

**The Islamic Perspective of Education of Children
With Special Needs
(Case Study at Sada Ibu Inclusion Elementary School)**

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ABSTRACT

This article aims to provide an Islamic philosophical perspective on disability education by examining some verses of the Qur'an and the Sunnah of the Prophet. This research uses a qualitative approach with a descriptive method. Data collection was carried out by studying verses of the Qur'an and sunnah, documentation, observations and interviews. The locus of this study is SD Inklusi Sada, the capital of Cirebon, with the subject of research of 5 special guidance teachers (GPK) at SD Inklusi Sada, the capital of Cirebon. Data collection will be carried out in April-May 2022.

The results showed that inclusion education from an Islamic perspective implemented by the school and teachers at Sada Ibu Inclusion Elementary School was: 1). Giving priority to the needs of ABK; 2). The prohibition of looking contemptly towards ABK; 3). The prohibition against the belief that ABK is a ugliness; 4). Encouraging ABK; and 5). A ban on rebuking ABK. The factors driving the success of inclusive education are: 1). Teacher acceptance; 2). Admission of other students; and 3). Educational methods. Meanwhile, the factors inhibiting inclusive education are: 1). Lack of educational facilities and infrastructure; 2). Lack of professional human resources who understand and are able to handle ABK education; and 3). Lack of knowledge and cooperation of parents of ABK students in educating their children at home.

Keywords: Inclusive Education, Islamic Theology, Special Needs Child, Islamic Education

ABSTRAK

Artikel ini bertujuan untuk memberikan perspektif filosofis Islam tentang pendidikan disabilitas dengan mengkaji beberapa ayat Al-Qur'an dan Sunnah Nabi. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Pengumpulan data dilakukan dengan mempelajari ayat-ayat Al-Qur'an dan sunnah, dokumentasi, observasi dan wawancara. Lokus penelitian ini adalah SD Inklusi Sada, ibu kota Cirebon, dengan subjek penelitian 5 guru bimbingan khusus (GPK) di SD Inklusi Sada, ibu kota Cirebon. Pengumpulan data akan dilakukan pada April-Mei 2022.

Hasil penelitian menunjukkan bahwa pendidikan inklusi dari perspektif Islam yang diterapkan oleh sekolah dan guru-guru di SD SD Sada Ibu Inklusi adalah: 1). Mengutamakan kebutuhan ABK; 2). Larangan memandang menghina ABK; 3). Larangan terhadap keyakinan bahwa ABK adalah keburukan; 4). Mendorong ABK; dan 5). Larangan menegur ABK. Faktor-faktor yang mendorong keberhasilan pendidikan inklusif adalah: 1). Penerimaan guru; 2). Penerimaan siswa lain; dan 3). Metode pendidikan. Sedangkan faktor-faktor yang menghambat pendidikan inklusif adalah: 1). Kurangnya sarana dan prasarana pendidikan; 2). Kurangnya sumber daya manusia yang profesional yang memahami dan mampu menangani pendidikan ABK; dan 3). Kurangnya pengetahuan dan kerjasama orang tua siswa ABK dalam mendidik anaknya di rumah.

Kata Kunci: *Pendidikan Inklusif, Teologi Islam, Anak Berkebutuhan Khusus, Pendidikan Islam*

PENDAHULUAN

The Qur'an is a miracle revealed to the Prophet Muhammad Saw that brings guidance and guidance to mankind. These guidelines and instructions cover all aspects of human life, which includes aspects of muamalah, worship, politics, economics and politics. Allah Swt has promised that whoever reads, follows its guidance, practices its contents, carries out its commands, and stays away from the prohibitions of the Qur'an, then Allah Swt will not mislead him in this world or in the hereafter when other human beings are lost. The same is true of how to interact with people with disabilities. Al-Qur'an and As-sunnah have provided guidance on how to interact with the disabled.¹

Islam evaluates human beings from their physical point of view whether they are rich or poor, perfect or not, blind or alert, deaf or hearing, but evaluates human beings from their spiritual point of view i.e. faith and piety, morals and deeds of worship of a person.² A hadith narrated by Abu Hurirah, the Prophet Saw said that means; Indeed, Allah does not see your appearance and your possessions, but he sees your hearts and your deeds (Muslim, Kitab Al-Bir wa Al-Silah wa Al-Adab, Chapter tahrir zulm Muslim. No. 2564). Good appearance, perfect physical limbs are not determinants to a person's glory and a good life for him. Everything is meaningless without faith and good deeds. On the other hand, even without a good appearance, imperfect physical limbs, a person is considered noble by Allah Swt and will achieve true happiness in this world and the hereafter when adorned with two conditions, namely faith and good deeds.³

The word of Allah which means: "Whoever does good deeds from men and women while he is a believer, We will surely give him a good life; and verily We will reward them with a reward better than what they used to do" (Q.S Surah An-Nahl 16:97). In fact, human beings are equal in the sight of Allah Swt, there is no difference between each other. The Qur'an and hadith clearly explain that what

¹ Abdullah Al Jaddou Esam, 'The World Islamic Sciences and Education University Students Attitudes Towards the Inclusion of Handicapped Students within Campus Main Stream', *Educational Research and Reviews*, 13.12 (2018), 472–86.

² Rooshey Hasnain., Jon Queijo., Suheil Laher., and Carrie Sandahl, 'Islam, Leprosy, and Disability: How Religion, History, Art, and Storytelling Can Yield New Insights and Acceptance', *Societies*, 10.1 (2019), 6.

³ Pieter Verstraete., and Peter Van Goethem, 'Disability, Art and Potentiality: Reframing Disability as a Metaphor for Potentiality in the Islamic Republic of Iran', *Disability, CBR & Inclusive Development*, 22.3 (2012), 81.

makes a human being noble or not in the sight of Allah Swt is his piety.⁴ The word of Allah which means: “O people! Lo! We have created you male and female. We have made you into nations and tribes, that you may know (and be friendly with one another). Indeed, the noblest of you in the sight of Allah Swt is the person who is more pious. Indeed, Allah Swt is All-Knowing and All-Profound in His Knowledge (of your circumstances and deeds)” (Q.S Surah Al-Hujurat 49:13).

Regardless of the child's background or physical condition, education is a fundamental right, and children with disabilities have the same opportunities (as normal children) in education.⁵ The government, school, parents, community, and the environment must pay more attention to every child who has a disability or has difficulty reading and writing. In dealing with such realities of life, children with special needs need access to and educational facilities that enable them to absorb and understand the subject matter when entering the world of education.⁶ In order to provide appropriate education for children with special needs, integrated programs, learning systems, and curricula must be developed. It is our goal for children to be able to develop knowledge, attitudes, and skills that will enable them to live independently as well as interact with the environment as a community member.⁷

Law No. 20 of 2003 concerning the National Education System eleventh section on Special Education and Special Service Education states: Special education is education for students with disabilities and/or special talents who have difficulty participating in the learning process due to physical, emotional, mental, social, and/or potential disabilities.⁸ In carrying out their mandate to educate, teachers have the heavy task of forming better students as well as virtuous and

⁴ N.K Sri Suharti, ‘Pendidikan Islam Berbasis Inklusif dalam Kehidupan Multikultur’, *Jurnal Penelitian*, 10.1 (2016), 201–32.

⁵ F Meliani., M Iqbal., U Ruswandi., and M Erihadiana, ‘Konsep Moderasi Islam dalam Pendidikan Global dan Multikultural di Indonesia. *Eduprof: Islamic Education Journal*, 4.1 (2022), 195–211.

⁶ Mohammed Ghaly, ‘Disability in the Islamic Tradition: Disability in the Islamic Tradition’, *Religion Compass*, 10.6 (2016), 149–62.

⁷ David W. Anderson, ‘Inclusion and Interdependence: Students with Special Needs in the Regular Classroom’, *Journal of Education and Christian Belief*, 10.1 (2006), 43–59.

⁸ Nurul Zainab, ‘Islamic Education for Deaf Students in Special Education School in Madura’, *In Proceedings of the International Conference on Community Development (ICCD 2020)* (presented at the International Conference on Community Development (ICCD 2020), Malang, Indonesia: Atlantis Press, 2020).

noble personalities. Teachers become the second parents for students, so they guide them so they become children who change in everything and who are rich in knowledge that is not gained at home.⁹

The existence of children with special needs, such as mental retardation, requires patience and assistance. As a result, mentally retarded children have a different condition from other children who can easily grasp the lessons taught by teachers, whether it is in religious learning or observing the teacher exemplifying Islamic values.¹⁰ In order to successfully instill Islamic religious values in children with intellectual disabilities, parents and teachers need to work together and have a special approach to children with intellectual disabilities.¹¹

In Cirebon City itself, there are already several inclusion schools, including SDN Samadikun, SDN Gunung Sari Dalam, SD Kesenden, SD Sida Mulya, SD Pesantren, SD Cangkol Tiga, and SD Sada Ibu. Based on information from the Cirebon City Education Office, SD Sada Ibu is the best Inclusion School in Cirebon City. In Sada Ibu Cirebon Elementary School itself there is an interesting phenomenon, where inclusion schools that should have a greater number of normal children than children with special needs, precisely in Sada Ibu Elementary School the number of children with special needs is more than in normal children. This is what makes researchers interested in researching the problem of the extent of the impact of inclusive education learning patterns at SD Sada Ibu Cirebon on children with special needs.

This paper aims to provide a brief analysis of Islamic education philosophy with regards to disability by examining the rights of individuals with a disability mentioned in texts from the Qur'an and Sunnah, which are primary sources of Islamic law, as well as in legal texts written by Islamic scholars. After a brief overview of the Islamic faith and the specific nature of Muslim jurisprudence, the paper proceeds with a description of Islamic terminology related to disability, the paper concludes with insights into the condition of education of special needs kids at Sada Ibu Inclusive Elementary School.

⁹ Izzuddin Musthafa., and Fitri Meliani, 'Penerapan Metode Pembelajaran Islam Klasik Al-Zarnuji Di Era Revolusi Industri 4.0', *JIP-Jurnal Ilmiah Ilmu Pendidikan*, 4.7 (2021), 654–67.

¹⁰ Nur Hafida and Universitas Nurul Jadid, 'Pembentukan Karakter Peduli dan Berbudaya Lingkungan Bagi Peserta Didik di Madrasah Melalui Program Adiwiyata', 8 (2018), 22.

¹¹ N.H Herlina, 'Pendidikan Multikultural: Upaya Membangun Keberagaman Inklusif di Sekolah', *ISLAMICA: Jurnal Studi Keislaman*, 11.2 (2017), 135–45.

METODOLOGI PENELITIAN

This research uses a qualitative approach with a descriptive method. The data collective by carried out the verses of the Qur'an and sunnah, documentation, observations and interviews.¹² The locus of the study is Sada Ibu Inklusive Elementary School, Cirebon City, with the subject of research of 5 special needs teachers (GPK) at Sada Ibu Inclusion Elementary School, Cirebon City. Data collection was carried out in April-May 2022. The aspects measured are the methods implemented by schools and GPK in educating abk based on an Islamic approach, and the factors that support and hinder inclusion education in Sada Elementary School, Cirebon City.

HASIL DAN PEMBAHASAN

A. Implementation of Education for Children with Special Needs Based on an Islamic Perspective

Education as a liability/rights is the first point of intersection. In the teachings of Islam, seeking knowledge is obligatory for both men and women. Al-Qur'an and hadith have a lot of load instigation or liability of study. In the Qur'an, an Al-Alaq verse 1-5 is the first verse containing a read command which is an essential part of the education process. The purpose of education according to Islam is an obligation to understand Islam and build a civilization or culture. An obligation to study in Islam is not restricted by time and age. In other words, Islam strongly encourages Muslims to seek knowledge throughout life. Rasullullah as the Prophet Muhammad in the hadith narrated by Muslim:

اللهد الى المهد من العلم اطلبوا

Meaning: Seek knowledge from the cradle to the grave. (HR. Muslim)

In the Islamic perspective, inclusive education is a human right. States have an obligation to provide a decent education to all citizens including those with disabilities. So it is very clear that there is a matching point between the Islamic view and inclusive educations which are equally stressed the importance of

¹² Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek, Revisi IV* (Jakarta: Rineka Cipta, 2002).

studying obligations.¹³ The second tangent point is the principle of non-segregation: education for all. Inclusive education is an implication of education as a human right. Islam also emphasizes the importance of education for all Muslims both men and women. Every human being should not be isolated and marginalized in obtaining educational services. According to God (Allah), all human beings are equal so that Islam does not distinguish them in acquiring knowledge. Thus both well within the Islamic perspective and the perspective of inclusive education equally considers that education is for all people.¹⁴

Islam teaches people to give priority to people with disabilities in meeting their needs compared to other typical people. Among the famous events is the event that Rasulullah Saw was rebuked by Allah Swt. In the incident when he was preaching to the leaders of Quraish, Abdullah bin Ummi Maktum came to ask about religion. Then he showed a sour face because he was disturbed by the question. Allah Swt sent down a verse that rebuked Rasulullah Saw. The word of God means: *“He frowned and turned away. Because he was visited by a blind man. And what will make you know? Perhaps he wants to purify his heart (with the religious lessons learned from you)! Or he wants to get a reminder, so that the reminder benefits him”*. (QS. Abasa 80:1-4) In the above verse, Allah Swt reminds Rasulullah Saw to give priority to the disabled in meeting their needs compared to others who are more perfect.¹⁵

Giving priority and concern for the disabled can be done in various forms and equated by the Prophet Saw as equal to the charity that must be achieved by every Muslim. The words of Rasulullah Saw which means: *“Every Muslim is obliged to give alms, the companions asked O Prophet of Allah: If you do not have something, he replied: make something from your hands, use it for your own benefit and give alms from it. He was asked again, if that is also not able to be done. He replied: help the less fortunate, he was asked again, if that is also not able to do? He replied: Doing anything and avoiding evil is also considered charity”*. (Bukhari, Sahih Al-Bukhari, Kitab Al-Zakat, Chapter ala kulli muslim

¹³ Umar Sidiq., and Nurul Aini, ‘Pattern of Islamic Moral Development for Children With Special Needs (Blind)’, *JIE (Journal of Islamic Education)*, 4.1 (2019), 79.

¹⁴ Rizqiyatus Shohibah., and Biyanto, ‘Islamic Religious Education Learning Model to Build Character of Students in Special Needs School’, *International Journal on Integrated Education*, 3.1 (2020), 201–4.

¹⁵ M Akrim., and R Harfiani, ‘Daily Learning Flow of Inclusive Education for Early Childhood’, 24 (2019), 10.

sadaqah faman lam ajid fal ya'mal bi Al-makruf. Hadith 1445)¹⁶

B. Prohibition of Looking Contemptuously to Special Kids

Based on interview data with 5 GPK teachers at Sada Ibu Elementary School, researchers obtained the following data: Initially, when it was founded in 2003, SD Sada Ibu was a public school intended for normal children. But over time, Yaayasan and Principals are accepting more children with special needs due to the growing demand for inclusive schools in the community. The principal, teachers and staff at Sada Ibu Elementary School are used to the number of special students who are more than normal students. SD Sada ibu has a philosophy that education belongs to everyone, including children with special needs.

The five GPK teachers agreed that in Sada Elementary School, teachers and staff were taught not to look down on special needs children, because they had the same right to gain knowledge, both in the eyes of the state and in the eyes of religion. Children with special needs have a noble position in Islam. So the teachers really prioritize the education of special needs children who go to school. No matter how difficult the challenges of teaching special needs children are, teachers are very concerned about their abilities and life skills because in the future they need skills to work in public like the other people.

In addition, special needs children are taught vocational skills such as weaving, washing vehicles, typing on a computer, ironing, and skills to love and care for nature. At school, every day children are accustomed to planting, watering and caring for plants. This is a form of teaching love, that in addition to getting affection and attention from teachers and friends, special needs children also need to express affection for living beings by not quarreling with others, respecting teachers, and caring for the environment. This is a form of Pancasila character education taught by the school to all students, including special needs children.

People with disabilities in the pre-Islamic era are often the subject of ridicule by society, this symptom causes them to isolate themselves and feel constant humiliation. So Allah with His mercy forbids any form of ridicule, reproach,

¹⁶ Hakiman., Bambang Sumardjoko., and Waston Waston, 'Religious Instruction for Students with Autism in an Inclusive Primary School', *International Journal of Learning, Teaching and Educational Research*, 20.12 (2021), 139–58.

insult against this group. Allah Swt sent down a verse that clearly forbids scorn, mocking or looking down on fellow human beings, including the special children.¹⁷ The word of Allah means: “*O you who believe! of them, and let not a party of women ridicule and despise another party, (because) the party that is ridiculed should be better than them, and let not half of you speak disgrace to another, and do not call one another with others with bad titles. (These prohibitions cause people yes ng do it to be wicked, then) it is very bad to mention the name of the wicked (to someone) after he has believed. And remember, whoever does not repent (of his evil deeds) then they are the unjust*”. (Q.S Surah Al-Hujurat 49:11)

The prohibition of looking down on fellow human beings based on human beings comes from one lineage, starting from Adam A.S. According to Mustafa that based on human events this shows that human beings are all the same, only one level, there is no glory and humiliation of a person, just as there is no reason to look at the height of himself and the humility of others.¹⁸ Arrogance is strictly forbidden by Islam because it can lead to disobedience to the command of Allah Swt, rejecting the truth even though the truth is clear, causing self-exaltation to the point of being willing to humiliate and belittle others. The Prophet (peace and blessings of Allaah be upon him) said: “*The arrogant reject the truth, humiliate and belittle human beings. (Muslim, Kitab Al-Iman, chapter tahrim Al-kibr wa bayanuhu. Hadith 92) The Prophet Saw also forbade from playing with blind people on the street. As the Prophet Saw: Cursed is the person who mocks the blind on the road*”. (Ahmad bin Hanbal, Musnad Ahmad bin Hanbal, Hadith 1878) This hadith also forbids a person to play with people with physical disabilities and make it a joke.¹⁹

¹⁷ Ratna Sari., Elsa Daneska., and Adinda Hartanti, ‘Empowering Pedagogical Competences of Islamic Education Department Students in an Inclusive Setting Learning’, *GUIDENA: Jurnal Ilmu Pendidikan, Psikologi, Bimbingan Dan Konseling*, 10.1 (2019).

¹⁸ Ginting Nurman., Riyon Pradesyah., Amini., and Hadi Sahputra Panggabean, ‘Memperkuat Nalar Teologi Islam Moderat dalam Menyikapi Pandemi Covid-19 di Pimpinan Ranting Pemuda Muhammadiyah Bandar Pulau Pekan’, *Martabe : Jurnal Pengabdian Kepada Masyarakat*, 4.1 (2021), 30.

¹⁹ Jorun Buli-Holmberg and Sujathamalini Jeyaprathaban, ‘Effective Practice In Inclusive and Special Needs Education’, *International Journal of Special Education*, 31.1 (2016), 16.

C. Prohibition of Tathoyur

Based on the analysis of observations and interviews, teachers and staff at Sada Ibu Elementary School should not view special needs of children as a misfortune. Schools, teachers and staff offer their special needs children as a blessing from Allah Swt. Because with their existence, the school has received a lot of attention from the community and the government. Teachers had the opportunity to be offered to attend training related to the management of the inclusion curriculum, many guests came from various regions to conduct research or comparative studies. The school gained a lot of knowledge by being an invited guest in various competitions for children with special needs, and won various national awards for being a model for inclusive schools.

For SD Sada Ibu, the mandate that God entrusts in the form of special needs children is not a burden, but a blessing. Because that way, teachers and staff are motivated to improve the curriculum of lessons and the quality of teaching. Normal students also get a lot of lessons from their special needs friends. They learn to care more and pay more attention to their special needs friends, and help a lot in lessons if their friends don't understand, play together, and teach new games that special needs children don't know yet.

Based on the information of GPK teachers, normal children at Sada Ibu Elementary School showed great concern for their special friends. They learned a lot of lessons, one of which was to be more grateful for their sensoryly complete (physical) state, and got a lot of motivation to do better than their special friends in terms of lessons and morals.

Tatayyur is a belief that associates disability with bad luck, bad luck, kenan and so on. Such beliefs are contrary to the teachings of Islam. Every thing that happens whether good or bad is a provision from Allah Swt and has its own wisdom. This belief also applies to the previous society as mentioned in the Qur'an about the story of Prophet Saleh AS with the people of Thamud and Pharaoh. The words of Allah Swt which means: *“They replied; we feel unlucky and unfortunate because of you, and also because of your followers! The Prophet (peace and blessings of Allaah be upon him) replied: The thing that causes your good fortune and misfortune is in the sight of Allah Swt (He who determines it, not me) in fact you are a people who have been misled (by lust)”*. (Q.S Surah An-Naml 27:47) Likewise with Pharaoh and his people when they get pleasure they say everything is the result of their efforts, but when hardship befalls them, they

will associate it with misfortune because of Prophet Musa AS and his followers.²⁰

Allah Swt says: “*Then when pleasure comes to them, they say: This is the result of our own usha, and if hardship befalls them they say that bad luck and misfortune is due to the Prophet Moses and his followers. (God said): Ketashuilah indeed, their misfortune and misfortune came from Allah Swt, but most of them do not know*”. (Q.S Surah Al-A’raf 7:131). Therefore, we cannot associate a person’s disability with anything whether it is a place, a person, an animal and so on. Likewise associating disability with the sins and wrongdoings committed by his parents. Tatayyur is merely an assumption based on untrue conjectures. Every thing that happens has the provisions and will of Allah Swt and has its own wisdom that is only known by Allah Swt.²¹

D. Exhilarating Special Kids

At Sada Ibu Elementary School, teachers and students have special greetings when they meet each other on the road, and have a habit of praying together when there is a teacher or students having their birthdays. This is one way to make children with special needs happy. By practicing it, children with special needs feel very happy to go to school. School activities for them are a happy thing. Parents also often complain when school is off for a long time, because special students are so determined to go to school even on holidays.

The most important thing for teachers is that special children are happy to go to school and fall in love with studying, so they make the atmosphere in the classroom so fun so that special needs children feel at home in school. In between subjects, teachers often give teachings in the form of heroic stories and fairy tales related to the subject. This is so that the students are interested in learning more about the material that the teacher conveys.

Rasulullah Saw taught his people to glorify and make people with disabilities happy. he gave good news to the disabled with the reward of reward and paradise as the following hadith: From ‘Aisyah RA from the Prophet Saw said: Verily Allah revealed to me that whoever takes the path to seek knowledge, then I (Allah) _ will facilitate his path to paradise. Whoever I take both eyes, then I will

²⁰ Hasan Aydin., Burhan Ozfidan., and Douglas Carothers, ‘Meeting the Challenges of Curriculum and Instruction in School Settings in the United States’, *Journal of Social Studies Education Research Sosyol Bilgiler Eđitimi Arařtırmaları Dergisi*, 8.3 (2017), 76–92.

²¹ Meliani Fitri., Dindin Alawi., Yamin Mohamad., Muhibbin Syah., and Mohamad Erihadiana, ‘Manajemen Digitalisasi Kurikulum Di SMP Islam Cendekia Cianjur Kata Kunci’, *JlIP-Jurnal Ilmiah Ilmu Pendidikan*, 4.7 (2021).

reward the loss of both eyes 853 with heaven. The superiority in knowledge is better than in worship. The owner of the religion is a pious person (Al-Baihaqi, Syu'ab Al-Iman, Chapter fi tayyibi mat'ami wa Al-malabis wa ijtinab Al-haram. Hadith 5325).

Anas bin Malik said, I heard the Prophet (peace and blessings of Allaah be upon him) say: “*Verily Allaah said: If I take away the favor of the eyes of My servant, while he relents, then I do not relent but the reward of heaven*”. (Al-Bukhari, Sahih Al-Bukhari, Kitab marda, chapter fadl man zahaba basaruhi. Hadith 5653) These hadiths show that Islam recommends that we provide spiritual and mental support to the disabled by reminding them to be patient and always feel at ease with the destiny that has been determined by Allah Swt. They were also honored by the Prophet Saw.²²

E. Prohibition of Insulting Special Kids

The principal and teachers of Sada Ibu Elementary School have the principle of respecting and not insulting children with special needs. Normal students are taught to always tolerate their special needs friends. They are often put together when they are studying as well as when resting or playing. This is to cause a sense of affection between them and nurture each other. If there is a quarrel or one of the students used to insult the special needs student, then he will be invited to reflect on his actions by one of the GPK teachers.

Since the beginning of human history, the disabled have been seen as a mixture of fear, hatred, misunderstanding and compassion. In the days of Sparta and Athens hearing impaired babies would be left in the mountains and left to die. During the reign of Romulus, he forbade infants under the age of two to be killed, but upon reaching the age of three they were killed as well.²³ Among the negative characteristics of the Jahiliah community is to boycott the disabled and even prevent them from interacting normally in community life such as the right to marry and the right to mix. The people of Medina before the Prophet Saw was sent, they did not mix with the blind, lame and sick disabled to eat together.²⁴

Then Allah Swt sent down the following verse which means: “*There is no harm for the blind and there is no harm for the lame, and there is no harm for the*

²² Zainab.

²³ Thomas J Long., and Merylann Schuttloffel, ‘A Rationale for Special Education in Catholic Schools’, *Journal of Catholic Education*, 9.4 (2006).

²⁴ Sidiq.

lame, and there is no harm for the sick (if each does not carry out an order due to illness. he did so) and it is not wrong for you (including those who are likewise) to eat in your own house or in the house of your father or in the house of your mother, or in the house of your male brother or in the house of your female brother, or in your uncle's house (father's side) or in your uncle's house (father's side) or in your uncle's house (mother's side) or in your uncle's house (mother's side) or in the house you locked or in a friend's house you; nor be it wrong for you, to eat together or separately. So when you enter a house, greet it and ask Allah for a way of life that is blessed and good. Thus does Allah make clear the verses (explaining His laws) so that you may understand". (Q.S Surah An-Nur 24:61)

F. The Factors Driving the Success of Inclusive Education

Based on information from shadow teachers (GPK) at Sada Ibu inclusive elementary school, can be concluded that the supporting factor in the classroom management are the teaching skill, the teachers' perception about their tasks and special kids, and the acceptance of regular students to the special children in the inclusion class. The main factor that influences to inclusive education are the adequacy of relevant skills in teachers to deal with barriers to learning in their classrooms. Although the class teachers claim to understand about the inclusive education, but their actions and attitude when dealing with barriers to learning show that they still need more training and support in order to solve learning problems. There is no follow-up training to correct or improve the situation. Consequently, teachers are frustrated due to other factors like overcrowded classes. These problems are affected the teachers' acceptance to their special child.

From the observation at Sada Ibu Inclusive School, students with special needs must be blended with regular students in the same class. The more open regular students are to the differences of their peers, the smoother the learning in the inclusion class. Regular children often help special children in doing assignments. Regular children also help explain if their special friend doesn't understand the teacher's instructions. Regular children are very patient with their special friends, they are used to the uniqueness that their friends who are autistic, slow learners and lack hearing have. According to the class teacher, regular children are able to care if their special friends have difficulties in the lesson, as well as when they are playing outside the classroom. Regular kids also like to

share with their special friends. In Sada Ibu's inclusion school, children are used to playing and learning with special children, and do not discriminate their unique friends.²⁵

The class teacher get help from special companion or shadow teacher (GPK), and learning hours in inclusion class is less than regular classes. From the observation at class, the teacher found that the shadow teachers were helping students to be able to clean themselves and to be focus when learning.²⁶

G. The Factors Inhibiting Inclusive Education

Meanwhile, the factors inhibiting inclusive education are lack of educational facilities and infrastructure, lack of professional human resources who understand and are able to handle special needs students, lack of knowledge and cooperation of parents of special needs students in educating their children at home, and teachers' negative attitudes are due to a lack of knowledge and skills, as well as a lack of training and insufficient support. The message here could be that teachers' negative attitudes are created by a lack of support from advisory personnel and, as a result, inclusive education becomes a burden to them.

It was found that one of the inhibiting factors is communication and support from parents of special needs children. The presence of support from regular students to children with special needs. The teachers initiating everything with sincere heart and intentions. The support and active involvement of parents of children with special needs. The support from foundation and school in activities related to inclusion activities. The presence of cooperation from all elements in school and the 3rd parties. The mental readiness of the various parties to organize inclusive education.

KESIMPULAN

People with disabilities face difficulties in their lives because their needs are different from most people. The facilities and phrases available, too, are usually not suitable or friendly for them. The ABK group also needs to be given support so that they can live life more easily. Therefore, Islam has outlined ways of

²⁵ Muhammad Arif, 'Pendidikan Agama Islam Inklusif', *Jurnal Pendidikan Islam*, 1.1 (2012), 1–55.

²⁶ Anderson.

bermualamah or interacting with people with disabilities. Islam has also set to give priority and attention to the special needs kids. Such is the beauty and purity of Islamic law for this disabled group. The Islamic perspective clearly states the rights of disadvantaged people and establishes duty of society towards them. According to Miles (2000) little has been done to investigate the impact of Islamic philosophy on Muslim practices related to working with individuals with disability. Moreover, it is often difficult to distinguish between cultural and religious practices as there is an overlap between what constitutes local cultural heritage and what could be described as religious values. Islam has provided examples of equality in Qur'an and Sunnah. However, there is often a contradiction between Islamic perspectives and local traditions.

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