



كَنْزِل

JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/>

Islamic Educational Values in Caring for Children with Disabilities: A Literature-Based Qualitative Study

Fathul Khair¹, Ni Wayan Wiwin Asthiningsih^{2✉}, Imam Hakam³, Risma Amalia Safitri⁴

¹ITKES Muhammadiyah Kalimantan Barat, Indonesia

²Universitas Muhammadiyah Kalimantan Timur, Indonesia

³Puskesmas Terigas, Indonesia

⁴RSUD Pemangkat, Indonesia

Articles

Information

History:

Received: Februari

Approved: Maret

Publish: April

Keywords: Islamic Education, Disability Values, Inclusion, Caregiving

Abstract

Islamic Religious Education (IRE) is a fundamental right for all children, including those with disabilities; however, its implementation remains limited and often lacks adaptive, inclusive approaches. While previous studies have primarily focused on normative discussions of IRE for children with disabilities, there has been insufficient attention to integrating Islamic educational values into practical caregiving strategies. This study, titled *Islamic Educational Values in Caring for Children with Disabilities: A Literature-Based Qualitative Study*, aims to explore: (1) the core Islamic educational values relevant to children with disabilities, and (2) practical strategies for incorporating these values into caregiving practices. Using a qualitative approach, the research analyzes scholarly books, journal articles, and relevant documents through content analysis, with data reduction, display, and conclusion drawing, supported by source triangulation to ensure validity. The findings reveal that key Islamic educational values for children with disabilities include faith (iman), piety (taqwa), patience, responsibility, and moral conduct. These values can be implemented through adaptive strategies such as individualized instruction, habituation, demonstration, play-based learning, and continuous guidance. The study highlights the crucial role of families and educators in creating inclusive, supportive, and value-oriented learning environments. This research contributes to an integrative framework that links Islamic educational values with caregiving strategies, offering both theoretical insights and practical guidance for parents, educators, and policymakers in promoting inclusive Islamic education for children with disabilities.

✉ Email Correspondent: nww131@umkt.ac.id

Introduction

Every child has the right to be born healthy and normal, but in reality, not all children are given that opportunity. Many children face physical and mental limitations similar to those experienced by individuals with disabilities. However, the truth is that no one is perfect, as every individual has unique talents and limitations (Rachman, Raihan, and Anida, 2023). The problem that this research focuses on is the challenges faced by children with disabilities in accessing equitable and inclusive education in Indonesia. According to Law No. 8 of 2016 concerning Persons with Disabilities, every person with a disability is entitled to receive proper education. However, the implementation of this policy faces several challenges, particularly in the field of inclusive education.

According to data published by the Coordinating Ministry for Human Development and Culture in June 2022, the prevalence of disability among children aged 5–19 years in Indonesia is 3.3%, or approximately 2,197,833 children. Data from the Ministry of Education, Culture, Research, and Technology as of August 2021 shows that 269,398 children are enrolled in special education schools and inclusive education programs, which accounts for 12.26% of the total number of children with disabilities in Indonesia. This data reveals a significant disparity between the number of children with disabilities and those who have access to formal education. Although various inclusive education programs have been implemented, there are still many challenges in achieving truly equitable and discrimination-free education for all children.

Previous research has largely focused on the policy aspects of inclusive education, but few have explored the challenges of implementing these programs at the grassroots level, especially in schools with limited resources. The gap in this research lies in the lack of understanding of the effectiveness and impact of inclusive education programs for children with disabilities, particularly in Indonesia's social and cultural context. This study aims to delve deeper into how inclusive education policies are implemented on the ground and the challenges encountered during this process.

This study aims to answer the question: "How is the inclusive education policy implemented in Indonesia, and what are the factors influencing its success?" Based on the gap analysis presented above, the objective of this research is to evaluate the effectiveness of inclusive education programs in meeting the educational needs of children with disabilities in Indonesia. Additionally, this study seeks to examine how inclusive education policies can be improved to become more effective and inclusive, ensuring equal opportunities for all children, including those with disabilities.

Method

This study employs a qualitative research approach using a library research design with content analysis techniques. This approach is chosen to systematically examine and interpret Islamic educational values and their implementation strategies for children with disabilities based on relevant scholarly sources.

The data in this study were derived from secondary sources, including academic books, peer-reviewed journal articles, and official documents related

to Islamic education and disability studies. Priority was given to recent publications (last 5–10 years) and reputable journals, both national (Sinta-indexed) and international (*Scopus-indexed*), to ensure the credibility and relevance of the data.

Data were collected through a systematic literature review process, which involved:

1. Identifying relevant keywords such as *Islamic education*, *children with disabilities*, and *inclusive education*;
2. Searching for scholarly sources through academic databases;
3. Selecting and classifying sources based on relevance, credibility, and thematic alignment with the research objectives;
4. Organizing the selected literature into categories related to Islamic educational values and implementation strategies.

The data were analyzed using content analysis based on the interactive model of Miles and Huberman, which consists of three main steps:

1. Data Reduction: selecting, focusing, and simplifying relevant information from the collected literature;
2. Data Display: organizing data into thematic categories to facilitate interpretation;
3. Conclusion Drawing and Verification: interpreting the findings and ensuring their consistency and validity.

To ensure the validity of the findings, this study applies source triangulation, by comparing information from multiple sources and perspectives. In addition, cross-referencing between classical Islamic scholars' perspectives (e.g., Al-Ghazali, Abdullah Nashih Ulwan) and contemporary studies was conducted to strengthen the analytical rigor.

Results

The study revealed several key findings regarding the role of Islamic religious education for children with disabilities, as well as the challenges they face in the learning process.

Disability, as defined by the Great Dictionary of the Indonesian Language (KBBI), refers to a condition in which an individual faces limitations in performing specific activities due to physical or mental impairments. In the context of Islamic religious education, the study found that this education plays a critical role in helping children with disabilities, especially those with physical or visual impairments. Islamic education not only imparts religious knowledge but also helps children understand and apply Islamic values in their everyday lives. Values such as faith, piety, honesty, patience, and responsibility are crucial for these children to overcome challenges and live a fulfilling life (Rahayu, Yadin, Fauziyah, 2023; Amatullah, Susilawati, Saidy, 2025).

Families of children with disabilities face significant challenges when supporting their children's growth and development. Family resilience, particularly that of parents, is critical in handling the demands placed on them. Children with disabilities often struggle with self-care and building social relationships, requiring additional attention, energy, and resources from their families. Furthermore, families are responsible for providing the necessary

facilities to support the children's physical and emotional development (Rachman, Raihan, Aida, 2023).

Social stigma, prejudice, and discrimination continue to be significant barriers for children with disabilities in accessing educational opportunities and participating fully in society. These barriers span various domains—economic, social, cultural, and political—and are further exacerbated by societal perceptions of disability. The research showed that individuals with disabilities often face exclusion, which limits their access to education, employment, and social services (Mahfud et al., 2023).

Effective teaching methods for Islamic religious education for children with disabilities were identified in the study, such as habituation, modeling, reinforcement, and repetition. These methods proved effective in helping children grasp and apply Islamic values in their daily lives. Repetition and consistent practice of these teachings—particularly those emphasizing faith, discipline, and responsibility—allowed children to integrate them into their actions and behavior. Furthermore, the use of adaptive teaching methods, including visual aids, interactive storytelling, and play-based learning, helped engage children with disabilities and made learning more accessible (Hanifah, Zamroji, Sidik, 2025).

The development of character in children with disabilities was found to be highly influenced by the attention and motivation they received from their families and educators. Children who were supported emotionally and motivated in appropriate ways developed greater self-confidence and better coping skills in the face of life's challenges. Support from family members, particularly parents, was vital in addressing feelings of inferiority and building a stronger sense of self-worth in children with disabilities (Anshari et al., 2021).

Discussion

The findings from this study highlight the indispensable role that Islamic religious education plays in shaping the character and social integration of children with disabilities. While Islamic education provides essential religious knowledge, it also plays a pivotal role in fostering moral development, social inclusion, and personal resilience for children facing physical and mental challenges.

Islamic religious education is more than just the transmission of religious knowledge; it serves as a vehicle for the development of children with disabilities by teaching them essential values such as faith, discipline, patience, and responsibility. These values are not only crucial for their spiritual growth but also for their social integration. Given the societal stigma and discrimination that children with disabilities often face, these values equip them with the necessary tools to overcome challenges, build positive self-perception, and contribute meaningfully to society. The study affirms that when adapted appropriately, Islamic teachings can be a powerful tool for moral and social development for these children, helping them navigate the barriers imposed by disability.

However, the findings also stress the importance of adapting Islamic education to meet the specific needs of children with disabilities. This is not just about modifying the content of religious teachings but about adjusting teaching methods and the learning environment itself. The study identified that methods

such as habituation, modeling, and reinforcement were particularly effective for children with disabilities. These approaches help reinforce Islamic teachings by providing children with the opportunity to practice moral behaviors in real-life contexts. Furthermore, the use of visual aids, storytelling, and interactive learning strategies allows children to better engage with the material and make connections between religious teachings and their everyday lives.

The adaptation of educational content is particularly necessary for children with intellectual disabilities or those who face challenges in understanding abstract religious concepts. The study emphasized that hands-on activities, role-playing, and play-based learning were effective in making Islamic teachings more accessible and relatable to these children. Moreover, adaptive technologies, such as Islamic educational apps, videos, and interactive digital content, have the potential to make religious education more engaging and effective for children with disabilities.

Another significant finding is the critical role of family resilience in supporting the educational journey of children with disabilities. The study found that the involvement of parents in the education process is essential for the children's emotional and spiritual development. However, this support is not without its challenges. Families need adequate resources, counseling, and training to help them navigate the complexities of raising a child with a disability. Educators and religious institutions must step in to provide this support, empowering families to become more effective in their roles. Community engagement is also vital, as families need a supportive network to assist them in managing the unique demands they face.

The study also emphasizes the ongoing social stigma that children with disabilities face, which remains a major barrier to their inclusion in education and society at large. Despite the existence of inclusive education policies and laws, societal perceptions of disability are still largely negative. This research highlights the urgent need for educational reforms that foster greater empathy, inclusivity, and acceptance in both educational and social contexts. Schools, religious institutions, and communities must work together to challenge these stigmas and promote a more inclusive and accepting society.

Inclusive education itself, however, faces significant structural barriers. Inadequate resources, lack of trained educators, and insufficient infrastructure for children with disabilities remain major challenges. While many schools are moving toward inclusion, there is still a significant gap in the training of teachers and the availability of learning materials that meet the needs of children with disabilities. Teacher training programs must focus not only on understanding disabilities but also on developing inclusive pedagogies that are tailored to the unique needs of students with disabilities. This includes the ability to modify teaching strategies, adapt classroom settings, and use specialized teaching tools that enhance learning for these children.

Lastly, the use of innovative teaching methods, such as the integration of Islamic films, music, and interactive media, is crucial in engaging children with disabilities in the learning process. These media provide a multi-sensory approach to learning, which is particularly helpful for children with sensory impairments or those with learning disabilities. Moreover, these tools make the learning process more engaging and motivating, which is essential in keeping

children with disabilities actively involved in their education. However, this approach also requires teachers to be trained in how to effectively use these tools within an inclusive framework.

In conclusion, the implementation of Islamic religious education for children with disabilities requires a systemic shift in both educational practices and societal attitudes. While the role of religious education is clear in promoting both spiritual and moral development, it must be adapted to meet the specific needs of children with disabilities. By fostering inclusive educational environments, supporting family resilience, and combating social stigma, we can create a more inclusive society where children with disabilities are not only educated but also empowered to live fulfilling lives in accordance with Islamic principles.

Conclusion

This study underscores the vital role of Islamic religious education in the development of children with disabilities, focusing on the integration of moral values, social inclusion, and personal resilience. By adapting teaching methods to meet the specific needs of these children, such as using habituation, modeling, and interactive media, religious education can provide them with essential tools for overcoming challenges and fostering a positive self-identity. The research also highlights the importance of family resilience, community support, and addressing societal stigma to ensure children with disabilities can thrive in both educational and social settings. However, overcoming structural barriers—such as inadequate resources and lack of teacher training—remains crucial for the success of inclusive education.

Islamic religious education should not only impart religious knowledge but also create an inclusive and supportive environment that promotes the full potential of children with disabilities. By enhancing educational practices, providing family support, and fostering a more accepting society, we can ensure that these children have equal opportunities to live fulfilling lives in accordance with Islamic values.

References

- Alimudin, A. (2022). Konsep pendidikan anak dalam perspektif Al-Ghazali. *Tajdid: Jurnal Pemikiran Keislaman dan Kemanusiaan*, 6(1), 86–98. <https://doi.org/10.52266/tajdid.v6i1.822>
- Amanda, F. Y., Hasnah, N., Raniyah, F., & Gusmaneli, G. (2024). Ilmu pendidikan Islam bagi anak difabel. *Jurnal Manajemen dan Pendidikan Agama Islam*, 2(2), 179–187. <https://doi.org/10.61132/jmpai.v2i2.176>
- Amatullah, M. N., Susilawati, B., & Saidy. (2025). Religious education for children with special needs (intellectual disabilities). *Action Research Journal Indonesia (ARJI)*, 7(3), 1850–1863.
- Anshari, M., Nuzula, M. F., Suriadi, S., & Nuha, U. (2021). Pendidikan Islam dan disabilitas: Telaah pemikiran Abdullah Nashih Ulwan. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 15(1), 83–91. <https://doi.org/10.35931/aq.v15i1.573>
- Anwar, R. N. (2021). Management of Islamic religious education learning in

- children with special needs. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(1), 539–548. <https://doi.org/10.31004/obsesi.v6i1.971>
- Anwar, R. N., & Zaenullah. (2020). Perencanaan pembelajaran pendidikan agama Islam pada anak berkebutuhan khusus. *Jurnal CARE*, 8(1), 56–66.
- Arif, M., Hassan, H. B., Sakdiyah, N. H., & Umah, F. (2025). Implementation of Islamic religious education for children with special needs: A systematic literature review 2020–2025. *Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman*, 14(2), 540–566. <https://doi.org/10.54437/urwatulwutsqo.v14i2.2060>
- Budiono. (2021). Pengembangan nilai-nilai pendidikan Islam siswa tunanetra di era digital melalui film Islami. *Seminar Nasional Inovasi Pendidikan (SNIP)*, 5(2), 32–37.
- Farkhan, A., Azahra, S., Ramadan, W., Sukma, B. M., Husna, U., & Artikel, R. (2022). Pembelajaran pendidikan agama Islam pada anak berkebutuhan khusus tunanetra. *Instructional Development Journal (IDJ)*, 5(3), 172–178.
- Fazida, L., & Prayogi, A. (2024). Guru pendidikan agama Islam dan peranannya dalam pembentukan karakter religius peserta didik berkebutuhan khusus. *ARSEN: Jurnal Penelitian Pendidikan*, 2(1), 45–57. <https://doi.org/10.30822/arsen.v2i1.3462>
- Fikri, M. T. (2017). Penguatan nilai agama pada anak berkebutuhan khusus melalui seni musik. *Jurnal Pendidikan Islam*, 2(2), 151–164.
- Hadija, R., Haris, I., & Lamatenggo, N. (2021). Pengelolaan pembelajaran berbasis kebutuhan di sekolah luar biasa (SLB) Negeri Kota Gorontalo. *Normalita: Jurnal Pendidikan*, 9(3), 367–385.
- Hanifah, R., Zamroji, Q., & Sidik, F. (2025). Metode pembelajaran pendidikan agama Islam bagi anak tunagrahita. *Proceeding of International Conference on Islamic Studies*, 7(1), 2951–2965.
- Indriyani, L. T., Mustakim, I., & Sugianto. (2022). Internalization of Islamic education values for children with special needs. *Journal of Media, Culture and Communication*, 2(4), 7–15. <https://doi.org/10.55529/jmcc24.7.15>
- Mahfud, C., Rohani, I., Nuryana, Z., Baihaqi, & Munawir. (2023). Islamic education for disabilities: A new model for developing Islamic parenting. *Indonesian Journal of Islam and Muslim Societies*, 13(1), 115–142. <https://doi.org/10.18326/ijjims.v13i1.115-142>
- Putra, P. H., Herningrum, I., & Alfian, M. (2021). Pendidikan Islam untuk anak berkebutuhan khusus: Konsep, tanggung jawab, dan strategi implementasi. *Fitrah: Journal of Islamic Education*, 2(1), 80–95. <https://doi.org/10.53802/fitrah.v2i1.55>
- Rachman, M. A., Raihan, M., & Anida, N. (2023). Peran keluarga dan masyarakat dalam merawat anak dengan disabilitas. *Jurnal Religion: Jurnal Agama, Sosial, dan Budaya*, 1(4), 384–398.
- Rahayu, D. K., Yadin, Z. N., & Fauziah, A. N. (2023). Pendidikan agama Islam untuk anak berkebutuhan khusus dalam perspektif inklusifitas. *Jurnal Religion: Jurnal Agama, Sosial, dan Budaya*, 1(5), 1205–1215.
- Rozi, Z. A. F., & Inayati, N. L. (2023). Asesmen sebagai model penentuan metode pembelajaran akhlak anak tunagrahita. *Attractive: Innovative Education Journal*, 5(2), 932–943.
- Wahyuningsih, S., & Umaeroh, S. (2021). Penanaman karakter kemandirian

pada anak disabilitas melalui pembelajaran tematik. *Lectura: Jurnal Pendidikan*, 12(2), 166–179.

Zulkifli, H., Rashid, S. M. M., Mohamed, S., Toran, H., Raus, N. M., Pisol, M. I. M., & Suratman, M. N. (2022). Designing religious education content for children with learning disabilities: A fuzzy Delphi analysis. *Frontiers in Psychology*, 13, 1–13. <https://doi.org/10.3389/fpsyg.2022.1036806>