

# INDIVIDUALS WITH SPECIAL NEEDS IN ISLAMIC AND PSYCHOLOGICAL VIEWS AS WELL AS INCLUSIVE EDUCATION AS EDUCATIONAL EQUALITY

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**Abstract:** This study explores individuals with special needs (ISN) through the integration of psychological and Islamic perspectives. Using a library research approach, the study analyzes various literature to understand the multidimensional aspects of ISN. The Islamic perspective emphasizes that a person's dignity is determined by piety, not physical or mental conditions. Psychology provides insights into the importance of inclusive approaches that value individual diversity. The findings highlight the significance of holistic support from families, educational institutions, and society in maximizing the potential of ISN. This research offers theoretical and practical contributions by establishing an inclusive framework rooted in humanity and justice. The essence is the paradigm shift from a deficit approach to valuing diversity. In conclusion, optimizing the potential of ISN requires synergy between theological and psychological perspectives, fostering social transformation towards a more inclusive society.

**Keywords:** Individuals With Special Needs, Islamic Perspective, Inclusive Psychology, Ability Diversity, Holistic Support

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## INTRODUCTION

Individuals with special needs are a group of people with uniqueness and challenges in accessing various aspects of social life and education. The terminology "special needs" encompasses a broad spectrum of conditions that include intellectual, physical, sensory, and behavioral disorders, learning difficulties, as well as special intelligence and gifted categories (Baharun & Awwaliyah, 2018). Comprehensively, this category describes the diversity of capacities and challenges individuals face in optimizing their potential (Idris & Razak, 2021).

A multidimensional perspective is needed to understand the complexity of the experiences of individuals with special needs. Medically, they experience various functional barriers that affect mental, physical, and sensory capacities. Intellectual and developmental disabilities are characterized by significant barriers to thinking and reasoning skills (Sutrisno & Briganti, 2025). Physical disabilities limit mobility and motor function, while sensory disabilities interfere with visual and auditory perception. Furthermore, specific learning difficulties can arise as a result of neurological dysfunction that affects basic abilities such as reading, writing, and counting (Asiyah & Hamdanah, 2024).

Social and cultural contexts play a crucial role in constructing the experiences of individuals with special needs. Although Indonesia declares the principle of equality through the ideology of Pancasila and the motto *Bhinneka Tunggal Ika*, the reality shows that there is still stigma and discrimination. This group often faces marginalization in access to education, employment, and social participation (Ayu Maulidiyah, 2021). This systemic challenge demands a holistic approach that blends psychological, social, and spiritual perspectives (Muntakhib et al., 2024).

The Islamic view offers an inclusive philosophical framework in looking at human diversity. The Qur'an explicitly affirms the principle of equality that transcends physical and mental boundaries (Hanurawan, 2017). Surah Al-Hujurat verse 13 underlines that human dignity is determined by spiritual qualities and piety, not physical characteristics or intellectual ability. Similarly, Surah An-Nur verse 61 emphasizes that physical or mental limitations are not a barrier to fully participating in social life (Isnaeni & Nashori, 2022).

From a psychological perspective, an inclusive and affirmative approach is key to understanding and supporting individuals with special needs (Woolfson, 2024). The concept of inclusive education does not just integrate them into the conventional education system but recognizes and appreciates the uniqueness of each individual. This includes recognition of the special intelligence and special talent potential (CIBI) that some individuals with special needs may have (Overchuk, 2022).

Contemporary research increasingly emphasizes the importance of comprehensive support from families, educational institutions, and communities (Indriyani, 2022). Appropriate interventions do not only focus on rehabilitation or compensation for limitations but rather on capacity building and empowerment of individual potential. A multidisciplinary approach that integrates psychological, pedagogical, and spiritual perspectives is a prerequisite in supporting the optimal development of individuals with special needs (Fauzi et al., 2025).

This article aims to provide an in-depth analysis of individuals with special needs through the lens of Islam and psychology. The main focus of the research includes: (1) exploring the conceptual definition of special needs, (2) examining Islamic perspectives on the diversity of human abilities, (3) evaluating psychological approaches in understanding and supporting individuals with special needs, and (4) identifying effective inclusive education strategies (Khitruk & Tileubayeva, 2024).

The significance of this research lies in its contribution to deconstructing discriminatory views and developing a more inclusive, humanist, and conceptual framework based on the recognition of universal human dignity (Fitriah, 2021). By synergizing Islamic and psychological perspectives, this article is expected to provide comprehensive insights that drive social transformation toward a more inclusive and just society (Yenti et al., 2025).

## **METHOD**

This study uses a library research approach with a comprehensive qualitative-descriptive method. The research design is focused on an in-depth analysis of literature sources relevant to the topic of individuals with special needs from the perspective of Islam and psychology. The library research method was chosen as the main strategy to explore, analyze, and synthesize various academic literature covering theological, psychological, and social dimensions related to individuals with special needs.

Research data sources will be obtained through systematic collection and exploration of various scientific references, including (1) primary sources in the form of the Qur'an, hadith, and tafsir that discuss humanitarian issues and equality; (2) secondary sources such as scientific journals, academic books, dissertations, and research reports from various fields of study, including psychology, inclusive education, Islamic studies, and disability studies; and (3) tertiary sources such as encyclopedias, dictionaries, and electronic databases that support comprehensive analysis.

The data collection technique is carried out through a systematic documentation study. The research process begins with the identification and mapping of literature using the snowball sampling method, where each reference will be tracked and further traced through the bibliography and related citations. The inclusion criteria include Indonesian and English-language scientific publications

published in the last ten years (2014-2024), with a focus on articles that specifically address individuals with special needs from an interdisciplinary perspective.

Data analysis uses content analysis and comparative analysis methods. The analysis process is carried out in stages: first, collecting relevant documents; second, classifying sources based on specific themes and categories that have been determined; third, to deconstruct and critically interpreting fundamental concepts in literature; Fourth, synthesizing findings from various perspectives to produce a comprehensive conceptual framework.

The validity of the research is guaranteed through triangulation of sources and methods. Source triangulation is carried out by comparing and confirming information from various academic references, while triangulation methods are carried out using a multidisciplinary approach that combines Islamic, psychological, and social perspectives. The validation process will pay attention to the credibility of the source, the originality of the publication, and the depth of scientific arguments.

The final stage of the research includes a comprehensive interpretation that integrates findings from various literatures. The main focus is to produce a synthesis of knowledge that builds a new conceptual framework for a holistic understanding of individuals with special needs. This research aims to deconstruct the discriminatory paradigm and develop an inclusive perspective based on universal human dignity, as mandated in the introduction of the article.

Research limitations include the possibility of variations in interpretation in the literature, as well as challenges in conducting cross-disciplinary synthesis. However, a systematic and rigorous approach in library research is expected to minimize bias and generate significant academic contributions in understanding the complexity of the experiences of individuals with special needs.

## RESULT AND DISCUSSION

### Definition

Individuals with special needs encompass a variety of physical, mental, sensory, and social conditions that affect their ability to live life to the fullest without any specific support. This definition extends from physical disabilities to learning difficulties and special abilities such as high intelligence or special talents. In this context, it is important to see them not as a group to be pitied, but as individuals with unique potentials who need support according to their needs [6] (Gofur et al., 2022) A multidisciplinary approach that combines Islam, psychology, and society is key to supporting individuals with special needs. The Islamic perspective emphasizes the value of equality and compassion for others, as stated in the Qur'an Surah An-Nur verse 61:

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مِنْ مَلَائِكَتِكُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا إِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

Means:

*"There is no obstacle for the blind, the lame, the sick, and yourself to eat (with them) in your house, in the house of your father, in the house of your mother, in the house of your male brothers, in the house of your female brothers, in the house of your male brothers, in the house of your female father's brothers, in the house of your mother's brothers, in the house of your mother's brother, in the house of your mother's brother, (at home) where you have the key, or (at home) your friends. There is no obstacle for you to eat with them or alone. When you enter the houses, you should greet yourself with a blessing and goodness from Allah. Thus Allah explains the verses to you so that you may understand."*

Surah Al-Hujurat ayat 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Means:

*"O man, indeed We have created you from a man and a woman. Then We made you nations and tribes so that you might know one another. Indeed, the noblest among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing and All-Knowledgeable".*

Psychology provides insight into their emotional and learning needs, while a social approach helps reduce stigma and create inclusion through inclusive education policies (Akhmad Syah Roni Amanullah, 2022).

Penelitian ini berada dalam konteks upaya global untuk mendorong inklusi dan keadilan sosial, khususnya melalui pendidikan. Model inklusi yang diterapkan di berbagai negara telah menunjukkan hasil positif dalam meningkatkan partisipasi sosial individu berkebutuhan khusus, mengurangi stigma, dan menciptakan lingkungan yang lebih inklusif (Rukmana and Suyadi, 2020).

### **Individuals with Special Needs in an Islamic Perspective**

Islam views all human beings as equal before Allah, as affirmed in Surah Al-Hujurat verse 13. In this verse, Allah judges people based on piety, not on their physical or mental abilities. These postulates emphasize the importance of respect for individuals with special needs [6]. The hadith of the Prophet also gives a concrete example of the importance of good treatment of them. In one of the hadiths, the Prophet forbade the use of derogatory or derogatory terms, such as "majnun" (madness), towards individuals who have mental disorders, showing deep respect for human dignity.

Islam also teaches the importance of social justice, including in education. This principle is reflected in the implementation of inclusive education, where children with special needs are allowed to learn in a supportive environment together with other children (Akhmad Syah Roni Amanullah, 2022) (Rukmana and Suyadi, 2020)

### **Individuals with Special Needs in Psychology Perspectives**

In psychology, individuals with special needs include those who have learning difficulties, physical disabilities, or developmental disorders such as autism, Down syndrome, and the disabled. Psychological approaches focus on understanding their unique needs and designing interventions that support their cognitive, emotional, and social development [6] (Gofur et al., 2022) For example, a child with autism spectrum disorder needs a learning environment designed to improve concentration and reduce sensory impairment. Therapy-based approaches such as cognitive behavioral therapy can help them manage their behavior and improve their social interaction skills (Akhmad Syah Roni Amanullah, 2022) Likewise, children with Down syndrome need special attention to physical and emotional health aspects (Rukmana and Suyadi, 2020)

The role of family, teachers, and the community is very important in supporting their development. Studies show that the training of parents and teachers in inclusive education can increase the participation and academic achievement of children with special needs (Rukmana and Suyadi, 2020)

### **Inclusive Education: The Synergy of Islam and Psychology**

#### **Principles and Goals of Inclusive Education**

Inclusive education is an approach that ensures all individuals, including those with special needs, have equal access to education without discrimination. In Islam, inclusive education is based on the principles of justice and respect for human dignity, as affirmed in the Qur'an Surah Al-Hujurat verse 13. The goal of inclusive education is to create a learning environment that supports the potential of individuals with special needs, both academically, socially, and spiritually (Mustafida, 2020) (Wayan Sritama, 2019)

Psychology emphasizes the importance of accommodating the unique needs of individuals with special needs. Cognitive development theory suggests that education should be tailored to the child's developmental stage and needs, giving them a sense of acceptance and appreciation in their learning

environment (Mustafida, 2020).

### **Inclusive Education Model in Indonesia**

Indonesia has adopted various inclusive education models, such as:

1. Regular Classes with Curriculum Modifications: Students with special needs learn in regular classes with curriculum adjustments.
2. Special Classes with Integration: Children with special needs learn in special classes but still participate in some activities with regular students.

Pull-Out Program: Children with special needs study in regular classes, but receive additional support outside of regular classroom hours (Isnaeni and Nashori, 2020).

**Table 1.** The Following Describes the Types of Inclusive Education Models and Their Characteristics:

<b>Model</b>	<b>Characteristic</b>
Regular Classes	Students learn together in regular classes with the support of curriculum adaptation.
Regular Classes with Clusters	Groups of students with special needs in regular classes with additional guidance.
Pull-Out	Special support is provided outside of regular classes.

### **Inclusive Education Best Practices**

One example of best practice is the implementation of a co-teaching model in inclusive schools. In this model, regular teachers and special education teachers work together to support the learning of students with special needs. Studies show that this model increases the effectiveness of learning and student participation (Mustafida, 2020) (Wayan Sritama, 2019)

### **Challenges and Solutions for the Implementation of Inclusive Education**

Key challenges include a lack of teacher training, limited facilities, and social stigma. Solutions include inclusive teacher training, strengthening education policies, and increasing public awareness of the importance of inclusive education (Wayan Sritama, 2019) [25].

### **Comparative Analysis and Integration of Islamic and Psychological Perspectives**

#### **Comparison of the Principle of Equality**

Both Islam and psychology emphasize the importance of equality and respect for each individual. Islam emphasizes that human dignity does not depend on physical ability, but on piety (Mustafida, 2020) On the other hand, psychology encourages the fulfillment of individual needs based on their capacity and stage of development (Mustafida, 2020) (Isnaeni and Nashori, 2020)

#### **The Concept of Social and Educational Inclusion**

Islam supports social inclusion by encouraging the participation of all individuals in society. In the context of education, an inclusive approach that is by Islamic teachings is to ensure that all children, including those with special needs, get the same opportunity to develop (Isnaeni and Nashori, 2020)(Wayan Sritama, 2019) Psychology supports inclusion by providing interventions that promote active participation and individual academic success (Mustafida, 2020).

#### **Implications of Perspective Integration**

The incorporation of Islamic perspectives and psychology in inclusive education can create a holistic approach that values the uniqueness of individuals while meeting their needs emotionally and spiritually. This synergy can encourage social transformation towards a more inclusive society (Mustafida, 2020)

**Table 2.** Demonstrating The Integration Of Islamic Principles And Psychology:

Aspects	Islamic Perspective	Psychological Perspectives
Equality	All humans are equal in God's sight	Focus on individual needs and potential
Social Inclusion	Active participation in community life	Support for social integration through intervention
Education	Emphasis on fairness and access	Curriculum adaptation to support success

## CONCLUSION

This study found that inclusive education that integrates Islamic values and psychological approaches has great potential to create a more just and inclusive society. An ideal inclusive education model includes curriculum adjustments, additional support, and training for educators.

This study provides a theoretical framework that can be used to improve inclusive education policies in Indonesia, especially in the context of Islam and psychology.

This research reveals that individuals with special needs (IBK) need a holistic approach that integrates Islamic and psychological perspectives. The Islamic perspective emphasizes equality and respect, highlighting that a person's dignity is determined by piety, not physical or mental limitations. In psychology, an inclusive and affirmative approach values the diversity of IBK's capabilities, which focuses on optimizing potential. The support of families, educational institutions, and the community is key to creating an inclusive environment. This research emphasizes the importance of a paradigm shift from a deficit approach to rewarding the diversity and unique abilities of each individual.

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