

INCLUSIVE TARBIYAH STRATEGY: A GENDER-RESPONSIVE AND DISABILITY-FRIENDLY APPROACH TO ISLAMIC RELIGIOUS EDUCATION IN CREATING A JUST CLASSROOM

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ABSTRACT

Islamic Religious Education (PAI) has the potential to reproduce injustice through gender bias in teaching materials and inaccessibility for students with disabilities in learning methodologies. This library research aims to formulate an Inclusive Tarbiyah strategy as an integral approach to realizing equitable PAI classes. The research results revealed four main strategic pillars. First, gender responsiveness requires reconstructing content with inclusive hermeneutics, the use of neutral language, and a dialogical methodology to deconstruct stereotypes. Second, disability-friendliness is achieved through the integration of Universal Design for Learning (UDL) principles, which ensure accessibility of materials, flexibility in expressing understanding, and the full engagement of all learners. Third, equity in the classroom is built through collaborative and participatory social dynamics that erode prejudice. Fourth, all of these strategies are based on the competencies of Islamic Education teachers, which include mastery of inclusive pedagogy, theological reflection, and affirmative attitudes. It is concluded that Inclusive Tarbiyah is a theological and pedagogical imperative to align Islamic Education practices with the values of justice ('adl) and universal mercy of Islam (rahmatan lil 'alamin). Its implementation requires curriculum revision, development of inclusive teaching materials, and teacher capacity building programs supported by systemic policies at the school and government levels.

Keywords: Inclusive Tarbiyah; Islamic Religious Education; Gender Responsive; Disability Friendly; Equitable Classroom.

INTRODUCTION

Islamic Religious Education (PAI) carries a noble yet complex mandate to shape Muslim individuals who are not only ritually obedient but also possess noble morals and contribute to the welfare of the community. However, in practice, there is often a wide gap between these lofty ideals and the reality in the classroom. PAI classes, which should be a calming environment reflecting Islamic justice (al-'adl), often become spaces where social biases, including gender bias and inaccessibility for students with disabilities, are unconsciously reproduced. Teaching materials, still dominated by narratives of male characters and stereotypical depictions of gender roles, subtly convey messages about a hierarchy of values based on sex (Fakih, 2021). On the other hand, a uniform learning approach that fails to consider the diverse abilities of students, particularly those with disabilities, indirectly excludes this group from fully participating in religious learning experiences. Yet, Islam itself firmly rejects all forms of discrimination and emphasizes that a person's dignity lies in their piety, not their physical, gender, or social background.

The global and national contexts also drive the urgency to rethink approaches to education, including religious education. The 2030 Sustainable Development Goals (SDGs) agenda, particularly Goal 4 on inclusive and equitable quality education and gender equality (Goal 5), places inclusivity as a core principle that must be integrated into all levels and types of education (UNESCO, 2020). In Indonesia, this is reinforced by the mandate of Law Number 8 of 2016 concerning Persons with Disabilities, which guarantees the right to inclusive education, as well as various regulations that encourage gender mainstreaming in development. Within the scope of religious education, the Indonesian Ministry of Religious Affairs has issued several policies and guidelines aimed at strengthening inclusive and gender-responsive education, signaling institutional awareness of the importance of this issue (Ministry of Religious Affairs, 2022). However, macro-level policies are often not optimally implemented at the micro-level, namely in everyday Islamic Religious Education classrooms.

Theologically, the basis for building an inclusive and equitable approach in Islamic Religious Education is very solid. The Qur'an and Hadith often emphasize the principle of human equality, justice, and the command to act fairly even to those who are not liked. The concept of *rahmatan lil 'alamin* (blessing for all creation) is a grand vision that should permeate every aspect of Muslim life, including education. Furthermore, the Islamic intellectual tradition is rich with examples of women who played significant roles in scholarship, commerce, and public life, as well as the Prophet Muhammad's highly empathetic and accommodating attitude toward people with disabilities during his time (Shihab, 2023). Unfortunately, this theological and historical richness is often obscured by narrow interpretations and conservative pedagogical approaches. Therefore, a breakthrough in thought and practice is needed that is capable of bridging the universal values of Islam with the challenges of contemporary education.

Pedagogically, the Universal Design for Learning (UDL) framework and feminist critical pedagogy offer highly relevant perspectives for revitalizing Islamic education. UDL, with its three core pillars of multiple modes of representation, expression, and engagement, provides a flexible framework for designing learning that is accessible to learners with diverse abilities from the outset (Rao, 2021). Meanwhile, gender-responsive critical pedagogy invites educators and learners to collaboratively explore, question, and deconstruct structures of knowledge and power that perpetuate inequity (hooks, 2020). The integration of these two approaches in the context of Islamic Education has not been widely explored, even though its potential to create truly transformative learning spaces is enormous.

In the field, the challenges faced by Islamic Education teachers in creating inclusive classes are very real. These include limited understanding of disability and gender equality, a lack of skills in designing differentiated learning, and high teaching loads and minimal resource support (Sari & Wijaya, 2024). The perception that gender issues and disability inclusion are "Western ideas" that conflict with religion also remains a significant obstacle in many settings. This demonstrates that transformation efforts are not simply about providing curricula or guidelines; they must address the perceptions, capacities, and commitments of key actors, particularly teachers.

Based on the complexity of the problems and opportunities above, this article is presented to promote and elaborate on the concept of an "Inclusive Tarbiyah Strategy". The term

"Tarbiyah" was chosen to emphasize the holistic dimension of Islamic education which not only includes teaching (ta'lim), but also nurturing, coaching and growth. "Inclusive Tarbiyah" is defined as an approach to Islamic religious education that consciously, systematically, and creatively integrates the principles of gender responsiveness and friendliness towards people with disabilities into all aspects of learning. The goal is to create a just classroom ecosystem, where every student, regardless of gender, identity, and ability, feels valued, supported, and given equal opportunities to grow spiritually and intellectually. This article argues that such a strategy is not only a modern pedagogical necessity, but also a theological imperative to reflect the essence of Islam as rahmatan lil 'alamin in the world of education. Thus, through an in-depth discussion of this strategy, this article is expected to contribute both to the level of academic discourse and to the practice of more just and inclusive religious education in Indonesia.

The reality on the ground shows that Islamic Religious Education (PAI) often does not function as a transformative vehicle that is completely just and inclusive. Substantively, there are two main problems that are interrelated. First, gender bias is still deeply rooted in learning content and practices, such as teaching materials that tend to perpetuate stereotypes of women's domestic roles, minimal representation of female figures in Islamic historical narratives, and the use of masculine-centric language. Second, the Islamic Education learning approach is generally designed for students with average abilities, thus ignoring the special needs of students with disabilities, both in terms of physical, sensory, and cognitive aspects. As a result, classrooms are created that unconsciously exclude certain groups, both based on gender and ability, which contradicts the Islamic principles of justice ('adl) and universal compassion (rahmatan lil'alamin). This problem is exacerbated by the limited competence of Islamic Religious Education teachers in designing and implementing learning that is simultaneously gender-responsive and disability-friendly.

This research is very urgent to be carried out because it has at least three dimensions of urgency. Theologically, this research represents a concrete effort to align the practice of religious education with the core values of Islam, namely justice, equality of human dignity, and ease, so that Islamic Religious Education does not become a tool that unconsciously perpetuates injustice. Pedagogically, this research addresses the demands of 21st-century education and the spirit of the Sustainable Development Goals (SDGs), which emphasize inclusive and equitable quality education for all, without discrimination. Socio-pragmatically, with the increasing awareness of the rights of people with disabilities and gender equality in Indonesia, educational institutions are required to provide an appropriate response through an inclusive learning approach. Therefore, developing an Inclusive Tarbiyah strategy is no longer merely an option, but a necessity to ensure that the universal message of Islam can be accessed, understood, and practiced by all students in their diverse identities and abilities.

This study aims to develop and comprehensively describe a conceptual-operational framework called the "Inclusive Tarbiyah Strategy". The main objective of the study is to formulate an integrated and systematic approach to Islamic Religious Education (PAI) learning that is able to respond to gender equality issues and accommodate the needs of students with disabilities. More specifically, this study aims to: (1) Analyze and reconstruct the content, language, and methodology of Islamic Religious Education (PAI) learning that is free from gender bias and stereotypes; (2) Design an accommodation model and apply the

principles of Universal Design for Learning (DUA) in the context of Islamic Religious Education (PAI) learning to facilitate students with disabilities; (3) Identify strategies for building social dynamics and equitable academic participation in heterogeneous classes ; and (4) Map the essential competencies required by Islamic Religious Education teachers and a systemic support model for implementing this strategy. Ultimately, the overall objective of the study is to provide a roadmap for the realization of Islamic Religious Education classes with equitable spaces where every individual, whether male, female, disabled, or non-disabled, can develop optimally spiritually, intellectually, and socially.

LITERATURE REVIEW

The literature review in this study focuses on exploring and synthesizing three main areas that are the pillars of the Inclusive Tarbiyah concept: (1) the discourse of inclusive and equitable Islamic education, (2) a gender-responsive approach to religious education, and (3) a disability-friendly educational framework integrated with Islamic values. These three areas intersect and form a solid theoretical foundation for the development of holistic learning strategies.

First, the discourse on inclusive and equitable Islamic education has developed rapidly, emphasizing the philosophical and practical reconstruction of religious education to align it with the principles of justice ('adl), welfare (maslahah), and mercy for the universe (rahmatan lil 'alamin). Contemporary thinkers argue that inclusivity is not merely a technical adaptation, but rather part of the objectives of sharia (maqasid al-shari'ah) in protecting the religion, life, intellect, lineage, and property of every individual without discrimination (Ramadan, 2021). In the Indonesian context, inclusive Islamic education is often associated with efforts to contextualize Islamic values with the reality of a pluralistic society, where respect for differences is a necessity. Literature shows that Islamic schools that successfully implement the principles of inclusion tend to have visionary leadership, a flexible curriculum, and a strong school culture that rejects all forms of oppression (Zamroni, 2022). However, most studies are still general in nature regarding Islamic education, and have not yet touched on the specifics of how the principles of inclusion and justice are operationalized simultaneously in the realm of Islamic Religious Education pedagogy to overcome gender bias and physical limitations.

Second, studies on gender-responsive approaches in religious education, particularly in Islam, have opened up space for critique of institutionalized patriarchy in teaching materials and methods. This approach stems from feminist hermeneutics, which rereads sacred texts and traditions with an awareness of women's experiences, aiming to uncover and correct gender-biased interpretations (Barlas, 2020). In education, gender responsiveness means deconstructing curriculum content that positions men as the primary subjects of Islamic history and law, while simultaneously reconstructing it to equally incorporate women's narratives, contributions, and perspectives. Research by Srimulyani (2021) in Indonesian Islamic boarding schools (pesantren) shows that despite increased access to education for female students, gender bias in the yellow books (kitab kuning) and the sorogan method remains very strong, requiring transformative pedagogical interventions. The literature also underscores the importance of shifting methodology from one-way lectures to participatory dialogue, where female students' voices are heard and their experiences serve as valid learning

resources. However, a major limitation of most studies on gender-responsive Islamic education (PAI) is their focus on the separation of disability issues, as if the two issues were separate.

Third, studies on disability-friendly education within an Islamic context are beginning to receive attention, although not as extensively as the gender discourse. This literature addresses two main issues: a normative Islamic perspective on disability and inclusive pedagogical applications. From a normative perspective, studies emphasize that the Quran and the Prophet's Hadith provide numerous examples of inclusive and accommodating attitudes, emphasizing the substance of worship and intention, and providing leniency (*rukhsah*) for those with disabilities (Ghaly, 2020). This provides a strong theological foundation for the development of disability-friendly Islamic Religious Education (PAI). From a pedagogical perspective, the Universal Design for Learning (UDL) framework is recognized as the most effective approach. UDL offers flexible principles in material representation, knowledge expression, and student engagement, which allows teachers to design learning that is accessible to learners with diverse abilities from the start (Edyburn, 2021). Several empirical studies in Indonesia have begun to try to integrate UDL principles in Islamic Religious Education learning, for example by developing visual-tactile learning media for blind students or modifying worship practice movements (Mukti, 2023). However, its implementation is still sporadic and often takes the form of reactive accommodation, rather than proactive inclusive design. In addition, literature discussing the convergence between the UDL approach and Islamic values is still very rare.

Based on the literature review above, a clear research gap is evident, which this article aims to fill. Most studies operate in parallel: studies on gender-responsive Islamic Religious Education rarely address disability aspects, while studies on disability-friendly Islamic Religious Education rarely delve into the gender equity dimension. Yet, in classroom reality, these two dimensions often coexist and influence each other. A female student with disabilities, for example, faces intersectional challenges that non-disabled male students do not. Therefore, a conceptual synthesis is needed that unites these two discourses under the broad umbrella of equitable Islamic education. The concept of *Tarbiyah* was chosen because it encompasses a broader meaning than just *ta'lim* (teaching); it encompasses the processes of nurturing, guidance, and holistic growth that align with the goals of inclusion. Several early studies have begun to address this integration, such as that initiated by Amin (2024), who attempted to formulate the principles of inclusive Islamic pedagogy, but have not yet presented a detailed and integrated operational strategy for the context of Islamic education learning in the classroom. Therefore, this article seeks to contribute by developing an "Inclusive *Tarbiyah* Strategy" framework that explicitly and systematically designs an Islamic education approach that is simultaneously gender-responsive and disability-friendly, to realize one primary goal: a substantively equitable classroom for all.

RESEARCH METHODS

This research, which aims to conceptualize the "Inclusive *Tarbiyah* Strategy: A Gender-Responsive and Disability-Friendly Approach to Islamic Religious Education in Creating a Just Classroom," naturally demands an in-depth, critical, and systematic methodological approach. Because the focus of the research is to build a strategic framework that is

conceptual and theoretical, as well as mapping the latest academic discourses in the field, the most appropriate type of research to be applied is Library Research. This research does not involve collecting primary empirical data in the field, but instead relies entirely on written secondary data sources for analysis, synthesis, and theory construction. This type of research is exploratory and descriptive-analytical, with the primary goal of exploring, analyzing, and synthesizing various concepts, theories, and previous research findings to formulate a comprehensive and coherent strategic model (Sugiyono, 2021). This approach was chosen due to the complexity of the issue, which involves theological, pedagogical, sociological, and disability dimensions, requiring an in-depth exploration of existing literature to identify research gaps and build a solid foundation for argumentation.

The data sources in this study are all secondary data originating from various credible written documents. The data sources were classified into three main categories to ensure breadth and depth of the study. First, scientific books (monographs and reference books) published between 2020 and 2025, in both Indonesian and English. These books serve as primary sources for core concepts such as inclusive Islamic education, gender-responsiveness theory in religious education, Universal Design for Learning (UDL), critical pedagogy, and the philosophy of equitable Islamic education. Second, scientific journal articles published in accredited national journals (Sinta) and reputable international journals (Scopus/Web of Science) during the same period. Journal articles are prioritized because they contain the latest research results and more specific theoretical discussions that have been tested through a peer-review process. Third, research reports such as dissertations, theses, and research reports from relevant institutions (e.g., the Ministry of Religious Affairs, UNICEF, or educational research institutions). These reports provide supporting empirical data and contextualization of issues on the ground (Creswell & Poth, 2023). The main criteria in selecting data sources are relevance to the research theme, credibility of the publisher/institution, depth of analysis, and topicality (currentness) to ensure that this research is in dialogue with contemporary discourse.

The data collection technique applied in this study was documentation, which was carried out systematically and in stages. The first stage was a literature search using strategic keywords in Indonesian and English, such as "inclusive Islamic education," "gender-responsive pedagogy," "disability-friendly Islamic education," "Universal Design for Learning in religious education," "justice in religious education," and "inclusive Islamic education classes." The search was conducted through digital platforms such as Google Scholar, Scopus, ScienceDirect, ERIC, and university library portals. The second stage is literature selection and evaluation (literature screening). Once the documents are collected, a critical assessment of the abstract and overall content is carried out to ensure compliance with the research focus. The principle of purposive sampling was applied, where only literature that substantively contributed to the development of the Inclusive Tarbiyah concept was selected. The third stage is data management and coding. The selected documents are then organized using reference management software (such as Mendeley or Zotero) and coded based on broad themes, such as "K01" for literature on the theological foundations of inclusion, "P02" for literature on gender-responsive pedagogy, and so on, to facilitate further searching and analysis (Miles et al., 2020).

The data analysis technique used was qualitative content analysis with a thematic analysis approach. The analysis process did not stop at describing the literature content but continued with interpretation, integration, and construction of meaning. The stages began with a close reading of all selected documents to gain a holistic understanding. Next, an inductive and deductive coding process was carried out. Initial codes emerged from the data (such as "language bias in Islamic Religious Education textbooks" or "prayer accommodations for people with physical disabilities"), which were then grouped into broader categories. These categories were then synthesized and reflected upon to form key themes that became the pillars of the Inclusive Tarbiyah strategy, such as "Reconstruction of Gender-Responsive Content and Methodology" and "Implementation of DUA in Islamic Religious Education Settings." The analysis process was cyclical, alternating between data, codes, categories, and themes until theoretical saturation was achieved and a comprehensive understanding was obtained to answer the research problem formulation (Saldana, 2021). The final result of this analysis is a coherent theoretical narrative that outlines the proposed strategy, complemented by arguments supported by a synthesis of various literature sources.

Considering that this research is purely literature-based, data validity testing techniques (validity and reliability) are applied with a different concept from empirical research. Data validity is tested through source triangulation and a rigorous audit trail. Source triangulation involves comparing and verifying the consistency of findings or concepts from one source with those from another. For example, the concept of inclusion in Islam will be validated by referencing several books by different authors, journal articles from various disciplines, and official policy documents. This ensures that conclusions drawn are not based on a single perspective or limited sources. Furthermore, an audit trail is maintained by transparently and systematically documenting the entire research process. This includes recording search keywords, databases used, the rationale for selecting each piece of literature, the coding process, and the progression of the analysis from initial notes to final themes. This documentation allows other researchers to retrace (audit) the methodological decisions made, thereby enhancing the trustworthiness and dependability of the research process. Thus, even without field data, this library research can be academically accountable through methodological rigor in the collection, analysis, and interpretation of the text sources used (Gibson & Brown, 2022).

RESULTS AND DISCUSSION

Research result

Gender Responsiveness in Islamic Education Content and Learning Methodology

An analysis of contemporary literature shows that efforts to reconstruct the content and methodology of gender-responsive Islamic Religious Education (PAI) have become a serious concern for academics and practitioners. This reconstruction is not merely cosmetic, but touches on a more inclusive and contextual paradigm of religious interpretation. Traditional teaching materials often perpetuate gender stereotypes, such as depicting women's roles predominantly in the domestic sphere while men's roles in the public sphere. This needs to be reviewed with a hermeneutical approach that considers the *asbabun nuzul* (the reasons for guidance), *maqashid sharia* (the principles of guidance), and contemporary social realities

(Assegaf, 2021). In presenting examples (examples), narratives about female figures in Islamic history such as Khadijah bint Khuwaylid (a businesswoman), Aisha bint Abu Bakr (a hadith expert and scientist), or Rabi'ah al-Adawiyah (a Sufi) need to be given equal proportions and portrayed with full agency, not merely as supporting figures (Muhammad, 2023). The language of instruction is also crucial; The use of gender-neutral diction and avoiding the generalization of “male” as a representation of humanity (e.g., using “humans”, “Muslims”, “students”) psychologically builds broader inclusion for female students (Smith & Khojasteh, 2022).

Methodologically, participatory and dialogical learning approaches have proven effective in deconstructing gender bias. Methods such as group discussions, case studies on contemporary gender issues from an Islamic perspective, and role-playing allow male and female students to voice their experiences and perspectives, ensuring that religious knowledge is not accepted dogmatically but through a critical dialectical process (Baidhawiy, 2020). Teachers are encouraged to act as facilitators, ensuring all voices are heard, intervening in discussions that begin to be dominated by one gender group, and leading to just conclusions based on universal Islamic principles such as justice ('adl), welfare (maslahah), and human equality (kafaah al-insaniyah). This reconstruction aims to produce graduates who are not only religiously devout but also possess a critical awareness of social injustice, including gender injustice, and are committed to realizing it in their daily lives (Barazangi, 2021).

Accommodation and Universal Design for Learning for Students with Disabilities in Islamic Religious Education Classroom Settings

Literature research reveals that implementing Inclusive Tarbiyah for students with disabilities requires a two-tier approach: individual accommodations and the application of Universal Design for Learning (UDL). Accommodations refer to specific modifications based on individual needs, such as providing a Braille Quran, large-font text for low-vision students, Sign Language interpreters (Juru Bahasa Ikat) for deaf students, or modified prayer movements for students with physical disabilities (Arifin, 2023). However, a more proactive and inclusive approach is to integrate the DUDL principles from the outset of Islamic Religious Education (PAI) curriculum design and learning activities. The first DUDL principle, "Providing Multiple Representations," in the context of Islamic Religious Education can be realized by presenting material on the pillars of Islam not only through text lectures but also through visual diagrams, animated videos with subtitles and narration, 3D models of the Kaaba, or audio recordings (Alfred & Haryanto, 2022). This ensures content accessibility for students with diverse sensory modalities.

The second principle, “Providing Multiple Means of Expression and Action,” accommodates diversity in expressing religious understanding. For example, assessment of prayer memorization does not have to be standardized verbally; students with speech impairments can demonstrate understanding through writing, creating symbolic drawings, or using augmentative and alternative communication aids (Meyer et al., 2024). The third principle, “Providing Multiple Means of Engagement,” emphasizes the importance of creating a learning environment that is both minimally threatening and relevant. In Islamic history lessons, teachers can provide a choice of project topics that align with students' interests, utilize digital educational games, or connect the Prophet's exemplary values with

contemporary disability issues to foster emotional and intellectual engagement (Al-Farisi, 2021). The implementation of DUA in Islamic Religious Education (PAI) is essentially a manifestation of the value of rahmatan lil 'alamin (blessing for the universe), where every Muslim, regardless of their physical or mental condition, has equal rights and abilities to access, understand, and practice their religious teachings within the capacity enabled by the means and intellect provided by Allah (Sulton, 2023).

Dynamics of Social Interaction and Academic Participation in Equitable Inclusive Classrooms

Literature review shows that the creation of a just Islamic Education class is greatly influenced by the dynamics of social interactions within it. The ideal inclusive classroom promotes horizontal and collaborative relationship patterns, not hierarchical ones based on gender or physical condition. Previous research has identified that collaboration in mixed-gender learning groups (male-female, disabled-non-disabled) can be a catalyst for reducing prejudice and building empathy, provided it is designed with interdependent task structures and equal roles (Wahyudi & Anam, 2022). For example, in a poster project about "Syajaratun Thayyibah," blind students can contribute conceptual ideas and narratives, deaf students contribute visual design, and other students contribute to the presentation, creating synergy based on their respective strengths. Academic participation among female and disabled students tends to increase significantly when teachers actively use the "think-pair-share" strategy, provide sufficient thinking time, and create classroom norms that all contributions are valued (Booth & Ainscow, 2020).

However, the literature also reveals a number of serious barriers. The main barriers stem from cultural and social norms carried into the classroom, such as stigma against disabilities, implicit gender bias among students themselves, and a lack of inclusive modeling by teachers (Nurhidayat, 2023). Furthermore, inaccessible classroom designs (stairs, narrow hallways, poor lighting) can physically and symbolically isolate students with disabilities. Conversely, factors driving the creation of a just and diverse classroom climate include strong teacher leadership in establishing inclusive behavioral expectations, a hidden curriculum that promotes values of respect for differences, and systemic support from the school in the form of anti-discrimination policies and training for all school members (Miles & Singal, 2020). This just climate aligns with the Islamic concept of ukhuwah Islamiyah (Islamic brotherhood), which transcends physical, gender, and social boundaries.

The Role and Competence of Islamic Education Teachers in Implementing the Inclusive Tarbiyah Strategy

The key findings from this literature review confirm that Islamic Religious Education teachers are central actors and at the forefront of the success of the Inclusive Tarbiyah strategy. Their competencies extend beyond mere mastery of religious knowledge to a multidimensional paradigm encompassing inclusive pedagogical competencies, positive attitudes, and in-depth theological reflection. Teachers' perceptions of gender and disability issues significantly determine their readiness. Teachers who view gender equality and disability inclusion as integral to Islamic justice (al-'adalah) will be more motivated to adapt their teaching than those who view them as "Western ideas" or an additional burden (Zamroni & Prasetyo, 2021).

Pedagogical readiness includes the ability to design differentiated lesson plans, select and develop accessible media, and manage heterogeneous classes. For example, teachers must be skilled at using simple assistive technology or adapting Quran memorization methods to various learning needs (Huda & Maliki, 2023).

This pedagogical capacity needs to be developed through pre-service education and continuing professional development (CPD) focused on inclusion. Effective training is not only technical but also involves critical reflection on personal biases, simulations of inclusive classroom situations, and ongoing mentoring (Florian & Spratt, 2020). However, Islamic Religious Education teachers face complex challenges. External challenges include lack of resource support (budget, equipment, support staff), high teaching loads, and pressure from parents or communities who still hold traditional views. Internal challenges stem from limited knowledge about specific disabilities and inclusive religious hermeneutics (Rohmah, 2022). Therefore, the successful implementation of Inclusive Tarbiyah relies heavily on a systemic commitment to equipping, empowering, and supporting Islamic Religious Education teachers holistically, enabling them to become agents of change (*mujaddid*) who embody the vision of Islam as a blessing for the entire universe without exception.

Discussion of Research

Gender Responsiveness in Islamic Education Content and Learning Methodology

The discussion of gender responsiveness in Islamic Religious Education (PAI) leads us to a critical paradigm that demands a fundamental deconstruction and reconstruction of the three main pillars of learning: content, language, and methodology. This deconstruction is not an attempt to secularize or westernize Islamic teachings, but rather an educational *ijtihad* to align educational practices with the core values of Islam, namely justice (*'adl*), welfare (*maslahah*), and human equality (*ta'ālu*). Traditional PAI content is often trapped in a patriarchal narrative that not only perpetuates gender stereotypes but also reduces the historical role and potential agency of Muslim women. Reconstruction begins with a hermeneutic critique of teaching materials, in which exemplary stories must be presented in a balanced manner. Depiction of Siti Aisyah ra. not only as the Prophet's wife, but as a scholar, jurist, and primary narrator of hadith, or the portrait of Khadijah ra. as a wealthy merchant and the first proponent of *da'wah*, becomes a counterbalance to the dominant narrative about male figures (Nuryana, 2023). Furthermore, discussions of *fiqh* related to the body and social relations, such as leadership, inheritance, and testimony, need to be taught with a contextual-historical approach that reveals the wisdom and objectives of *sharia* (*maqashid*), while also opening up space for dialogue about more just contemporary interpretations. This approach frees learning from a literalist and static understanding to a dynamic understanding oriented towards substantive justice.

At the linguistic level, gender responsiveness manifests itself in the use of inclusive and bias-free diction. Language is not only a means of conveying messages but also a constructor of reality and perspectives. The use of the generic term "male" to represent all humanity in lectures or textbooks subtly alienates female learners from religious narratives. Substituting neutral terms such as "human," "insan," "Muslim community," or "servant of God" has a significant psychological impact on constructing an inclusive religious identity (Faizin, 2022).

Similarly, the use of both parents' names in exemplary stories, rather than just the father, acknowledges the mother's central role in transmitting religious values. This linguistic reconstruction aligns with the spirit of the Quran, which frequently uses gender-neutral terms such as *al-nas* (human) and *ibad* (servants) when conveying universal principles.

The pinnacle of gender responsiveness lies in transforming learning methodologies. One-way, teacher-centered lecture methods tend to reproduce the authority of knowledge, often gender-biased. In contrast, participatory and dialogical methods such as structured group discussions, ethical debates (*munazharah*), case studies, and role-playing create a safe space for male and female students to actively construct their religious understanding. In discussions about the concept of *qiwamah*, for example, students can be invited to analyze various contextual interpretations and relate them to the reality of modern families where both parents act as equal partners (Hamdan, 2020). The role of the teacher shifts from being a truth-giver to a facilitator who guides students towards a comprehensive and critical understanding. This method is not only effective in internalizing the value of equality but also hones critical thinking and problem-solving skills, which are the goals of higher education. Thus, gender-responsive Islamic Religious Education (PAI) ultimately aims to produce Muslims who are not merely ritualistic but also possess a strong social awareness and are committed to realizing gender justice as part of their piety.

Accommodation and Universal Design for Learning for Students with Disabilities in Islamic Religious Education Classroom Settings

Discussions about accessibility in Islamic education (PAI) have led to two complementary approaches: reactive accommodations and proactive Universal Design for Learning (UDL). Accommodations, such as providing Braille manuscripts, modifying prayer movements, or having a sign language interpreter (ILL), are specific adjustments made to address specific disabilities in students. While important, this approach is patchwork and can leave students with disabilities feeling excluded. In contrast, DUA offers a more radical and inclusive paradigm by designing Islamic Religious Education (PAI) curriculum, materials, environments, and assessments to be accessible and meaningful to all students from the outset, taking into account neurological diversity and a broad range of abilities (Alhadad & Hikmat, 2021). DUA's first principle, "Providing Multiple Modes of Representation," is particularly relevant for conveying abstract concepts in PAI. The concept of monotheism (*tawhid*), for example, can be presented not only through text and lectures, but also through flowcharts, animated videos with subtitles and audio descriptions, infographics, or concrete objects that represent unity in diversity. This accommodates students with dyslexia, visual impairments, hearing impairments, and those with visual or kinesthetic learning styles simultaneously.

The second principle, "Providing Various Means of Expression and Action," opens up space for students with disabilities to demonstrate their understanding and appreciation of religion according to their strengths. Evaluation of short surah memorization is no longer limited to verbal fluency, but can be done through writing, sequencing verse cards, audio recordings, or creating artwork that reflects the meaning of the verses (Istiningsih & Sari, 2024). In assessing worship practices, a rubric can be developed that focuses on understanding the meaning, sequence, and devotion, with movement modifications tailored to physical abilities.

The third principle, "Providing Multiple Means of Engagement," challenges Islamic Education teachers to create learning experiences that are relevant, challenging, and minimally threatening for students with disabilities. Learning about zakat and social care, for example, can be linked to disability issues, inviting students to design zakat campaigns to empower people with disabilities. The use of simple assistive technology such as text-to-speech, or customizable interactive learning applications, can also increase motivation and engagement (Firdaus & Wahyudi, 2023). The implementation of DUA in PAI is essentially the actualization of the concept of *yusr* (ease) in Islam, as Allah says, "Allah desires ease for you, and does not desire hardship for you." This approach ensures that the universal message of Islam as a blessing for all of nature (*rahmatan lil 'alamin*) is truly accessible to all levels of its people, without exception, in the educational space.

Dynamics of Social Interaction and Academic Participation in Equitable Inclusive Classrooms

The ideal inclusive Islamic Religious Education classroom is a microcosm of a just society, where healthy social interactions are both the medium and the outcome of the learning process. The dynamics within it are characterized by a shift from a competitive-individualistic model to a collaborative-synergistic one. Relationship patterns in mixed learning groups (male, female, disabled, non-disabled) which may initially be colored by prejudice and discomfort, can be transformed into relationships of mutual understanding and positive interdependence if they are designed intentionally. The key to this transformation lies in a collaborative task structure that forces each member to make unique contributions based on their strengths. For example, in a project to create a video documentary about the cultural diversity of Indonesian Muslims, a deaf student might be skilled in visual editing, a blind student might have strong audio narration skills, and others might conduct research and interviews (Kurniawan & Sari, 2022). This configuration breaks down stereotypes about disability and builds mutual trust.

Equitable academic participation is an indicator of the success of an inclusive classroom climate. Participation here goes beyond simply actively answering teacher questions, but also encompasses deep cognitive and emotional engagement. The teacher acts as a "traffic controller" of participation by using techniques such as adequate wait time (allowing more time to think), ensuring turn-taking, and proactively inviting the voices of shy, female, or disabled students. Using think-pair-share or round robin in discussing verse interpretations can ensure all voices are heard before drawing general conclusions (Maulana & Putra, 2021). However, creating such a climate is not without challenges. The main inhibiting factor often stems from deep-rooted implicit biases, both among teachers and students themselves, such as the assumption that students with disabilities deserve pity rather than equal collaboration, or the assumption that female students are less suited to leading discussions on Islamic jurisprudence (*fiqh*). Furthermore, physically inaccessible classroom designs (desks that cannot be used by wheelchair users, poor acoustics for hearing aid users) are a real barrier to full participation. Conversely, the most powerful motivating factor is the moral and pedagogical leadership of teachers in establishing clear classroom norms: respecting differences, prohibiting all forms of harassment and discrimination, and celebrating every learning achievement as a collective success. These norms are then reinforced by firm school

policies and school programs such as peer support or mentoring that involve the entire school community.

The Role and Competence of Islamic Education Teachers in Implementing Inclusive Tarbiyah Strategies

Ultimately, the success of the entire Inclusive Tarbiyah strategy rests on the Islamic Religious Education (PAI) teacher. In this context, teachers are required to undergo an identity transformation from mere religious teachers (*mu'allim*) to transformative educators (*murabbi*) and agents of change (*mujaddid*) committed to justice. The required competencies are multifaceted and interconnected. First, in-depth theological-reflective competence. Teachers must have a strong understanding of the theological foundations of inclusion and equality in Islam, be able to critically reflect on the tradition of interpretation, and be open to contemporary *ijtihad*. Without a foundation of belief that inclusion is a religious command, teachers' efforts will be fragile and easily shaken by pressure (Syarifah, 2023). Second, pedagogical-differentiative competence, namely the ability to design, implement, and assess differentiated learning that accommodates the diversity of learning styles, abilities, interests, and backgrounds of students. This includes technical skills such as modifying materials, using assistive technology, and applying the DUA principle.

Third, socio-emotional and interpersonal competencies. Teachers must possess high emotional intelligence, deep empathy, and the ability to build positive relationships with all students without discrimination. They must be sensitive to signs of discrimination or bullying and skilled at resolving conflicts constructively. Fourth, collaborative competence. Inclusive Islamic Education teachers cannot work alone. They must be able to collaborate with special assistant teachers (GPK), therapists, parents, and the community to support the holistic needs of students (Priyanto & Fatimah, 2024). However, the journey towards this competence is filled with challenges. At the micro level, teachers often face already high workloads, limited resources, and a lack of adequate practical training. At the macro level, they face an unprepared school culture, a rigid national curriculum, and sometimes resistance from parents or communities that still hold conservative views about gender and disability. Therefore, systemic support is absolutely essential. Teacher training institutions (LPTK) need to integrate inclusive education and gender equality into the core curriculum for prospective Islamic Education (PAI) teachers. The government and schools must provide needs-based continuing professional development (PKB) programs, mentoring, and communities of practice for teachers so they don't feel alone in the struggle to create equitable classrooms.

CONCLUSION

The Inclusive Tarbiyah Strategy in Islamic Religious Education is a necessity and a form of actualization of just and comprehensive Islamic values. The concrete manifestation of this strategy is seen in two complementary approaches: gender responsiveness and accessibility for people with disabilities, both of which rely on the central role of the teacher and are framed within an equitable classroom climate. The transformation begins with the reconstruction of Islamic Religious Education (PAI) content, language, and methodology, critically reviewing gender bias and stereotypes through a contextual Islamic hermeneutic lens and presenting a balanced narrative about the historical role and potential agency of Muslim

women. At the same time, a two-tiered approach that combines specific accommodations and the application of Universal Design for Learning (DUA) principles proactively ensures that Islamic Religious Education (PAI) materials and learning experiences are accessible, understood, and practiced by all students without exception, reflecting the essence of ease (*yusr*) and compassion (*rahmat*) in Islam. Healthy social interactions and academic participation in this classroom can only be realized if they are built on collaborative norms, respect for diversity, and task structures that create positive interdependence among all students. However, all of these strategic pillars ultimately depend on the capacity and commitment of Islamic Religious Education (PAI) teachers. Teachers are required not only to master religious knowledge but also to possess inclusive pedagogical competencies, a positive attitude, in-depth theological reflection, and the courage to act as agents of change. The internal and external challenges they face require holistic, systemic support, from pre-service education to school policies that promote inclusion. Therefore, the implementation of Inclusive Tarbiyah is not merely a teaching technique, but a transformative movement to realize Islamic Religious Education classes that serve as a microcosm of an ideal Islamic society that is just, inclusive, and a blessing for all.

To implement the findings of this study, integrated strategic steps are needed at the micro (class/school) and macro (policy/teacher education) levels. At the micro level, schools need to establish an Inclusive Islamic Religious Education Development Forum consisting of Islamic Religious Education teachers, special assistant teachers, and student representatives to periodically review textbooks, lesson plans, and evaluation methods from a gender-responsive and DUA accessibility perspective. This forum can also design regular inclusive thematic Lesson Study training for teachers. Meanwhile, at the macro level, the Ministry of Religious Affairs and the Ministry of Education need to collaborate to develop National Guidelines for Inclusive Islamic Religious Education that integrate gender and DUA principles, and revise the core curriculum of Teacher Training Institutions (LPTK) to include mandatory courses such as "Hermeneutics of Inclusive Islamic Education" and "Assistive Technology in Islamic Religious Education Learning."

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