.org/10.15390/EB.2020.9179>.

³⁸ Karasu, "Theories on which inclusive education is based and the view of Islam on inclusive religious education."

³⁹ Mas'ulah et al., "The Paradigm of Gus Dur's Inclusive Islamic Education in Building Public Interest (Al-Maslahah Al-'Ammah) in Indonesia."

⁴⁰ Anwar et al., "Understanding Tolerance: Student Perceptions of Islamic Religious Education in Public Universities."

⁴¹ Muhammad Fahmi et al., "Organic Tolerance and Harmony in the Pesantren Bali Bina Insani," *Ulumuna* 26, no. 2 (2023): 500–524, <https://doi.org/10.20414/ujis.v26i2.567>; Kadri Kadri, "Religion and Tourism: Promoting Inclusive Islam in Lombok Island, Indonesia," *Studia Islamika* 29, no. 2 (2022): 333–57, <https://doi.org/10.36712/sdi.v29i2.14471>.



Source: The author's elaboration is based on previous research

Figure 9. Conceptual Model of Inclusive Islamic Education

This article also presents a conceptual model of inclusive Islamic education (See Figure 9). This conceptual model integrates fundamental Islamic values such as *tawasuth* (moderation), *tawazun* (balance), *ta'awun* (cooperation), and *musawah* (equality). The integration of these values forms a social foundation that underpins the work commitment of educators, the development of an effective curriculum, and the assessment of student learning outcomes. This model emphasizes that inclusive Islamic education is not only a response to diversity but also a manifestation of the principles of justice and participation within a framework of transformative Islamic values.

Work commitment is a crucial principle for educators within the context of inclusive Islamic education. This is a crucial principle that every educator must uphold, as implementing inclusive Islamic education requires more than simply carrying out formal or standard tasks. Teachers are required to demonstrate greater motivation and dedication to addressing the diverse needs of students, especially those with special needs.⁴² A strong work commitment serves as a moral and professional guideline that enables teachers to manage the duality of responsibilities effectively.

Curriculum effectiveness is a crucial principle that must be implemented within the scope of inclusive Islamic education. This is a crucial principle to uphold to ensure the quality of education.⁴³ The curriculum cannot be rigid. An effective curriculum is designed to provide fairness

⁴² Zhengli Xie, "Work Motivation and Organisational Commitment among Inclusive Education Teachers in China: The Mediating Role of Job Crafting," *International Journal of Developmental Disabilities* 69, no. 6 (2023): 896–905, <https://doi.org/10.1080/20473869.2022.2042157>.

⁴³ Nada Shofa Lubis et al., "Enhancing Educator Performance through Edupreneurship in International Baccalaureate Programs," *Aptisi Transactions on Technopreneurship (ATT)* 7, no. 2 (2025): 343–59, <https://doi.org/10.34306/att.v7i2.565>.

and equal opportunities for all students in the learning process, especially those with special needs.⁴⁴ Without an effective curriculum, the goal of inclusive education to provide quality education will not be achieved. This is compounded by the challenges of adapting to rapid global change.⁴⁵ Therefore, an effective curriculum is a necessity to integrate various values and skills, such as Islamic values, multicultural values,⁴⁶ and modern skills.⁴⁷

Learning outcomes are a crucial principle that must be clearly formulated within the scope of inclusive Islamic education. This is crucial because the challenges of globalization and rapid technological integration demand effective instructional design, which can only be realized if guided by clear learning outcomes.⁴⁸ This principle has the urgency to ensure that the development of students' spiritual and moral aspects is structured, measurable, and not neglected as a core component of Islamic education.⁴⁹

Parental support (from parents and the community) is a crucial principle that must be present within the scope of inclusive Islamic education. This is crucial because parental involvement directly impacts the quality of education.⁵⁰ As well as students' interests and academic achievements in the learning process.⁵¹ Without such support, students, especially those with special

⁴⁴ Mareta et al., "Inclusive Education and Justice for Students With Special Needs in Madrasas"; Nurdin et al., "Developing the Islamic Religious Education Curriculum in Inclusive Schools or Madrasah and Its Implementation: A Systematic Literature Review."

⁴⁵ Hashim Ibrahim and Jemali Misnan, "Key Aspects of Current Educational Reforms in Islamic Educational Schools," *Global Journal Al Thaqafah* 7, no. 1 (2017): 49–57, <https://doi.org/10.7187/GJAT12620170701>.

⁴⁶ Burhan Djamaluddin et al., "Deradicalization Through Multicultural Islamic Religious Education at The Islamic University," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 3 (2024): 646–63, <https://doi.org/10.31538/nzh.v7i3.34>.

⁴⁷ A. Sirojuddin and J. Ghoni, "Integration of Higher Education Curriculum with Islamic Boarding Schools in the Perspective of Multicultural Islamic Education," *Nazhruna: Jurnal Pendidikan Islam* (Universitas Islam Malang, Malang, Indonesia) 8, no. 2 (2025): 265–81, <https://doi.org/10.31538/nzh.v8i2.163>.

⁴⁸ Z. Asril et al., "Advancing Educational Practices Implementation and Impact of Virtual Reality in Islamic Religious Education," *Jurnal Pendidikan Islam* 9, no. 2 (2023): 199–210, <https://doi.org/10.15575/jpi.v9i2.20567>; R. B. M. Kamalludeen, "Technology Infusion in the Design of an Impactful Islamic Education Learning Experience," in *Supporting Modern Teaching in Islamic Schools: Pedagogical Best Practice for Teachers* (2022), <https://doi.org/10.4324/9781003193432-8>.

⁴⁹ L. S. Badri and A. A. Malik, "Implementation of Islamic Education Values in Building Students' Religious Character through an Affective Approach Based on the Qur'an," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 217–33, <https://doi.org/10.14421/jpai.v21i1.7260>.

⁵⁰ R. Alshboul et al., "Role of Parental Beliefs and Focus to Improve the Quality of Islamic Schooling in the Western World," *Eurasian Journal of Educational Research* 2021, no. 96 (2021): 102–18, <https://doi.org/10.14689/ejer.2021.96.7>.

⁵¹ M. A. Montasir et al., "Influence of Parental Support and Teaching Strategies on Pupils' Academic Performance: Implications for ISAL Program Supervision," *International Journal of Learning, Teaching and Educational Research* 24, no. 3 (2025): 407–29, <https://doi.org/10.26803/ijlter.24.3.20>; A. Z. Ubale et al., "The Effects of the Epstein's Types of Parental Involvement in Learning Islamic Education," *Social Sciences* 11, no. 2 (2016): 147–55, <https://doi.org/10.3923/sscience.2016.147.155>.

needs, risk losing their motivation and enthusiasm for learning, which have long been key factors in their academic and social success.⁵²

CONCLUSION

This study shows that the study of inclusive Islamic education has experienced significant development in the past two decades, especially after 2018, although the number of publications remains limited compared to the urgency of issues such as moral decadence, unequal access to education, and the need for diversity-friendly learning environments. Bibliometric analysis reveals that Indonesia is the largest contributor, followed by Malaysia and several Western countries, indicating that this issue has become a global concern. The review shows that existing research remains fragmented and has not yet developed a comprehensive framework. Therefore, inclusive Islamic education needs to be built on six fundamental principles: *tawasuth* (moderation), *tawazun* (balance), *ta'awun* (mutual assistance), *musāwah* (equality), *al-'adl* (justice), and *tasāmuh* (tolerance). The success of its implementation is greatly influenced by the commitment of educators, the effectiveness of the curriculum, clear learning outcomes, and the support of parents and the community. Therefore, the direction of the future development of inclusive Islamic education must be more holistic, contextual, and cross-cultural, emphasizing the integration of universal Islamic values into educational practices. This effort is important to strengthen moderate, tolerant, and just characters as a response to moral and social challenges in the global era.⁵³

SUGGESTION and RECOMMENDATIONS

The researchers acknowledge the limitations of this study, namely that document identification was limited to the Scopus database alone. Therefore, future research is recommended to expand the scope of databases (such as Web of Science, Sinta, Publish, or Perish).

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⁵² J. Cosso et al., "Effects of Parental Involvement Programs on Young Children's Academic and Social-Emotional Outcomes: A Meta-Analysis," *Journal of Family Psychology* 36, no. 8 (2022): 1329–39, <https://doi.org/10.1037/fam0000992>.

⁵³ M. Syafrani Surya and Isa Anshori, "Menelaah Konsep Penguatan Pendidikan Karakter Dalam Kitab Bidayatul Hidayah Karya Pemikiran Imam Al Ghazali," *Education and Learning Journal* 6, no. 1 (2025): 71–78.

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Muhammad Syafrany Surya Permadi, Rizal Nurdin Ismail, Moch. Chafiid Dhuha, Asep Saepul Hamdani: Quo Vadis Inclusive Islamic Education: A Systematic Literature Review (SLR) and Bibliometric Analysis

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