



INCLUSIVE EDUCATION MANAGEMENT STRATEGY IN ISLAMIC BOARDING SCHOOL: A COLLABORATIVE APPROACH IN ACCOMMODATING DIVERSITY

Firda Fina Fitriya¹, Abd Hamid Wahid², abdullah³

^{1,2,3}Universitas Nurul Jadid , Jawa Timur, Indonesia

Email: firdafinafitriya@gmail.com¹, Abdhamidwahid@unuja.ac.id²,
Abdullah@unuja.ac.id³

Abstract: This research examines inclusive education management strategies in Islamic boarding schools, with a special focus on contextual, collaborative approaches in creating diversity-friendly education. This research aims to develop a unique collaboration model in the Islamic boarding school environment, combining the roles of Islamic boarding school leaders (kyai), teachers, students, families and communities in supporting the implementation of inclusive education. This research focuses on the Sabilillah Islamic Boarding School as a case study, with the aim of exploring how Islamic values and Islamic boarding school culture can be applied to accommodate the needs of various students, including those with special needs. The collaborative approach implemented at the Sabilillah Islamic Boarding School involves synergy between various parties, including Islamic boarding school leaders who build an inclusive vision based on Islamic teachings, teachers who develop adaptive curricula and group-based learning methods, as well as active involvement of families and communities in supporting the learning process. The inclusive education model developed does not only focus on academic aspects, but also on developing the character and social skills of students, while maintaining the distinctive religious and cultural values of Islamic boarding schools. The research results show that the implementation of inclusive education management strategies at the Sabilillah Islamic Boarding School has succeeded in integrating the principles of inclusivity with Islamic values, creating an educational environment that is fair, empathetic and respectful of differences. This research provides new insight into the importance of a contextual collaborative approach and the relevance of implementing Islamic boarding school cultural values in creating sustainable inclusive education. This discovery can be a model for other Islamic boarding schools in developing inclusive, fair and friendly education for all students.

Keywords: Inclusive Education, Collaborative Approach, Educational Management, Islamic Boarding Schools, Islamic Values.

INTRODUCTION

In Indonesia, education must be in accordance with the mandate of Law Number 20 of 2003 concerning the National Education System which is organized democratically, non-discriminatory, upholding human rights, religious values, diversity and cultural values (Sudarmin et al. 2024). And every citizen is guaranteed and has the same rights to obtain quality education, including children with special needs (ABK) such as blind, deaf, mentally disabled, physically disabled, children with learning difficulties and inclusive children with education that is equal to other children (Muslimah, Darmayanti, and Hendriani 2024).

In the world of education, children with special needs are provided with their own schools which are usually called special schools/SLB (Oktavia and Sari 2024).

However, the existence of this special school becomes a dividing wall between children with special needs and children in general. And so far, with the stigma that exists in society that children with special needs who have physical and mental limitations are considered a burden, useless and always need help and sympathy (Andriyanto 2023). Inclusive education exists to eliminate dividing walls and is a manifestation of equal education so that there is no discrimination in education where children with special needs have the same rights as children in general (Septyah 2024).

The uniqueness of this inclusive school is that the school serves students who have standard or above average academic abilities but this school also serves students with special needs with various characters but in the same learning environment (Suryana, Jusdijachlan, and Ridwan 2024). In the long term, inclusive education has a positive impact on a nation (Kilag et al. 2024). With this inclusive education, it can improve human resources, especially children with special needs to compete and provide great opportunities for children with special needs to succeed in adulthood later.

The Indonesian government itself is very concerned and strongly committed to realizing inclusive education for children with special needs as one of the nation's next generations (Fauzi et al. 2024). This is evidenced by the existence of various policies, programs and regulations that have been launched (Nasir 2024). One of them is stated in the Regulation of the Minister of National Education Number 70 of 2009 concerning Inclusive Education for students who have disabilities and have the potential for intelligence and/or special talents. In this regulation, what is meant by inclusive education is an education system that provides opportunities for all students who have disabilities and have the potential for intelligence and/or special talents to participate in education or learning in an educational environment together with students in general (Culture 2009). As part of the education system in Indonesia, Islamic boarding schools have a strategic role in realizing inclusive education by prioritizing Islamic values that respect justice, togetherness, and compassion (Abzar 2024). Islamic boarding schools provide valuable contributions to character education that is integrated with Islamic values (Baharun 2017).

Sabilillah Inclusive Islamic Boarding School is one of the Islamic boarding schools that has implemented the concept of inclusive education. This Islamic boarding school accommodates students from various backgrounds, including students with special needs, through a religion-based curriculum combined with a modern approach. This shows the Islamic boarding school's commitment to integrating Islamic values with the principles of inclusive education (Yanto 2024). However, like other educational institutions, Sabilillah Islamic Boarding School also faces various challenges in its implementation. One of the main challenges is the ineffective management strategy in managing diversity.

Also, challenges faced such as limited resources, such as disability-friendly facilities, trained educators, and learning aids, are significant obstacles. In addition, collaborative efforts between Islamic boarding schools, families, and communities are often not well structured, so that their impact on the success of inclusive education is less than optimal. On the other hand, Sabilillah Islamic Boarding School has shown collaborative efforts that deserve appreciation, such as involving parents in learning programs, training teachers to understand the needs of students with special needs, and collaborating with external institutions to support the education process. However, the extent to which this collaborative approach contributes to inclusive education management still requires further study.

There are several previous researchers who discuss the research on Inclusive Education Management strategies in Islamic Boarding Schools: A Collaborative

Approach to Accommodating Diversity, including; (1). Research by (Putra, Sobandi, and Aisah 2024) shows that the implementation of an inclusive curriculum in Islamic boarding schools is often adaptive, namely adjusting the needs of students with special needs to the existing curriculum. Inclusive Islamic boarding schools tend to combine religious education with skills-based learning to empower students with various abilities. However, this study also notes that curriculum implementation is often limited to Islamic boarding schools that have adequate resources. Another thing that was studied (2) Research by (Tobasa and Nurjanah 2024) highlights the importance of teacher training in inclusive Islamic boarding schools. Trained teachers are able to identify individual student needs and adjust their learning methods. This study notes that successful inclusive Islamic boarding schools usually have regular training programs for teachers on inclusive education. (3) (Mustafa et al. 2023) shows that the role of Islamic boarding school leaders is very important in encouraging inclusion. Leaders who have an inclusive vision and are able to mobilize staff and the pesantren community to support students with special needs play a key role in the success of inclusive pesantren. In line with research (4) by Fitriani (2021), it was revealed that kyai have a very important role in ensuring that the implementation of inclusive education runs smoothly. Kyai function as drivers of change and key policy makers, who create an environment that supports diversity and pays special attention to students with special needs.

Several previous studies have shown that Islamic boarding schools have great potential to implement inclusive education, especially because of Islamic values that support diversity and tolerance (Ikhsan 2024). However, the success of inclusive Islamic boarding schools is highly dependent on a planned management strategy, availability of resources, and support from all related parties, including the government, community, and non-governmental organizations.

Meanwhile, the novelty in this study emphasizes a contextual collaborative approach by developing a unique collaboration model in the Islamic boarding school environment, combining the roles of Islamic boarding school leaders, teachers, students, families, and communities in creating inclusive education and integrating Islamic values with inclusive education. The focus on the specific context of Sabilillah Islamic Boarding School provides insight into how Islamic values and Islamic boarding school culture are applied to support inclusive education.

RESEARCH METHODS

This study uses a qualitative method (Suprayitno et al. 2024). This method was chosen to gain an in-depth understanding of the implementation of inclusive education management and collaborative approaches in Islamic boarding schools, as well as the context of student diversity that is accommodated. This study uses a case study approach, because the focus is on exploring specific phenomena at the Sabilillah Inclusive Islamic Boarding School as an educational institution that has implemented the principle of inclusivity. Case studies allow researchers to explore various aspects of management, collaboration, and challenges faced in depth.

The location of the study was the Sabilillah Inclusive Islamic Boarding School, which was chosen purposively because it is known as one of the inclusive Islamic boarding schools in Indonesia that is committed to accommodating the diversity of students, including students with special needs. In this study, the data collection technique used was through in-depth interviews conducted with the leader of the Islamic boarding school (MH) Ustadzah (BN), Guardians of Students (VQ) to understand the management strategies and forms of collaboration applied and observation to directly observe the learning process, interactions between students, and Islamic boarding school management activities. This observation also includes the facilities and physical environment of the Islamic boarding school.

The purpose of this study is to identify the management strategy of Inclusive Education in order to understand how Sabilillah Islamic Boarding School designs and implements inclusive education management strategies to accommodate the diversity of students, including students with special needs. And analyze the collaborative approach in Islamic boarding school management to explore the role of collaboration between Islamic boarding school leaders, teachers, parents, and the community in supporting the success of inclusive education at Sabilillah Islamic Boarding School and how Sabilillah Inclusive Boarding School integrates Islamic values with inclusive education.

RESULTS AND DISCUSSION

Perencanaan Strategis Manajemen Pendidikan Inklusif di Pondok Pesantren Inklusi Sabilillah

Sabilillah Inclusive Islamic Boarding School is one of the Islamic boarding schools that integrates Islamic values with an inclusive education approach. Inclusive education aims to ensure that every student, including those with special needs, can learn in a supportive environment, without discrimination (Farid et al. 2024). The inclusive education management strategy at Sabilillah Islamic Boarding School is carried out through several approaches that include planning, implementation, and evaluation. Sabilillah Islamic Boarding School has a vision to become an educational institution that is friendly to all students, regardless of their background or condition. Islamic values such as *ukhuwah islamiyah* (Islamic brotherhood) and *rahmatan lil 'alamin* (blessing for the whole universe) are the philosophical foundations in building an inclusive education system (Tohe 2024).

In the early stages of planning, Sabilillah Inclusive Islamic Boarding School conducted an assessment of the students' needs. In this case, the Islamic Boarding School collaborates with the guardians of the students regarding the background of their sons and daughters. This includes identifying students with special needs (physical, intellectual, or social disabilities) and determining the necessary adjustments, such as adaptive curriculum, supportive facilities, and appropriate teaching methods. The Islamic boarding school involves various parties, such as families, local communities, and organizations concerned with inclusive education, to ensure comprehensive inclusive education planning. This collaboration helps the Islamic boarding school understand the special needs of students while accessing additional resources.

The curriculum at Sabilillah Islamic Boarding School is designed to balance religious and general education with an inclusive approach. (1) Curriculum Adaptation: Students with special needs are given material that is tailored to their abilities, both in terms of content and learning methods. (2) Extracurricular Activities: The Islamic boarding school provides inclusive extracurricular activities, such as arts, sports, and life skills, to strengthen social interaction between students. Sabilillah Inclusive Islamic Boarding School also provides special training to *ustad* and *ustadzah* to handle the diversity of students, including students with special needs. This training includes; (1) Use of multisensory-based teaching methods. (2) Increasing empathy and understanding of the needs of students with disabilities. (3) Introduction of inclusive learning support technology to help students understand learning materials.

In the learning at the Sabilillah Islamic Boarding School, inclusive education is based on Islamic teachings that teach tolerance, justice, sincerity and respect for differences. Through various religious teachings, such as *fiqh*, morals, and interpretation, students are taught to understand that every individual, regardless of differences, has the same right to receive a decent education (Ramli 2024). The Islamic boarding school emphasizes the concept of *rahmatan lil 'alamin* (blessing for all nature), which teaches that all creatures deserve love and attention (Safira n.d.). This creates an inclusive culture among students and staff, and ensures that students with special needs are accepted wholeheartedly.

And to support students with special physical needs, the Sabilillah Inclusive Islamic Boarding School has provided facilities such as wheelchair ramps, disability-friendly study rooms and hearing and visual aids for students who need them. And the Islamic boarding school also instills Islamic values such as compassion, tolerance, and

justice in daily interactions, both between students and between teachers and students. These values are the basis for building an inclusive and harmonious learning atmosphere (Afdhal et al. 2024). And the Sabilillah Inclusive Islamic Boarding School also routinely evaluates the effectiveness of existing inclusive education programs through feedback from teachers, students, and parents. And analyze the academic and non-academic success of students with special needs. And this Islamic boarding school often faces obstacles in terms of funding, experts, and supporting facilities. This affects their ability to provide inclusive services optimally.

Collaborative Approach in Creating Inclusive Education at Sabilillah Inclusive Islamic Boarding School

Sabilillah Inclusive Islamic Boarding School is a unique model of religion-based education that successfully combines Islamic values with the principle of inclusivity through a collaborative approach. In the specific context of Sabilillah Inclusive Islamic Boarding School, this collaborative approach involves synergistic interactions between Islamic boarding school leaders, ustad/ustadzah, students, families, and communities to create an educational environment that supports diversity. This collaboration aims to realize the vision of the Islamic boarding school to make Sabilillah Inclusive Islamic Boarding School an inclusive educational institution by integrating Islamic values.

In this case, the leader of the Islamic boarding school has a central role in building an inclusive vision (Bahij and Khoir 2024). The leader of the Islamic boarding school is an authoritative figure who is respected among students and the wider community. With his position, the leader of the Islamic boarding school can teach Islamic values that emphasize the importance of tolerance, brotherhood, and respect for diversity. Through inclusive education, Islamic boarding schools become a place that not only educates students in the field of religion but also equips them with an understanding of the importance of living side by side harmoniously amidst cultural, religious, and ethnic diversity. In addition, Islamic boarding school leaders often become mediators in social conflicts, bridge differences, and build interfaith dialogue. By providing an example of an open and progressive attitude, Islamic boarding school leaders are able to create an environment that supports the creation of a tolerant, just, and respectful society. This role makes Islamic boarding schools the center for the formation of a generation that has an Islamic insight that is rahmatan lil alamin and is ready to contribute to creating social peace.

Islamic values such as rahmatan lil 'alamin (blessing for all the worlds) and tazawun (balance) are adapted into policies that encourage acceptance of all students, including those with special needs. The role of the kyai in the inclusive Sabilillah Islamic Boarding School as (1) A Driver of Change: The leader of the Islamic boarding school becomes a figure who convinces the entire community that inclusive education is part of Islamic teachings. As a driver of change, the kyai plays a central role in convincing the entire Islamic boarding school community, including students, ustadz, ustadzah, and guardians of students, that inclusive education is not only relevant but also a direct implementation of Islamic teachings that emphasize justice, compassion, and equal rights in obtaining education. By utilizing his authority and prestige, the kyai is able to move collective awareness that the Islamic boarding school can be a friendly space for all students, including those with special needs. (2) Progressive Policy: Initiating policies such as adaptive curriculum, teacher training, and building facilities that support inclusivity. The kyai also initiated various strategic steps, such as compiling an adaptive curriculum that takes into account the diversity of students' needs, holding training for male and female teachers to be more competent in teaching students with special needs, and providing physical facilities that support accessibility, such as ramps, disability-friendly study rooms, and other learning aids. The kyai also often establishes partnerships with external institutions or parties that have expertise in the field of inclusive education, so that they are able to enrich the quality of implementation in Islamic boarding schools. (3) as an evaluator of the program at the Sabilillah Inclusive Boarding School. The kyai here is involved in evaluating the success of the Islamic

boarding school's inclusion program by holding evaluation meetings involving male and female teachers, and guardians of students so that they can make continuous improvements to inclusive education. The evaluation process is carried out periodically through meetings with the male and female teachers, and guardians of students. In this forum, the kyai listens to input from all parties, identifies existing obstacles, and seeks solutions that are oriented towards continuous improvement. This evaluation ensures that inclusive education in Islamic boarding schools is not only a concept but also continues to develop into real practices that are increasingly better and relevant to the needs of the students. Through this role, the kyai ensures that Islamic boarding schools become inclusive, adaptive, and competitive places without forgetting the Islamic values that are their foundation.

The role of ustadz and ustadzah in the collaborative approach to inclusive education at the Sabilillah Inclusive Islamic Boarding School is very strategic. As primary educators, they not only act as teachers but also as facilitators, companions, and motivators for students with diverse needs (Bahij and Khoir 2024). By adapting learning methods that are tailored to the needs of students, ustadz and ustadzah also design how the teaching methods carried out at the Sabilillah Inclusive Islamic Boarding School are flexible by using multisensory strategies, conventional learning media and technology and approaches based on direct experience. And in this case, ustadz and ustadzah are also personal companions to students. They motivate students to be confident in exploring their potential, regardless of existing limitations.

Furthermore, the role of ustadz and ustadzah in this case is also as a liaison between the Islamic boarding school and the family to provide reports on the progress of students and ask for suggestions to support learning at the Islamic Boarding School. In an inclusive context, ustadz and ustadzah often work together with psychologists, therapists, or other support staff to ensure that the special needs of students are met (Gholibah n.d.).

In interviews with ustadz and ustadzah at the Sabilillah Inclusive Islamic Boarding School, in their daily learning, ustadz/ustadzah often organize learning activities in groups, which allow students to learn and help each other. Students with special needs receive support from peers and programs such as group discussions, simulations, or joint projects are designed to encourage students to participate actively according to their abilities. And ustadz and ustadzah use a variety of evaluation methods, including formative assessment and observation, which are tailored to the students' abilities. They provide constructive feedback to encourage students' development, without emphasizing deficiencies.

The role of parents is also no less important and very crucial in inclusive education at the Sabilillah Inclusive Islamic Boarding School, because they are the first and foremost educators for children. In the context of inclusive education, parental involvement is not only limited to academic aspects, but also includes character building, values of tolerance, and acceptance of diversity. Parents have a responsibility to create a family environment that supports the principle of inclusivity, so that children can grow up with empathy, respect for differences, and social awareness. At the Sabilillah Inclusive Islamic Boarding School, parents act as active partners in the education process. They are involved in various programs such as training, seminars, and community activities that aim to increase their understanding of the importance of inclusion in education based on Islamic values. In addition, collaboration between the Islamic boarding school and parents ensures that the education received by students at the Islamic boarding school is in line with what is applied at home. Parents also play a role in providing emotional support and motivation to children, especially for students with special needs. With consistent involvement, parents help children face challenges that may arise in the inclusive education process, while reinforcing the message that every individual, regardless of their differences, has the right and potential to develop to their full potential. Thus, the synergy between Islamic boarding schools and parents is the key to success in forming a generation that is religious, inclusive, and contributes positively to society.

One of its roles is also in supporting inclusive education in Islamic boarding schools. Parents work together with teachers and Islamic boarding school administrators to monitor the development of students. Sabilillah Inclusive Islamic Boarding School holds regular meetings with parents to ensure they are involved in the learning process, as well as discussing how to support their children at home. Families play a role in providing emotional support for students, especially those with special needs, so that students feel fully appreciated and accepted.

And Sabilillah Islamic Boarding School develops strong relationships with the surrounding community to create a friendly environment for all students, including those with special needs. The community plays a role in providing supporting facilities, such as professional staff (psychologists, therapists) who work with the Islamic boarding school. The community is involved in social programs that support inclusive education, including counseling on the importance of education for children with special needs, and collaboration in supporting the welfare of students outside the classroom.

Integration of Islamic Boarding School Values with Inclusive Education

Sabilillah Inclusive Islamic Boarding School combines traditional Islamic boarding school values with the principles of inclusive education to create a diversity-friendly learning environment. This integration is carried out through various strategies that pay attention to aspects of management, curriculum, learning, and Islamic boarding school culture (Khomsinnudin et al. 2024). Values such as: (1) Islamic brotherhood: This value is manifested in social interactions among students, where diversity is accepted as part of brotherhood. The Islamic boarding school teaches students to support each other, including students with special needs. The value of Islamic brotherhood is applied by encouraging positive interactions between regular students and students with special needs. The Islamic boarding school creates a mentoring program where regular students accompany students with special needs in learning activities, worship, and other activities. Activities such as congregational prayer, book studies, and commemoration of Islamic holidays are carried out inclusively, ensuring that all students can participate. In sports or arts activities, competition rules are regulated so that there is no discrimination, so that everyone feels accepted. (2) Ta'awun (Cooperation): Inclusive education at Sabilillah prioritizes cooperation between educators, guardians, and students to create a supportive environment. This value is applied in collaborative learning programs. (3) Ikhlas and Tawadhu': A sincere and humble attitude is the basis of interaction at the Islamic boarding school, ensuring that every individual is valued regardless of background or ability (WIRAYUDA 2024). Noble morals are one of the focuses of inclusive education. Teachers and caregivers exemplify Islamic values such as patience, sincerity, and compassion in interactions with all students. A real example is how teachers treat students with special needs with respect and equality, and encourage other students to do the same. Daily activities such as group prayer, community service, and food sharing activities reflect the implementation of these moral values. (4) Adaptation of Islamic Value-Based Curriculum: Sabilillah Islamic Boarding School develops a curriculum that integrates Islamic values with the needs of inclusive education. For example, religious material such as interpretation of the Qur'an and hadith is taught using methods that are appropriate for students with disabilities, such as the use of audio aids. (5) Balance between Religious and General Education: The curriculum at Sabilillah is designed to include religious education that is typical of Islamic boarding schools and inclusive general education, allowing all students to develop academically, spiritually, and socially.

And this Islamic Boarding School is committed to building the independence of students, including students with special needs, through life skills training. Skill programs such as cooking, sewing, farming, and basic technology are provided with special assistance to train independence and life skills (Rahman n.d.). Islamic values such as sincerity in trying and trust in Allah are taught along with the development of technical skills. The goal is for students to be able to live independently and contribute to society after graduating from the Islamic boarding school (Habibi 2024).

The integration of Islamic values in inclusive education is strengthened through the involvement of parents and the community (Muntoha 2024). Parents of students are invited to be active in Islamic boarding school activities, such as parenting classes that teach how to educate children according to Islamic values. The surrounding community is also involved through empowerment programs, so that an environment is formed that supports diversity and inclusivity.

With this comprehensive approach, the Sabilillah Inclusive Islamic Boarding School is a real example of the implementation of inclusive education based on Islamic values, creating a generation of students who are not only religious but also able to appreciate diversity, empathize, and contribute positively to community life. Moreover, this Islamic boarding school also provides inclusive learning facilities and methods, such as disability-friendly learning spaces, an individual needs-based teaching approach, and the involvement of the local community in the education process. Thus, the Sabilillah Inclusive Islamic Boarding School not only produces religious students, but also builds a generation with high social sensitivity, ready to contribute to creating a harmonious, tolerant, and just society. This approach makes Islamic boarding schools a relevant model of inclusive education to answer contemporary social challenges.

Sabilillah Inclusive Islamic Boarding School has succeeded in integrating Islamic values with inclusive education, resulting in significant transformation in various aspects of education and life of the Islamic boarding school. This integration creates a diversity-friendly learning environment, where the values of Islamic brotherhood, ta'awun, ikhlas, and tawadhu' are applied in daily interactions, building a strong atmosphere of brotherhood without discrimination (Milasari and Nugraheni 2024). The Islamic boarding school curriculum is designed inclusively by combining religious learning such as yellow books and memorizing the Qur'an with an approach that is responsive to the needs of students with special needs, including the use of assistive technology such as audio devices and modified learning methods.

In addition, the management of the Islamic boarding school adopts collaborative leadership, involving kyai, teaching staff, students, and the community in creating inclusive policies and practices that support diversity. The culture of the Islamic boarding school has also undergone a transformation to become more inclusive, with increased awareness and solidarity among all members of the Islamic boarding school. Students, both those with special needs and those without, are given equal opportunities to develop academically and non-academically, so that each individual can reach their potential (VIKRI 2024). The results of this integration not only create a harmonious learning community but also make the Sabilillah Islamic Boarding School a national model for inclusive religion-based education. This transformation shows that Islamic values can run in harmony with the principle of inclusivity, making Islamic boarding schools educational institutions that are adaptive to changing times without losing their Islamic identity (Khofi and Furqon 2024).

CONCLUSION

This study highlights the importance of a contextual collaborative approach in creating inclusive education at Sabilillah Islamic Boarding School, emphasizing a unique collaborative model that integrates the roles of Islamic boarding school leaders, teachers, students, families, and communities. In this context, Sabilillah Islamic Boarding School has succeeded in developing an inclusive education model that not only accommodates the diversity of students' abilities, but also combines Islamic principles with the unique culture of the Islamic boarding school.

This study shows that the success of inclusive education at Sabilillah Islamic Boarding School is highly dependent on the synergy between the various parties involved, namely the leader of the Islamic boarding school (kyai), teachers, students, families, and the community. Kyai as a leader has a strategic role in building an inclusive vision, designing policies that support diversity, and inspiring the entire Islamic boarding school community to accept differences. Teachers and ustadz/ustadzah play a role in designing an adaptive curriculum and implementing different learning methods

to accommodate the needs of each student. Students, in turn, are active in collaborative learning that supports each other, while families and communities play an important role in providing emotional, social, and financial support for students.

Sabilillah Islamic Boarding School has successfully adapted Islamic principles, such as rahmatan lil 'alamin (blessing for all nature) and tawazun (balance), sincerity, patience and humility to support the implementation of inclusive education and the development of a collaboration model that is appropriate to the context of the Islamic boarding school. This model not only adopts the concept of inclusivity from the formal education system, but also adapts it to the culture and social structure that exists in the Islamic boarding school. With education and integration of Islamic values that exist in Islamic Boarding Schools, it can help the implementation of inclusive education in Islamic boarding schools to be successful. This is reflected in the implementation of moral-based education, where religious, social, and cultural values of the Islamic boarding school are applied to create a mutually supportive relationship between the parties involved such as Islamic boarding school leaders, ustadz and ustazah, students and also parents in inclusive education.

REFERENCES

- Abzar, muhammad. 2024. "pendidikan islam multikultural perguruan muhammadiyah: studi tinjauan literatur." *Iqra: jurnal ilmu kependidikan dan keislaman* 19(1): 81–92.
- Afdhal, afdhal, feky manuputty, simona christina hendrika litaay, and nathalia debby makaruku. 2024. "nilai-nilai kearifan lokal maluku dalam hidden curriculum: strategi membangun perdamaian dan toleransi di sekolah dasar." *Journal of education research* 5(4): 5071–83.
- Andriyanto, rachael astridivaningtyas. 2023. "literature review: kecemasan pada individu dengan saudara berkebutuhan khusus."
- Baharun, hasan. 2017. "total moral quality: a new approach for character education in pesantren." *Ulumuna* 21(1): 57–80. Doi:10.20414/ujis.v21i1.1167.
- Bahij, muhammad alfan, and mulyanto abdullah khoir. 2024. "kepemimpinan integral dan modernisasi holistik: analisis komprehensif peran imam zarkasyi dalam pembentukan pendidikan islam di pondok pesantren'darussalam'gontor." *Tsaqofah* 4(2): 895–910.
- Farid, ahmad, alya fatunnisa, jeslin simson stiawan, lifiyanti lifiyanti, jumanah jumanah, shinta juliana putri, and siti nurlina. 2024. "peran pesantren moderen dalam pengembangan karakter dan pendidikan inklusif." *Jurnal ilmiah penelitian mahasiswa* 2(4): 414–22.
- Fauzi, muhammad sukron, mumu muzayyin maq, ai rukmini, muhammad arsyad, arditya prayogi, and edi ahyani. 2024. "kurikulum merdeka dalam kerangka akses pendidikan: tinjauan literatur atas inisiatif unicef dan pemerintah indonesia." *Ekasakti jurnal penelitian dan pengabdian* 4(2): 635–43.
- Gholibah, balqish abiyah. "implementasi metode pembelajaran bahasa isyarat huruf hijaiyah dalam peningkatan belajar baca tulis al-qur'an (btq) bagi santriwati tunarungu."
- Habibi, mahyal. 2024. "pelaksanaan program mentoring sebagai upaya peningkatan kualitas akhlak siswa smp it nurul fikri mata ie aceh besar."
- Ikhsan, moh hayatul. 2024. "pendidikan dasar islam berbasis rahmatan lil-alamin." *Incare, international journal of educational resources* 4(6): 614–26.
- Kebudayaan, kementerian pendidikan dan. 2009. *Peraturan menteri pendidikan nasional republik indonesia*. Indonesia.
- Khofi, mohammad bilutfikal, and mufasirul furqon. 2024. "strategi kepemimpinan kiai dalam mengembangkan pondok pesantren." *Incare, international journal of educational resources* 5(3): 265–88.
- Khomsinnudin, khomsinnudin, giman bagus pangeran, ahmad tamyiz, citra eka

- wulandari, and fauzan akmal firdaus. 2024. "modernitas dan lokalitas: membangun pendidikan islam berkelanjutan." *Journal of education research* 5(4): 4418–28.
- Kilag, osias kit, felix diano jr, ramil bulilan, loida allego, and mira christy cañizares. 2024. "leadership strategies for building inclusive school communities: the challenges of managing diversity in schools." *International multidisciplinary journal of research for innovation, sustainability, and excellence (imjrise)* 1(1): 92–100.
- Milasari, devi, and nursiwi nugraheni. 2024. "integrasi pendidikan konservasi dan teknologi untuk mewujudkan pendidikan inklusif dan berkualitas dalam pencapaian sdgs." *Jurnal penelitian pendidikan indonesia (jppi)* 1(3): 119–25.
- Muntoha, tohir. 2024. "mengokohkan perdamaian dan toleransi: analisis literatur integrasi nilai-nilai sdgs dalam pendidikan agama islam di era modern." *Journal of education research* 5(4): 4642–53.
- Muslimah, revi, mela darmayanti, and ani. Hendriani. 2024. "implementation of inclusive education in primary schools: a literature review and bibliometric analysis revi muslimah, mela darmayanti*, ani hendriani*." 8(2): 130–42.
- Mustafa, mustafa, rohayati rohayati, assyari abdullah, nur alhidayatillah, and dwi puji astuti. 2023. "from inequality to digital inclusion: opportunities and challenges of digitalization among santri in indonesia: dari kesenjangan ke inklusi digital: peluang dan tantangan digitalisasi di kalangan santri di indonesia." In *sentimas: seminar nasional penelitian dan pengabdian masyarakat*, , 319–25.
- Nasir, muhammad fikri abdu. 2024. "membangun madrasah inklusif: upaya menuju sekolah ramah diversitas melalui implementasi pendidikan inklusif di madrasah ibtidaiyah." *Jurnal pendidikan dasar islam* 6(1): 21–44.
- Oktavia, melsa, and mepi junita sari. 2024. "pendidikan anak berkebutuhan khusus dengan anak autis." *Ejip: educational journal of innovation and publication* 3(1): 64–75.
- Putra, johni eka, a sobandi, and aisah aisah. 2024. "the urgency of digital technology in education: a systematic literature review." *Jurnal educatio: jurnal pendidikan indonesia* 10(1): 224–34.
- Rahman, syaifur. "program pendidikan entrepreneurship dan agropreneurship dalam mengembangkan life skills santri (studi kasus di pondok pesantren al itqan depok)."
- Ramli, bahtiar. 2024. "penanaman nilai moderasi beragama sebagai upaya pencegahan radikalisme di pondok pesantren al-risalah batetangnga."
- Safira, dwi. "implementasi nilai-nilai kesetaraan gender di pondok pesantren jamiyyah islamiyyah tangerang selatan."
- Septyah, rizkika. 2024. "filosofi pendidikan inklusi dalam praktik pendidikan abad ke-21 di indonesia."
- Sudarmin, sudarmin, a latief arung arafah, siti patimah, and andi warisno. 2024. "konsep manajemen pengelolaan pendidikan bermutu di smk negeri 1 tanjung selor kabupaten bulungan provinsi kalimantan utara." *Journal on education* 6(2): 15528–36.
- Suprayitno, degdo, ahmad ahmad, tartila tartila, and yuri alfrin aladdin. 2024. *Metodologi penelitian kualitatif: teori komprehensif dan referensi wajib bagi peneliti*. Pt. Sonpedia publishing indonesia.
- Suryana, dede, r jusdijachlan, and s ridwan. 2024. "model implementasi kurikulum di sekolah pendidikan inklusif di kota bandung." *Jurnal pendidikan dan kebudayaan nusantara* 2(1): 1–13.
- Tobasa, majelis rena, and putria wati nurjanah. 2024. "tantangan dan strategi mendisiplinkan siswa berkebutuhan khusus dalam pendidikan inklusif: tinjauan dari perspektif studi literatur." *Anwarul* 4(1): 207–17.
- Tohe, ansar. 2024. "peran pemikiran islam dalam transformasi pendidikan multikultural di indonesia." *Juanga: jurnal agama dan ilmu pengetahuan*: 113–29.
- Vikri, rahmaddani. 2024. "pemberdayaan penyandang disabilitas mental (psikotik) berbasis layanan inklusi sosial dalam pemulihan fungsi sosial (studi pada upt

- bina laras dinas sosial provinsi riau).”
- Wirayuda, firlana. 2024. “keteladanan pengasuh dalam pembentukan akhlakul karimah santri di pondok pesantren putri as-sa’adah terboyo.”
- Yanto, masti. 2024. “internalisasi pendidikan pesantren berbasis sintuwu maroso (persatuan yang kuat) dalam membangun moderasi beragama.” *At-tarbiyah: jurnal penelitian dan pendidikan agama islam* 2(1): 269–74.
- Mundir, a., soniya, s., & hamimah, s. (2022). Childhood behavior management strategy based on fun learning environment. *Jurnal obsesi : jurnal pendidikan anak usia dini*, 6(4), 2583–2595. <https://doi.org/10.31004/obsesi.v6i4.2063>
- El iq bali, m. M., madanibillah, a., lukman, l., khoirul anam, n., muali, c., zamroni, z., & bon, a. T. (2021, march). Innovative learning media based on e-learning in the new normal era. *Proceedings of the international conference on industrial engineering and operations management*. <https://doi.org/10.46254/an11.20211210>
- Firdausy, a. (2022). Pesantren-based experiential marketing; sense emotional analysis in building customer loyalty. *Managere: indonesian journal of educational management*, 4(3), 259–269. <https://doi.org/10.52627/managere.v4i3.151>
- Zamroni, z., & rodiyah, h. (2022). Quantum attraction of kyai’s leadership in indonesian pesantren. *Dinamika ilmu*, 187–199. <https://doi.org/10.21093/di.v22i1.4212>
- Bakron, m., setiawan, a., amin, m. F., & manshur, u. (2024). Total quality control in caregiver practice : improving the quality of center construction and development holistically. *02(01)*, 102–109.
- Farisi, y. Al, & setiawan, m. B. A. (2023). Strategi manajemen humas dalam meningkatkan branding image di madrasah aliyah nurul jadid. *Jiip - jurnal ilmiah ilmu pendidikan*, 6(12), 10653–10663. <https://doi.org/10.54371/jiip.v6i12.3407>
- Rizal, Mohammad Syifaur. 2024. “Educational Evolution: Sustainable Returnment With Country In The Development Of The Trainer.” Pp. 28–36 In *Proceeding Of International Conference On Education, Society And Humanity*. Vol. 2
- Mudarris, Badrul, And Mohammad Syifaur Rizal. 2023. “Manajemen Strategi Kepemimpinan Kepala Sekolah Dalam Meningkatkan Kedisiplinan Guru Dan Karyawan Di SMA Nurul Jadid.” *Jiip-Jurnal Ilmiah Ilmu Pendidikan* 6(12):10265–71.