INCLUSIVE EDUCATION FROM THE PERSPECTIVE OF THE QURAN IN BUILDING SOCIAL EQUALITY: A LITERATURE REVIEW

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Abstract

In some cases, children with special needs are still considered a burden and a shame by society because of a culture of negative thinking that has been passed down through generations. As a result, their opportunities for socialization and education are very limited. This condition can certainly trigger social injustice and inequality behavior, which can have a negative impact on the psychological development of children with special needs. One solution to overcome these problems is to introduce inclusive education, which aims to provide equal access to education for all students, including children with special needs. With the principle of justice and respect for the form of human diversity, the relationship between inclusive education and the Qur'an is very related. This study aims to examine inclusive education from the Qur'anic perspective in building social equality. Through the method of literature review, this research attempts to analyze relevant Qur'anic verses and relate them to the concept of inclusive education. By examining the QS. Al-Hujurat verse 13 and QS. Ar-Rum verse 22, it is known that the Qur'an emphasizes the importance of knowing and respecting differences in fellow human beings. This is in line with inclusive education, which is committed to providing equal access to all students and emphasizes the importance of fair and non-discriminatory treatment. Moderate attitudes, as part of social equality, enable the creation of an inclusive educational environment where all students can learn and develop without pressure or discrimination. The results of this study are expected to contribute to the creation of practical guidelines for educators and policy makers, as well as to change people's perceptions of diversity and inclusion. Ultimately, this research aims to support the creation of a more harmonious and equitable society and build a more inclusive social structure.
Keywords: Inclusive Education; Qur'an Perspective; Sosial Equality

Abstrak

Dalam beberapa kasus, anak berkebutuhan khusus sering kali masih dianggap sebagai suatu beban dan aib oleh masyarakat, yang disebabkan adanya budaya pemikiran negatif yang diwariskan turun temurun. Sehingga kesempatan bersosialisasi dan mengenyam pendidikan bagi mereka sangatlah terbatas. Kondisi ini tentu dapat memicu perilaku ketidakadilan dan ketimpangan sosial, yang mana dapat berdampak buruk pada perkembangan psikologis anak berkebutuhan khusus. Salah satu solusi untuk mengatasi permasalahan tersebut adalah dengan memperkenalkan pendidikan inklusif, yang bertujuan untuk memberikan akses pendidikan yang setara bagi semua siswa, termasuk anak berkebutuhan khusus.

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Dengan prinsip keadilan dan penghargaan terhadap bentuk keberagaman manusia, maka hubungan pendidikan inklusif dengan Al-Qur'an sangat berkaitan. Penelitian ini bertujuan untuk mengkaji pendidikan inklusif dari perspektif Al-Qur'an. Sehingga perlu dilakukan penerjemahan pada artikel ini. dalam membangun kesetaraan sosial. Melalui metode studi literatur, penelitian ini mencoba untuk menganalisa ayat-ayat Al-Qur'an yang relevan dan menghubungkannya dengan konsep pendidikan inklusif. Dengan telaah QS. Al-Hujurat ayat 13 dan QS. Ar-Rum ayat 22 diketahui bahwa Al-Qur'an menekankan pentingnya saling mengenal dan menghargai perbedaan terhadap sesama manusia. Hal ini senada dengan pendidikan inklusif yang berkomitmen untuk memberikan akses yang sama kepada semua siswa, dengan menekankan pentingnya perlakuan yang adil dan non diskriminatif. Sikap moderat, sebagai bagian dari kesetaraan sosial, memungkinkan terciptanya lingkungan pendidikan yang inklusif, di mana semua siswa dapat belajar dan berkembang tanpa adanya tekanan atau diskriminasi. Hasil penelitian ini diharapkan dapat memberikan kontribusi dalam menciptakan panduan praktis bagi pendidik dan pembuat kebijakan, serta mengubah persepsi masyarakat terhadap keberagaman dan inklusi. Pada akhirnya, penelitian ini bertujuan untuk mendukung terciptanya masyarakat yang lebih harmonis dan berkeadilan, serta membangun struktur sosial yang lebih inklusif. Kata kunci: Pendidikan Inklusif; Perspektif Al-Qur'an; Kesetaraan Sosial
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INTRODUCTION

As people with physical and mental limitations, children with special needs are still ostracized by some communities. The negative attitude towards children with special needs (ABK) is the impact of the culture that still exists in society. For example, when people see or meet children with special needs, they try to avoid them for fear of being hurt or the like. This causes the families of these children to limit or even close their access to interact with the surrounding environment, and neglect the opportunity to experience education like other children. Education is the key to unlocking human potential and building a just and prosperous society. Every individual has the right to a quality education, regardless of background, social status or physical condition (Tea et al., 2023). Education enables people to develop the knowledge, skills and values needed to live independently, contribute to society and achieve their goals.

One of the education needed to address the social problems of children with special needs is inclusive education (Andriyan et al., 2023). Inclusive education emphasizes the importance of providing equal opportunities for all people in the learning process, without discrimination based on background, ability or physical condition. It is not only concerned with accommodating students' needs, but also aims to create an educational environment that is able to appreciate social diversity and develop the potential of each individual (Owa et al., 2023).

Inclusive education was originally based on the principle that school services should target all groups of students, including those with social, emotional and cultural differences. Its implementation includes participation in education and

learning for learners with disabilities and potential intelligence and special talents. As stipulated in the Regulation of the Minister of National Education of the Republic of Indonesia No. 70 of 2009 on the Implementation of Inclusive Education. In addition, Article 32 paragraph 1 of the 1945 Constitution of Indonesia states that "every citizen has the right to education". Likewise, Law No. 20/2003 states that "every citizen has the same right to quality education". The laws that have been described are evidence of the state's attention to the whole community and are the basis for the presence of inclusive education (Andriyan et al., 2023).

The principle of inclusive education is also explained in the Qur'an, which teaches that all humans have equal value in the eyes of the creator. The Qur'an as the main source of Islamic teachings conveys a universal message that underscores the importance of equality, and respect for human dignity. In its verses, the Qur'an emphasizes that differences in ability, ethnicity, and social status are not a reason to look down on or discriminate against others. Surah Al-Hujurat verse 13 emphatically states that the noblest in the sight of Allah are the pious, regardless of their background and social status.

Inclusive education based on the Qur'anic perspective does not only focus on providing physical and material-based access, but also to emphasize the importance of building positive attitudes and respect for differences. By promoting positive attitudes, the principles of justice and moderation in the Qur'anic perspective can be a catalyst for building a just and equal society. In the end, it provides a commitment to realizing social justice, in order to obtain quality education and be able to achieve their respective potential (Daimah, 2018).

Several previous studies have examined Inclusive Education from the Qur'anic perspective. For example, research conducted by Rudi Ahmad Suryadi shows that inclusive education both in Islamic educational institutions and other communities can support the interaction process of children with special needs and create a creative environment that equalizes the position between normal children and special needs (Suryadi, 2022). Meanwhile, a study by Rendi Amora Jofipasi discusses inclusive education strategies based on Al-Ghazali's thoughts that apply modern contexts to advance education and respect the diversity of individuals in society (Jofipasi et al., 2023). In addition, Zulham Lubik et al's research also discusses early childhood inclusive education in the Quran. The study explained that early childhood education is basic education, so the presence of inclusive schools should be able to help children develop optimally. At the same time, inclusive education in this case emphasizes the development of good morals without discriminating against others (Lubis et al., 2023).

Different from previous research on inclusive education from the perspective of the Quran. This research not only focuses on analyzing the Quranic texts relevant to inclusive education, but also discusses the principle of social equality. While previous studies tend to emphasize the theoretical and normative aspects of Islamic education. This research seeks to explore more about the study of inclusive

education and its relationship with social equality as modern culture develops. In addition, this research also adopts an interdisciplinary approach by combining the perspectives of the Qur'an, education, Islamic studies and social science to provide a more comprehensive view.

However, the implementation of inclusive education in Indonesia still faces various challenges, especially in terms of public understanding of the concept of inclusiveness. Not all people, including educators and managers of educational institutions, fully realize the importance of inclusive education as an effort to provide equal rights for all children. This can be seen from the fact that many schools do not provide adequate facilities for children with special needs or are even reluctant to accept them as part of the learning community. This lack of understanding and awareness shows that inclusive education has not yet been fully internalized in the education system or the culture of society.

In addition, limited resources, both in terms of trained educators and supporting infrastructure, are also a significant obstacle to the implementation of inclusive education. Many schools do not have teachers with special competencies to deal with children with special needs, so the learning process is less effective and not optimal. On the other hand, disability-friendly infrastructure, such as ramps, accessible toilets and supporting technology, is still unevenly available in various regions. This further narrows the opportunities for children with special needs to actively participate in the education process.

In the midst of these challenges, inclusive education based on Qur'anic values and the principle of social equality can be a relevant solution. The Qur'an teaches that every individual has the same right to fair treatment and respect for their dignity, without discrimination. With this approach, inclusive education not only aims to fulfill physical and material needs, but also builds collective awareness about the importance of accepting diversity. Embedding these values in education is expected to change people's perspectives, so that inclusive education is not only a legal obligation, but also part of the culture of an equitable society.

This research seeks to examine inclusive education from the Qur'anic perspective in building social equality. Through the analysis of relevant Qur'anic verses, this research seeks to find a foundation of values that support social equality in inclusive education. Thus, this research is expected to make a significant contribution to the field of inclusive education, providing practical guidance for educators, policy makers and communities in realizing social equality. Furthermore, this research also helps change people's perceptions and attitudes towards diversity and inclusion, helps reduce stigma and discrimination, and promotes the formation of a more harmonious and equitable society. Therefore, research on inclusive education is not only important for the education sector, but also for social development as a whole by supporting the creation of more inclusive and equal social structures.

METHOD

This research is a type of literature review-based research. The literature study research method is research using literature, related to the values, culture and norms that develop in social situations (Sugiyono, 2018). The object of research is in the form of books, scientific journals, documents, and the results of previous research which involves collecting, studying and analyzing relevant literature to develop an understanding of the topic of inclusive education from the perspective of the Koran in building social equality. The data analysis technique used is content analysis by searching and compiling the data obtained systematically, synthesizing, selecting what is important and what will be studied, and making conclusions. The results of the analysis are presented and discussed in detail according to the topic, the analysis process in the discussion involves concept mapping, identification, and development of comprehensive understanding. In addition, researchers also apply a Quranic perspective in analyzing literature related to inclusive education and social equality.

RESULTS AND DISCUSSION

Inclusive Education

Inclusive education is an approach that promotes human values and is responsive to the needs of students. It emphasizes the principle of non-discrimination by providing equal educational services for all individuals, regardless of physical condition, economic background, ethnicity or culture designed to support all students, including those with special needs as well as reading and writing. Thus, the purpose of inclusive education is to ensure equitable learning opportunities and adapt educational standards to the abilities and needs of each child. (Samidi & Suharno, 2018).

The term "inclusive education" comes from the UNESCO declaration "Education for All" which means education that is friendly to all. In the implementation of inclusive education based on the Regulation of the Minister of Education and Culture Number 70 of 2009, the purpose of organizing inclusive education is to provide the maximum opportunity for students with disabilities from physical, mental, emotional, and social disabilities. They have the same rights to obtain quality education according to their individual needs and abilities.

The most basic concept of inclusive education is to provide facilities for children to learn together (IDEA, 1997). Inclusiveness is a positive explanation for the equality of children with special needs in a practical and inclusive way. In this aspect, education services ensure that children with special needs can learn alongside their peers. This means that all students have equal access to education.

The introduction of inclusive education in Indonesia began with the lack of special schools in all regions. In each region, district and city, special schools were distributed only based on the number of units. This situation is further exacerbated

by the location of special schools being concentrated only in the city center. An ironic fact, considering that the Indonesian government requires all children to attend school (Taufik & Rahaju, 2021).

The obligation to fulfill the compulsory education program will not be achieved if Sekolah Luar Biasa (SLB) only focuses on the city center, while rural areas do not get access to special education because they are limited by distance and cost, which of the approximately 2000 SLBs in Indonesia 75 percent are private SLBs whose education costs are higher than public SLBs. Therefore, the government took the initiative to reintroduce a comprehensive school system using a new term that is popular in Europe: inclusive education.

Inclusive education provides new hope for children with special needs to get a proper education without being isolated from the school community. This approach not only accommodates the special needs of learners but also emphasizes building an inclusive learning environment for all students. In this environment, children with special needs can learn to socialize with their peers while other students learn to understand and appreciate diversity. This interaction is important in building an inclusive society that respects the values of equality.

However, the implementation of inclusive education in Indonesia still faces a number of challenges. Among these is the lack of educators who have special competencies in dealing with children with special needs. Many teachers have not received adequate training to implement inclusive learning strategies. In addition, limited facilities and infrastructure that support the needs of children with disabilities, such as disability-friendly classrooms or assistive technology, are also an obstacle to effective inclusive education.

Nevertheless, the potential for inclusive education to create educational equality in Indonesia remains great. Supported by the right policies, collaboration between the government, schools and communities can improve the quality of inclusive education. In addition, continuous training for educators, provision of supporting facilities and infrastructure, and public awareness campaigns on the importance of inclusive education can be strategic steps to ensure that every child, without exception, has access to quality education.

Inclusive Education from a Qur'anic Prespective

Indeed, humans were created by Allah SWT not necessarily without background and purpose. The purpose of human creation is as a caliph on earth. In this case, humans are equipped with God in the form of potential that allows him to carry out the task of caliphate. So that to actualize this potential humans need the help of others, namely through a process called education. In general, inclusive education is an education system that provides opportunities for students with special needs to attend education together with general students. This shows that all learners have the right to receive guidance and direction regardless of status.

Based on the perspective of the Quran, inclusive education is one of the special concerns in education that can be interpreted through the principles of equality, compassion, and recognition of the dignity of each individual as a creature of Allah SWT. The Qur'an, which is shalih li kulli zaman wa makan, was revealed by Allah SWT to the Prophet Muhammad SAW through the intermediary of the angel Gabriel, is present as a guide to achieving safety, happiness in the world and the hereafter and answering people's problems in various aspects of life (Ahmad, 2019).

In relation to inclusive education, the Qur'an teaches the importance of equality in all aspects of life and provides knowledge to people that humans are created with similarities and differences (Hami, 2021). S As explained in Al-Hujurat verse 13 dan surat Ar-Rum verse 22. First, the concept of respect for differences and the importance of inclusiveness that shows all creatures are equal in the eyes of Allah SWT. The following is explained in Al-Hujurat verse 13:

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿١٣﴾

"O people! Verily, we have created you from a male and a female, and We have made you into nations and tribes that you may know one another. Verily, the noblest among you in the sight of Allah is the most pious. Allah is All-knowing and All-seeing."

Quraish Shihab explains that the word "ta'arafu" comes from the word "arafa" which means to recognize. The word structure used in this verse shows the meaning of reciprocity, namely knowing each other. The deeper one's knowledge of the other party, the greater the opportunity to provide benefits. Hence, the verse emphasizes the importance of knowing each other. Recognition to take lessons and experiences from each other in order to increase piety to Allah SWT. In order to achieve peace and prosperity in society, mutual openness, willingness to know, respect for differences without discrimination against certain groups, can be realized through the implementation of inclusive education (Sumantri, 2019).

The limitations of children with special needs should not be used as an excuse to make education discriminatory, so education for children with special needs does not need to be separated from children in general. Integrated and inclusive education allows students to interact with each other and learn from each other's actions and experiences. Inclusive education will not succeed without community support and participation. Advocacy organizations can help schools by providing facilities, learning support, school fees, technical assistance, and employment opportunities for graduates.

This surah Al-Hujurot is interpreted as a call to recognize and respect differences among individuals, including differences in abilities, backgrounds, and special needs. This is in line with the message of the verse which emphasizes that a person's glory in the sight of Allah is not based on the existence of social status, ethnicity, or gender, but rather all boils down to piety and good character.

In addition to this verse, Surah Ar-Rum verse 22 also explains the inevitability of differences in every human being.

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ۗاِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ﴿٢٢﴾

"And among His signs is the creation of the heavens and the earth and the difference in your tongues and the color of your skin. Indeed, in such things there are signs for the universe."

This verse describes the universe including the heavens and the earth and their components as well as the differences in human skin color and countless languages and is one of a series of verses that explain the evidence of Allah's existence and power. It is explained in a saheeh narration referring to the Asbāb al-Nuzul of this verse in the book Lubāb an-Nuqūl, it is stated that this verse was revealed in connection with the incident when Bilal bin Rabbah made the call to prayer at the Ka'bah on the order of the Prophet. And the people were annoyed because they thought they were much better than Bilal bin Rabbah who was dark-skinned and had just been freed.

Tafsir Al-Maraghi, lafadz this means the infinite variety of languages, from Arabic, French, English, Indian, Chinese, and so on, which no one knows the limits of except the Creator of Language. As well as the variety of human types and forms in such a way that it is possible to distinguish people in terms of voice and skin color, and this is something that is indispensable in the colors of life. Because of the differences in language or voice and skin color, it will be known from which race a person comes. And this is what makes that difference is a necessity, and what makes life more colorful and meaningful.

Quraish Shihab in *tafsir Al-Mishbah*, explains that the word the word (السنتكم) ais the plural of (لسان) which means tongue. It is also used to mean spoken words and sounds. Recent research has shown that no one has a voice that is completely the same as another person. Just like fingerprints are not the same as one another.

This verse reveals that humans are created with so much diversity, especially in terms of language and culture. Often these gaps trigger conflicts based on feelings of being a superior group because they are the majority. So, inclusive education is here to provide knowledge and teach students the necessity of accepting differences in various aspects of life, empathizing with others regardless of what language they communicate in, and extending a hand regardless of which race they come from.

Social Equality in Inclusive Education

Social equality is one of the crucial issues in society, especially when it comes to education. It emphasizes the importance of providing equal access to all individuals to learn and develop (Wijayanti, 2019). However, in practice, equality is often held back by various problems, such as discrimination, lack of access to educational facilities, and differences in the quality of education between different groups.

Social equality includes conditions where every individual in society has equal rights, opportunities and treatment without discrimination. Social equality is often a goal in various social movements and public policies to create a just society (Fakultas Hukum Universitas Padjadjaran & Judiasih, 2022). In the context of education, this concept is the foundation for inclusive education, an educational approach that ensures all children have equal access to learning.

Inclusive education is one of the solutions to overcome the problem of social equality in education. This education model seeks to include all students including those with special needs into the same learning environment. With an inclusive approach, schools not only function as a place of learning, but also a place where all students can be valued and accepted regardless of their differences.

What is meant by "different but equal" is the description of people in a social system. Equality does not mean that everyone should be the same, as the differences that people experience are often part of their God-given nature. If examined closely, this difference is not something negative. The most important thing is to respect these differences (Juntak et al., 2023). Equality itself is different from equality. Where equality prioritizes the creation of equal peace and prosperity, while sameness requires uniformity. Therefore, although people are different, they are still equal.

The Qur'ān as divine revelation has played its role as a social critic in its time. As the final book, the Qur'ān with the motto ṣāliḥ li kulli zamān wa makān will continue to be relevant in carrying out the role of life today until the end of time (Susmita, 2022). One of them is the response or even the solution offered by the Qur'an to the problems of social equality and discrimination.

There are several concepts that are closely related to equality, such as justice and moderation. Equality and justice are two aspects that cannot be separated. Justice can be understood as an appropriate action given the circumstances. Justice can also mean treating everyone involved equally. Fair does not necessarily mean exactly the same, but it does mean equality of equals.

Social equity in education is also closely linked to the principle of distributive justice, which is how educational resources and opportunities are distributed equally to all individuals, regardless of their social, economic or cultural background. This includes providing equitable access to educational facilities, qualified teachers and inclusive curricula. However, the main challenge in achieving this distributive justice is the structural inequalities that often hinder accessibility for marginalized groups, such as children from underprivileged families, remote areas or people with disabilities.

In addition, the implementation of inclusive education also requires a paradigm shift in society about what diversity really means. Inclusive education emphasizes the importance of seeing diversity as a strength that enriches the learning experience rather than an obstacle. In this context, teachers play an important role as facilitators who are able to create a learning environment that is

friendly, adaptive and respectful of differences. For example, training for educators to understand the needs of students with special needs is one of the strategic steps in supporting the creation of equal and inclusive education (Putri & Nurhayati, 2020).

Furthermore, the concept of equality in education is in line with the universal values taught in various religious traditions, including Islam. The Qur'an teaches the principle that all humans are created equal before God, regardless of race, ethnicity or social status. This principle is relevant to promoting inclusive education as a way to ensure that no child is left behind in getting their right to education. In the modern context, these Qur'anic moral messages can be applied to inspire education policies based on social justice and respect for human dignity.

Justice and Moderation

Qur'anic verses such as QS. Al-Maidah (5): 8, QS. Al-Hujurat (49): 9, dan QS. An Nisa' (4): 58 shows the relationship between the concepts of equality and justice. This verse emphasizes the importance of providing equal treatment for all individuals without discrimination, as a form of true justice. Although not all aspects of life demand exactly the same equality, equality in rights and obligations is the basis for the realization of social justice. This is supported by various philosophical perspectives such as Confucianism, which emphasizes the importance of education as the foundation of a harmonious society. Psychological theories such as Vygotsky and Gardner also provide a scientific foundation for inclusive education practices.

Fairness is the main basis of human life as a social being. Fair treatment aims to fulfill the rights of others in a social context. Therefore, the concept of fairness must be understood as something related to conditions in society. Fair access to resources and basic services is key to realizing community welfare as mandated in the 1945 Constitution. Therefore, efforts need to be made to ensure that the fulfillment of the basic needs of the community can be met equally and equitably.

The principle of social justice for all Indonesians is to create order and harmony in people's lives by providing opportunities for them to build a just society. Justice requires that every individual is treated equally to receive their rights. In the context of education, justice means providing all students with equal treatment, teaching quality and opportunities. By practicing justice, inclusive education can run more effectively and equality can be more easily achieved.

In line with the principle of justice, the concept of equality is also in line with the nature of moderation that characterizes Islam. As a religion that highly values peace, Islam teaches its followers to act wisely and with wisdom in various situations, including in efforts to uphold justice and equality. Islam prioritizes the teachings of peace, using a da'wah approach that is full of wisdom, good advice (mau'izah hasanah), and polite discussion, as mentioned in QS. An-Nahl verse 125. Every individual basically has the same rights, such as the right to protection, access to education, health insurance, and justice in law. (Heriyudanta, 2023). The Qur'an

(QS. Al-Hujurat 49: 13 explicitly states that all humans are created equal. Differences in degrees among humans can only be said to exist in the normative dimension, namely in the relationship between God and humans (vertical relations), where the degree assessment is only God's right. However, in the relationship between fellow humans, humans are equal beings. From this description, it provides an explanation that discrimination committed by humans against others is an act that violates human values.

A moderate attitude is key in supporting social equality through education. Moderate here means not being extreme in one difference in the form of discrimination. A moderate attitude allows individuals to be wise in accepting differences, and seeking balance (Ruslan et al., 2022). In education, a moderate attitude is important in shaping the character of students so that they are able to appreciate differences and uphold the principles of social equality.

Universal values such as equality and justice, as well as a moderate attitude, are the main pillars in building a harmonious multicultural society. As it becomes easier for people to interact and move, moderation and the rejection of fanaticism are key to establishing good relationships amidst differences.

Inclusive Education as a Solution

Children with special needs still face social stigma rooted in a discriminatory culture in society. These negative attitudes cause many families of children with disabilities to limit their children's social interactions and neglect the right to education that they should receive equally. In fact, education is key to building an inclusive and equitable society, as Tea et al. (2023). Every individual, regardless of physical or mental condition, has the right to quality education in order to develop optimally and contribute to social life.

Inclusive education is a solution to this gap by providing equal learning opportunities for all students, including those with disabilities (Andriyan et al., 2023). This education model focuses not only on physical access but also on building an environment that respects diversity and creates equality in the learning process (Owa et al., 2023). The principle of inclusive education has been recognized in various regulations in Indonesia, such as Permendiknas No. 70 of 2009 and Law No. 20 of 2003, which affirms the right of every citizen to obtain quality education without discrimination.

From a Qur'anic perspective, inclusive education is in line with the teachings on human equality. Surah Al-Hujurat verse 13 asserts that a person's nobility is not determined by social background, but rather by his or her piety. This concept supports the idea that all individuals, including children with disabilities, should be treated fairly and given equal opportunities in education. Inclusive education based on Islamic values is not only oriented towards providing facilities but also shaping attitudes of mutual respect and acceptance of differences as part of social diversity.

Various studies show that inclusive education in the Qur'anic perspective has a strategic role in building a more harmonious society. Suryadi (2022) highlighted

that Islamic educational institutions that implement inclusivity can improve social interactions between children with disabilities and other children. Jofipasi et al. (2023) examined how Al-Ghazali's thoughts can be adapted in modern inclusive education, while Lubis et al. (2023) emphasized the importance of inclusive education in early childhood to instill moral values and justice from an early age.

However, the implementation of inclusive education still faces major challenges, such as low public awareness, lack of trained educators, and limited disability-friendly infrastructure. Many schools do not have adequate facilities or even refuse to accept children with disabilities as part of the learning community. This shows that the concept of inclusiveness has not yet been fully internalized in the education system or the culture of the community. Therefore, a more comprehensive strategy is needed to ensure inclusive education can be implemented effectively.

This research seeks to examine the role of inclusive education in building social equality with an interdisciplinary approach, combining the perspectives of the Qur'an, education and social science. By examining relevant Qur'anic verses, this research provides a value base that supports inclusivity and social justice. It is hoped that these findings can serve as a reference for educators, policy makers, and the community in realizing a more inclusive education system. In addition, the results of this study also aim to change people's perceptions of diversity, reduce discrimination, and encourage the creation of a more just and harmonious society.

CONCLUSION

Inclusive education is an educational model that provides opportunities for students with special needs to learn together with other students from different social and cultural backgrounds. Inclusive education was born on the basis that school services include all students with student residences and support. Which in this case, means that schools should welcome all students equally, regardless of their physical, intellectual, social, emotional, linguistic or other special needs.

The implementation of inclusive education still faces major challenges, such as low public awareness, lack of trained educators, and limited disability-friendly infrastructure. Many schools do not have adequate facilities or even refuse to accept children with disabilities as part of the learning community. This shows that the concept of inclusivity has not yet been fully internalized in the education system or the culture of society.

The Quran teaches the importance of equality in all aspects of life, and through verses that emphasize the values of justice and equal treatment of others, teaches that humans are created with similarities and differences in the people of knowledge. Thus, inclusive education that contains the values of equality, justice and moderation is very important to build a multicultural society that can live harmoniously in the midst of differences.

Suggestions from researchers for inclusive education are to increase funding and resources. The government needs to allocate funds for inclusive programs, such as teacher training, provision of learning aids and modification of school infrastructure. Also, conduct effective public campaigns and education for the community to support and participate in organizing inclusive education.

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