

# Inclusive Education in Surah Abasa Verses 1-10

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## ABSTRACT

Someone who has physical differences, abilities, and attitudes that are different from other people or people with disabilities often face discrimination, one of which occurs at school. Thus, in responding to this, building a tolerance attitude is needed through inclusive education implemented by schools. This inclusive education research in Surah Abasa verses 1-10 is qualitative research with a descriptive analysis method to analyze and describe the concept of inclusive education offered by Islam through what has been written in the Surah Abasa verses 1-10. The results of this study reveal that in Surah Abasa verses 1-10, there are inclusive education principles, namely equality. Inclusive education is a concept in education that focuses on equality in one's life. Therefore, there is no influence of a person's background in education, be it because of physical or mental limitations, poor or rich. Therefore, everyone can appreciate diversity, and there is no discriminatory treatment of someone against others who have physical, emotional, mental, and social differences or have the potential for intelligence or special talents.

**Keywords:** *Inclusive Education, Disabilities, and Al-Quran*

## 1. INTRODUCTION

Indonesia is a country known for its diversity, not only in terms of language, tradition, culture, ethnicity, and race but also in terms of religion. The plurality that has become a phenomenon in Indonesia has become a common thing because it has also been stated in the 1945 Constitution, precisely in article 29 in paragraph 2, namely the Indonesian state guarantees independence for every individual resident to be free to embrace their respective religions and perform worship according to their respective beliefs. It can be seen that this article provides an overview of the protection and appreciation of diversity in embracing religion according to their respective beliefs and the permissibility of belief accompanied by freedom to worship according to religious doctrines that have been believed by each individual Indonesian society [1].

The Indonesian state is also famous for its cultural and social capital, which is also known as a country that has positive cultural values, for example, the gentle nature of society, politeness of the population, upholding courtesy values, having ethical and moral values, and having philosophical and religious beliefs; these can be seen from its well-natured cultures [2]. In fact, there are also problems in Indonesia, including those faced by the world. One of the big problems faced

by the world does not exclude the Indonesian state that many people are neglected and discriminated against in society. Some groups are neglected, especially the lower classes, and are discriminated against. It is due to significant differences between communities, whether from the poor or economically disadvantaged or from a cultural or linguistic minority perspective or due to differences, abnormalities, or disabilities [3].

In this case, education is an integrated system that needs to be implemented to achieve the goal of improving the quality of human life in all aspects of human life [4]. Every human being has the right to receive education, including persons with disabilities. However, the rights of persons with disabilities continue to lag in equality movements worldwide [5]. In addition, an estimated 93 million school-age children are indicated to have moderate or severe levels of disability in the world; people living in developing countries, including Indonesia, still have obstacles to gaining access to quality education [6]. Sometimes, it is unfortunate when they get to the point of dropping out of school. It is because the education system in countries with this problem does not cover and become a solution to overcome children who feel neglected and discriminated against [7].

Various countries have implemented intensive social policies to combat legal, financial, and educational

discrimination against persons with disabilities and discrimination in excluding them from access to public social institutions and their participation in social life [8]. In this problem, one of the solutions is inclusive education. However, although many countries have widely disseminated inclusive education in the past few years, adopting the Convention on the Rights of Persons with Disabilities has given impetus to long-term trends in education policy. There are also barriers to increasing the access of students with disabilities to public schools; one of these obstacles is the existence of a negative attitude that usually develops around the community aimed at someone with a disability [9].

Based on some problems described, the authors pay attention to a concern for educational institutions in presenting an inclusive education paradigm. Here, it has become known to the general public that education in Indonesia has the nuances of conventional religious education [10]. Therefore, there is nothing wrong with reviewing the discussion of inclusive education in the Al-Quran. Although it is not mentioned literally in the Al-Quran, there are also discussions about inclusive education.

As a guide for human life composed of a series of words, every word of the Qur'an has an abundant meaning [11]. The knowledge contained in the Qur'an is universally comprehensive [12]. The Qur'an's principles are also in harmony with all times and all places because the Qur'an contains universal values. It will always be relevant even though, as technology develops, it will continue to be in sync. It interprets the Qur'an not just as an analysis of the meaning of words, but this analysis collaborates with social analysis and historical analysis [13]. Understanding the Qur'an takes an interpretation of the verse. In the discussion of the verse interpretation, it is not something foreign because it has happened since the time of the Prophet s.a.w. It is proven by the Messenger of Allah s.a.w becoming a reference center for understanding Qur'an by friends [14].

The results of this study have practical implications for every stakeholder who plays a role in education, especially teachers who play a major role in inclusive education [15], to grow multicultural wisdom and global awareness. Thus, with religious education, everyone will be able to play a role in addressing the phenomenon of pluralism and utilize it to achieve the benefit of living together. With that, religious education has a role in inviting students to continue to follow the guidance of the Qur'an and Sunnah and transform the values of these two sources in an inclusive and multicultural way [16].

## 2. METHOD

This inclusive education research in Surah Abasa verses 1-10 is qualitative research aimed at analyzing

and describing the inclusive concept offered by Islam. This study was then narrowed down by reviewing the concept of inclusive education in the Al-Quran in Surah Abasa verses 1-10. This type of research used library research. This study collected data sourced from books, manuscripts, documents, articles, journals, and theses. Also, the nature of this research is theoretical, conceptual, or can be called research based on ideas [17].

This data collection used the documentation method. Thus, one thing that should be done first was to qualify relevant data sources for inclusive education itself and inclusive education in the Al-Quran Surah Abasa verses 1-10 [18]. The data in this study were sourced from literary sources, namely the main and supporting sources. The main or primary data sources in this educational research included classical to contemporary interpretations, such as Ibn Kathir's Tafsir, Sayyid Qutb's tafsir *fi zhalalil Quran*, Buya Hamka's *Tafsir al-Azhar*, Wahbah Zuhaili's *Tafsir al-Munir Fi al-'Aqidah wa al-Syari'ah wa al-Mahaj*, Yusuf Ali's tafsir, and the Indonesian Ministry of Religion's tafsir. Meanwhile, supporting or secondary data sources were all data related to the object of the inclusive education material itself in the form of books and other libraries that became supporting materials.

When all data sources had been systematically arranged, an in-depth analysis of the collected data was required. Meanwhile, the data analysis method in inclusive education research in Surah Abasa verses 1-10 employed descriptive analysis [19].

## 3. RESULTS AND DISCUSSION

Inclusive education is one of the solution services for students with disabilities who experience discrimination. Therefore, all students can develop in a conducive environment, side by side with other students. The development of inclusive education is one of the answers to the challenges that must be passed by educational institutions, such as institutions with segregated and integrated education systems. In addition, innovation in education hopes that inclusive education can fulfill all aspects of education. With inclusive education, it is also expected that effective and efficient learning will be created in a friendly learning environment filled with formal and non-formal teaching and learning activities. In general, a country in every country in the world has the hope of carrying out education for all. It is through efforts to establish an inclusive education system aimed at all children with their various characteristics, learning styles, weaknesses, and strengths [20].

In Indonesia, inclusive education programs are intended for children with special needs. This program adopts a segregated education model. Real examples,

which have been running, are the Extraordinary Schools (SLB) and elementary schools known as Extraordinary Elementary Schools (SDLB). If reviewed more deeply, the education program services for people with special needs are still considered not optimal. Thus, there needs to be a change to improve the quality of education services, especially for children with special needs or persons with disabilities. Inclusive education in Indonesia is a program that started in the 1980s. In 2000, the government began to develop inclusive education by taking various efforts and making policies. It can be seen from how the government implemented education in 2009 when the Minister of National Education issued a policy written in number 70 regarding inclusive-based education for students with strengths and potentials that highlight their intelligence and a special talent that is unusual from others. It is followed by the local government of each region and then used as the main reference when setting policies for implementing inclusive education in their respective work areas [20].

### 3.1. Inclusive Education Concept

Education in English comes from the word educate, which means educating and nurturing. The meaning of education in the Dictionary of Education is a combination of all the mechanisms that make it possible for a person to improve his skills, behavior, and forms of behavior in his community with positive values. The Carter V. Good figure mentioned in the Dictionary of Education defines education as pedagogy and education. Pedagogy in question is "the practice of the art of the teaching profession; the learning system is an instruction on teaching principles and methods; control and guidance for students are largely replaced by the term education." From the perspective of Islam, education has been known by Islamic academics because it is not uncommon that education is known as *al-tarbiyah*, *al-ta'lim*, *al-ta'dib*, and *al-riyadah*. These educational terms in Islam are used to reference educational trends in the Al-Quran perspective and their implications [21].

The definition of inclusive education is education that gives every individual in society advantages, something unique from the others, different shortcomings, weaknesses, and the same right to achieve a decent education. Like students in general, all students participate together in a conducive room and environment and can achieve something tailored to the abilities and talents of each individual. From UNESCO's perspective in 2008, inclusive education is education related to removing all learning barriers with the participation of students who are vulnerable to exclusion and marginalization. This education is a strategic approach to achieving successful learning for all children. This education discusses the path generally taken by people in overcoming all exceptions to obtain human rights in the field of education or ethics. Things that need

improvement are access, participation, and learning towards quality education for all [20].

Puri and Abraham argued that inclusive education is based on human rights. Education has democratic principles. It is an embodiment of concern in developing the community, where the community wants to ensure that every student or part of it is not neglected. In addition, Corbett and Fevrier assumed that this inclusive education has a quality in education, where the reference is to the practice of various learning styles to develop responsive learning. Meanwhile, Stubbs and Hankebo defined inclusive education as a step that aims to enliven effective universal education by promoting it to create a responsive school to the phenomenon of diversity and can meet the needs of all children and society in terms of ensuring access and improving quality and quality of education. According to D.R. Mitchell and Miller, inclusive education is a multi-component or multi-strategy strategy; a multi-component strategy will place the curriculum, teaching methods, assessments, and even accessibility to match what is needed by students and teachers in the classroom [20].

The Minister, who is active in education at the national level of the Republic of Indonesia, has set the rules, specifically No. 70 issued in 2009, regarding inclusive education. The regulation is precisely in Article 1, dedicated to the statement that this inclusive-style education is a system organized by education to open wide opportunities for all students who are destined to have disabilities and special intelligence and talent and can receive tutoring and participate in learning activities in one educational environment together with other students in general. Meanwhile, article 2, related to the purpose of article 1, which is the reference for inclusive education itself, opens the widest possible opportunities for all students who have physical disabilities, unusual emotional rhythms, mental disorders, someone who has intelligence and special talents to obtain effective and efficient and quality education in accordance with the needs and abilities of these students [20]. From this definition, it can be seen that conceptually, inclusive education is intended for all children with disabilities. However, in Indonesia, it is more widely understood that children with disabilities follow a regular setting. This paradigm is wrong because what is meant by inclusive education is all aspects related to children with disabilities without exception, such as how to learn the right method and who can accompany them [22].

In addition, Farrell identified that if viewed from a conceptual and paradigmatic perspective, inclusive education gives the impression of openness and high respect for children with disabilities.

1. Opportunities are provided through inclusive education for all types of students. The representation of inclusive education itself not only

rejects discrimination but also takes action in fighting for human rights. This inclusive education does not only stop at education's alignment with the homogeneity of a group of students. However, this education accepts children with special needs wholeheartedly to enter the educational environment and accepts students even though there is a risk of being disliked by fellow students and even experiencing rejection by residents as a matter commonly experienced by children with disabilities.

2. Inclusive education rejects all negative aspects, such as the case of labeling. If someone gives a special label to a student with a disability, a bad stigma will emerge that can corner the student because of his or her limitations or shortcomings. It also has a big impact that creates inferiority for the perpetrators who give negative labels. These feelings will develop and then provoke the life of the negative labeler. These disturbances also include in terms of education.
3. With checks and balances, inclusive education becomes a practical idea and is an alternative in education for children with disabilities. In implementing inclusive education for children with needs, checks and balances aim to give a different color in supporting access and quality of education [22].

### 3.2. Inclusive Education in Surah Abasa Verses 1-10

Inclusive education efforts make the quality of education increase and run well if there is the involvement of every stakeholder in education so that all children can experience education without exception [23]. It does not rule out the possibility that demonstrating the urgency of inclusive education to the general public and schools will face many problems during its implementation because this education requires large costs for infrastructure. It also takes a lot of human resources that meet the standards so that inclusive education runs smoothly and other problems. It makes the development of inclusive education less rapid, and the obstacles and problems that arise make the course less good [20].

Thus, from these problems, the researchers want to reveal the concept of inclusive education in the teachings of Islam in the Al-Quran. It has been explained in the Qur'an that humans were created with many kinds of tribes, nations, races, ethnicities, and genders and were born with different abilities that contradict one another. It aims to know each other, respect, and appreciate without distinguishing one another (Al-Hujurat: 13).

Inclusive education for people with disabilities is a special concern in Islam, as stated in Surah Abasa verses 1-10. Education can be given regardless of ethnicity,

nation, race, ethnicity, and gender because God has ordained in this world that there is diversity, and everyone has different abilities. Allah ta'ala says:

عَبَسَ وَتَوَلَّى (1) أَنْ جَاءَهُ الْأَعْمَى (2) وَمَا يُدْرِيكَ لَعَلَّهٗ يُرَىٰ (3) أَوْ  
يَذْكُرُ فَتَنْفَعَهُ الذِّكْرَىٰ (4) أَمَّا مَنْ اسْتَعْجَىٰ (5) فَأَنْتَ لَهُ تَصَدَّىٰ (6) وَمَا  
عَلَيْكَ إِلَّا بَرِّئَتْ (7) وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ (8) وَهُوَ يَخْشَىٰ (9) فَأَنْتَ عَنْهُ  
تَلَهَّىٰ (10)

*He frowned and turned 'his attention' away 'simply' because the blind man came to him, 'interrupting'. You never know 'O Prophet', perhaps he may be purified, or he may be mindful, benefitting from the remainder. As for the one who was indifferent, you gave him your 'undivided' attention, even though you are not to blame if he would not be purified. But as for the one who came to you, eager 'to learn', being in awe 'of Allah', you were inattentive to him.*

At the beginning of his interpretation of the Surah Abasa, Wahbah Al-Zuhaili explained why the Surah was called Surah Abasa. The Surah begins by mentioning human traits that usually appear; when something is considered important, something else appears not so important and worries if it interferes. For that reason, the Prophet s.a.w was rebuked by Allah subtly [24].

The interpretation of several commentators regarding the Surah Abasa verses 1-10 contains that one day, the Messenger of Allah s.a.w invited some of the leaders of Quraysh to speak. In the interpretation of Ibn Kathir by presenting the narration of Ibn Abbas, these Quraysh leaders were Utbah bin Rabi'ah, Abu Jahal bin Hisham, and Abbas bin Abdul Muttalib. Prophet Muhammad SAW often talks to Quraysh leaders and really wants them to believe. One time, suddenly, a man who was blind came to the Prophet Muhammad s.a.w. The man is Abdullah bin Umm Maktum. The blind man wanted to ask the Prophet Muhammad s.a.w. to teach him, namely to ask him to read some verses, then said: *"O Messenger of Allah, teach me what Allah has taught you."* However, the Prophet s.a.w turned his face away and frowned. The Prophet stepped aside and did not like to talk to him. Then, the Prophet s.a.w continued dialogue with the rulers of Quraysh. Thus, Allah ta'ala gave an order aimed at His messenger not to apply specifically to someone in teaching but to make it all the same [25].

Yusuf Ali interprets Surah Abasa verses 1-10 as spiritual value and the prospect of effective spiritual guidance to be measured by one's position in life. Poor or blind people and people with disabilities may be more receptive to God's teachings than people who appear gifted but are arrogant and self-sufficient. People who are blind are humble, not arrogant, independent, and fear God many times over. Being poor and blind, he was afraid to interfere, but his earnest desire to study the Qur'an made him brave, and he came with a pure heart to learn. Yusuf Ali also argues that Allah in this Surah

gives a universal message: no one can be excluded, rich or poor, old or young, great or low, educated or stupid. Thus, what takes precedence or priority is people who have spiritual desires that need satisfaction first [26].

The verses at the beginning of Surah Abasa contain the determination of a value essence, which used a definite method in the life of the age of the advent of Islam. It is in accordance with the segment regarding the determination of the nature of da'wah itself. The essence of what is set as a target is that humans who live on earth at least have a development that occurs in the norms and values by being guided and referring to the divine sentence or called the revelation of Allah ta'ala. The commentator interprets Abasa verses 1-2 in the form of a story with a unique method. There is a hint that the topic of conversation in verses 1 and 2 in Surah Abasa is not pleasing to God. However, it does not describe God's displeasure. It shows a method of reprimanding people who make mistakes with a painless reprimand [27]. Surah Abasa verse 1-10 is God's direction to determine the absolute and valid nature. It is a warning from Allah. The Prophet *sallallahu 'alaihi wa sallam* also announced that he had been warned and corrected by always being lenient to people with disabilities [28].

In the tafsir Al-Azhar, it is explained that the warning from Allah to the Prophet Muhammad impacted the Prophet's teaching methods. Stories of Bedouin or Arab inland who urinated in the mosque were mentioned. The Companions were angry about this, while the Prophet Muhammad gave a gentle warning not to be angry with the Bedouin and ordered them to clean with water [29].

Hamka, in his interpretation, states that Surah Abasa shows that everyone's rights have the same level to get an education. Prophet Muhammad also allowed everyone to receive teachings and reject discrimination and not labeling, which gives a negative stigma that corners a person. Meanwhile, in interpreting Surah Abasa verses 1-16, Sayyid Qutb also relates these verses to Surah al-Hujurat verse 13, which reads, "*O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may get to know one another. Surely the noblest of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.*" [27].

Wahbah Zuhaili, in interpreting Surah Abasa verses 1-10, explains the values found in these verses. One of them is that these verses prove that it is obligatory to have equality in Islam for preachers or educators. Whether the person being taught has a disability or not, they should not prioritize the social situation of being rich or poor [24].

Therefore, if the interpretation of Surah Abasa in verses 1-10 described previously is re-analyzed in-depth, it will be found that in Islam, there is a call to:

- a. hold equality that must cover all fields, including education. Everyone's rights are given and must be considered, including the rights of persons with disabilities, namely, not to distinguish normal students from those with special needs. In this case, Islam teaches that a person is given responsibility according to his abilities. If it is drawn into the world of education, a person with a disability has the right to receive a proper education like normal people in general. It has also been explained in the interpretation that Allah gently rebuked the Messenger of Allah for turning away or ignoring a blind person who wanted to ask him for education.
- b. The background of the social life of students is not a differentiator between one another. The Prophet *sallallahu 'alaihi wa sallam* was gently reminded by Allah that the Messenger of Allah served people who felt sufficient because they had wealth, children, rank, and social position, while did not serve the blind person at that time. It can be seen in verses 5-6, "*As for the one who was indifferent, you gave him your undivided attention*". This verse shows that education does not differentiate the life background of students.

In Surah Abasa verses 1-10, no clear text mentions inclusive education itself. However, there are principles of inclusive education: equality and balance. The concept of inclusive education does not distinguish the background of a person's life, whether that person's background is due to physical or mental limitations, poor or rich. Thus, inclusive education is a concept for all that does not differentiate individuals based on their abilities or disabilities. The concept of inclusive education also has basic principles of equality, justice, and individual rights. The concept of inclusive education hopes that all levels of society can feel educational services without any attitude of distinguishing the background of each other's life. With this, a sense of mutual respect grows amid diversity and eliminates discriminatory attitudes toward certain students who have differences in physical, emotional, mental, and social aspects or someone who has the potential for intelligence or special talents. Hence, students can get quality and proper education where it is in accordance with their needs and abilities.

### 3.3. Inclusive Education in Islam

The limitations of someone with special needs are not a reason to be separated from others. The dedication to integrating inclusive education allows children to get along while learning about behavior and exchanging experiences with each other. The presentation of inclusive education will be successful if supported by the whole community and parents in particular. Therefore, support from schools by presenting supporting tools, adequate facilities, and infrastructure that helps in learning, financial support, technical

support, and providing employment opportunities for graduates is needed by adjusting the requirements for each [30].

The government should avoid making dichotomy policies regarding implementing inclusive philosophical education. These policies are either administrative or substantive in nature. In administrative policies, it concerns regulations relating to the admission of new students, assistance in terms of costs for education, infrastructure facilities to help facilitate learning achievement, and the number of education personnel who meet the standards of inclusive education-based education. Meanwhile, what is substantive is the policy regarding the evaluation system at the turn of the semester or academic year and evaluations carried out in the teaching and learning process.

The learning process is preferably in terms of developing so that each student must be accompanied by a teacher as a student facilitator so that students are guided by presenting compassion. However, the essence of education like this has begun to fade. It is due to the dichotomy that education is a responsibility imposed only on the government, and participation must be supported by money to get a suitable facilitator for children with special needs.

In inclusive education and Islamic education, there is a normative basis in terms of the verses of the Qur'an and hadith, which are used as references for the implementation of inclusive education:

1. Humans were created by God with the differences of each individual, both visible and invisible. A level that makes a difference in the sight of Allah is one's piety.
2. There is a lesson that God does not judge a servant from his physical form, but what God sees is a person's heart and actions [30].

There is a philosophy that colors inclusive education and Islam: education is an obligation and a right. From an Islamic perspective, education is a prerequisite obligation, both understanding the Islamic law that has been set by Allah or things that aim to build civilization. Inclusive education contains human rights, continuity between inclusive education and Islamic education, which is in the same philosophy, namely that education is applied to all types of human beings. It is an implication of the principle of education as a human right, whereas, from a historical perspective, Islamic education can be seen during the classical civilization, which has provided a conducive environment for education. Everyone has received the tradition of reading and writing because there was a tradition of literacy at that time.

If education has been seen as an obligation or a human right, no one is excluded from reaching the existing educational services. Hence, if all students' potentials have been fulfilled, their obligations or rights for growth and development and external factors, namely the school environment, have a central role in transforming education for students as a whole because learning barriers no longer occur to students.

#### 4. CONCLUSION

Inclusive education opens opportunities for all people who have disabilities, potential intelligence, or special talents to simultaneously participate in education and learning in an educational environment with other students. Students have the right to receive guidance and direction to achieve education in accordance with the point of optimal ability regardless of status. Education is recognized as an obligation or as a human right so that every individual has the right to obtain educational services.

In Surah Abasa verses 1-10, there are the principles of inclusive education: equality and balance. The concept of inclusive education negates the attitude of distinguishing one's life background, whether due to physical differences or mental retardation or between poor and rich. The concept of inclusive education also has basic principles of equality, justice, and individual rights. The hope of the existence of this inclusive education concept is the formation of integrated education services. It can be enjoyed by all details of society. It strengthens an attitude of respect for diversity and eliminates or weakens discriminatory attitudes aimed at students with disabilities or the case of someone who has physical, emotional, mental, and social differences or the case of someone who has the potential for intelligence or special talent.

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