The Values of Inclusive Education in Islamic Religious Education: A Systematic Literature Review

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ARTICLE INFO	ABSTRACT
	This study aims to identify and analyze the values of inclusive education in Islamic Religious Education (IRE) through a Systematic Literature Review (SLR) guided by PRISMA 2020. A total of 22 articles published between 2020 and 2025 were reviewed to explore the integration of inclusive values—justice, equality, religious moderation, multiculturalism, and humanism—within the IRE curriculum and teaching practices. Data were collected from Google Scholar, DOAJ, Scopus, and Sinta using relevant keywords. Thematic synthesis using NVivo 12 Plus was employed to identify recurring patterns and research gaps. The findings reveal that inclusive education in IRE extends beyond accommodating students with special needs; it aims to cultivate universal human values rooted in the Islamic concept of rahmatan lil 'alamin. IRE teachers play a central role in promoting inclusivity through humanistic and moderate pedagogies. The study highlights the urgency of developing an inclusive IRE curriculum model that balances cognitive, affective, and psychomotor domains while fostering tolerance, empathy, and respect for diversity. This research contributes theoretically to the discourse on inclusive Islamic education and practically to curriculum and teacher development. *This is an open access article under the*

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INTRODUCTION

On a global scale, inclusive education has become a major agenda of UNESCO through the Education for All initiative and Sustainable Development Goal 4, which emphasizes inclusive and quality education access for all children without discrimination (UNESCO, 2017). At the national level, Indonesia has affirmed its commitment through Regulation of the Minister of National Education of the Republic of Indonesia Number 70 of 2009 concerning Inclusive Education (Indonesia, 2009). These two policies form an important basis for realizing an education system that is fair, equitable, and oriented toward respect for the diversity of students.

Inclusive education in the context of Islamic Religious Education (PAI) is an effort to create a learning system that respects diversity (Fatoni, F., Susanto, I., Pratama, H. O., & Julaihah, 2020), upholds the value of justice, and fosters mutual respect among fellow human beings (Khairunnisa, T., Martono, M., Azizah, N., Albar, S. A., & Raines, 2024). The concept of inclusion in PAI is rooted in Islamic teachings about equality and the nobility of humans before Allah SWT, as stated in QS.

Al-Hujurat verse 13 (Rahmawati, D., & Sari, 2023). In the context of modern education, these values are an important foundation for building a society with moderate, tolerant, and humanistic characteristics (Hasan, M., & Mukhibat, 2024).

Various studies show that the implementation of inclusive Islamic Religious Education requires curriculum adaptation, strengthening of teacher competencies, and changes in the learning paradigm to be more responsive to the diverse needs of students (Murtadlo, 2020; Nurdin et al., 2024). Although previous studies have discussed inclusive education in a general context, most of them focus only on the integration of students with special needs in the Islamic education system (Pandia, W. S. S., Lee, S., & Khan, 2024; Salabi, 2022). These studies have not sufficiently explored the integration of inclusive values such as justice, equality, and humanism in the curriculum and pedagogical practices of Islamic Religious Education (PAI) (Foley, P., Dinan-Thompson, M., & Caltabiano, 2024). Moreover, there remains a conceptual gap between the national inclusive education policy (Permendiknas No. 70 of 2009) and its actual implementation in IRE classrooms, particularly regarding how teachers instill the values of religious moderation and multiculturalism contextually (Mulyana, 2023; Nurdin et al., 2024). Empirical studies also show that the PAI curriculum approach is still normative and does not emphasize the formation of inclusive social character responsive to diversity (Murtadlo, 2020).
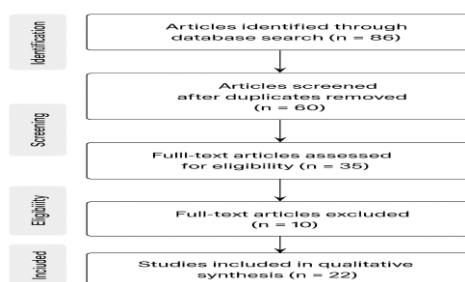
This research is urgent because inclusive values in PAI education are increasingly needed amid growing pluralism and global challenges related to intolerance and radicalism (Hasan, K., & Juhannis, 2023). The ability of PAI to internalize inclusive Islamic values is a key to shaping students' religious moderation and humanistic attitudes in the multicultural context of Indonesia (Salas-Pilco, S. Z., Xiao, K., & Oshima, 2022). The novelty of this study lies in its systematic analysis and synthesis of inclusive values—justice, equality, moderation, multiculturalism, and humanism—in Islamic Religious Education through the Systematic Literature Review (SLR) method based on PRISMA 2020 guidelines. Unlike previous studies that examined inclusivity only from the perspective of students with special needs, this research provides a broader conceptual mapping that connects Islamic values with inclusive education principles and highlights the role of PAI teachers in promoting a balanced, humanistic, and tolerant learning environment (Soraya & Wulandari, 2024).

Therefore, this study aims to fill theoretical and practical gaps through a systematic exploration of literature to identify patterns, themes, and new directions in inclusive education based on universal Islamic values. It seeks to answer three main research questions: (1) how inclusive educational values such as justice, equality, religious moderation, and multiculturalism are integrated into the PAI curriculum and learning practices; (2) what role PAI teachers play in internalizing inclusive values through humanistic and moderate pedagogical approaches; and (3) how the development of an inclusive PAI curriculum based on universal Islamic values can strengthen students' moderate, tolerant, and humanity-oriented religious character.

METHODS

This study used a Systematic Literature Review (SLR) approach with reference to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) guidelines to ensure transparency and replication of the review process. Data were collected from several national and international journal databases, namely Google Scholar, Directory of Open Access Journals (DOAJ), Scopus, and Sinta. The search strategy was carried out using a combination of keywords such as "inclusive education," "Islamic religious education," "religious moderation," and "multicultural curriculum" with logical operators (AND, OR) to obtain relevant search results. From the initial search results of 86 scientific articles, gradual screening was carried out in accordance with the PRISMA flow: (1) identification (removing duplicates), (2) screening (analyzing the suitability of titles and abstracts), (3) eligibility (reviewing the full content for topic suitability), and (4) inclusion (selecting articles that meet the final criteria). After selection, 22 articles that met the inclusion criteria were obtained (Rapp, A. C., & Corral-Granados, 2021). The inclusion criteria used included: (a) scientific articles published between 2020 and 2024, (b) in Indonesian or English, (c) published in

reputable journals (Sinta or internationally indexed), and (d) explicitly discussing the values of inclusive education in Islamic Religious Education (PAI). Meanwhile, the exclusion criteria included: (a) conceptual articles without a focus on inclusive values in PAI, (b) articles oriented towards general education without an Islamic context, and (c) research with limited or incomplete access. Data analysis was conducted using a thematic synthesis approach by grouping findings based on similarities in inclusive values. The coding process was done manually with reference to qualitative analysis guidelines and the support of NVivo 12 Plus software to ensure consistency of theme categories. Four major themes that emerged justice and equality, religious moderation, multiculturalism, and humanism were then analyzed conceptually to identify patterns and relationships between values in the context of developing an inclusive PAI curriculum.

The PRISMA 2020 diagram shows the selection process from 86 initial articles to 22 final articles, through the stages of identification (86 → 60 after duplicates were removed), screening (60 → 35 based on abstracts), eligibility determination (35 → 25 based on full content), and finally 22 articles that met the inclusion criteria and were analyzed thematically.

FINDINGS AND DISCUSSION

The results of a systematic analysis of 22 articles show four main themes that represent the values of inclusive education in Islamic Religious Education, namely on of justice and equality, religious moderation, multiculturalism, and humanism. These four values are interrelated and form the conceptual foundation for the development of an inclusive, humanistic PAI curriculum that is oriented towards the social and spiritual character building of students (Hamed & Alehirish, 2024).

1. **Justice and Equality as the Foundation of Islamic Education**

    Inclusive education emphasizes the principle of equal learning rights for all students regardless of their social, cultural, or ability backgrounds (Agus, Agus Juliadharma & Djamaluddin, 2023; Salabi, 2022). The value of justice in Islam is the basis for teachers and educational institutions to ensure that all students receive equal learning services.

2. **Religious Moderation and Deradicalization Through Islamic Education**

    Inclusive values in PAI play a role in building moderate and tolerant attitudes amid diversity among the people (Husna, Ulfatul and Thohir, 2020; Mulyana, 2023). Religious education oriented towards moderation helps students understand differences as a blessing and avoid extremism (Rahmat, Munawar, 2022; Zulaikhah, Gani, Misbah, & Setiyono, 2023).

3. **Multiculturalism and Appreciation of Diversity**

    A multicultural-based PAI curriculum emphasizes the importance of peaceful coexistence with ethnic, religious, and cultural differences (Ma'rifah & Sibawaihi, 2023; Murtadlo, 2020). Teachers are expected to develop contextual learning methods that foster empathy and tolerance (Afifuddin, Afifuddin, Burga, 2023; Pujianti & Nugraha, 2024).

4. **Humanism and Inclusive Character Development**

    PAI teachers play a strategic role in instilling universal moral and ethical values through a humanistic approach (Bucky Wibawa Karya Guna, Sri Endah Yuwantiningrum, Firmansyah, Muh. Dzihab Aminudin S, 2024; Solihin et al., 2020). Inclusive education is understood as a means to shape students' character to appreciate differences and uphold humanity. (Saada, 2023)

emphasizes the importance of global citizenship education based on Islamic values to foster cross-border social awareness. In addition to the four themes above, several articles (Pandia, W. S. S., Lee, S., & Khan, 2024; Syarifuddin & Dwi Utari, 2022) highlight the importance of curriculum transformation and teacher education to align with global inclusive education policies. (Mizani, 2022) and (Pradana, Mahfud, & Priyanto, 2023) also argue that an inclusive-pluralistic Islamic education model can be an effective strategy in instilling values of moderation and strengthening social cohesion in society.

Conceptually, inclusive education in PAI is oriented towards the development of cognitive aspects (understanding Islamic values), affective aspects (attitudes of empathy and tolerance), and psychomotor aspects (inclusive social actions). These three aspects form an integral unity in building a religious character that is rahmatan lil 'alamin. To clarify the results of the study, the following table summarizes the articles analyzed based on author, year, research objectives, main results, and inclusive values found:
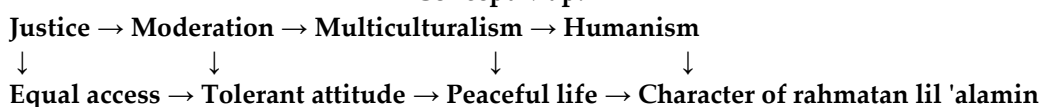
No	Author & Year	Research Objective	Key Findings	Inclusive Value
1	Abidin & Murtadlo (2020)	To develop a PAI curriculum based on multiculturalism to strengthen religious moderation.	The multicultural curriculum instills the value of tolerance and moderation in Islamic education.	Multiculturalism, Moderation
2	Afifuddin & Burga (2023)	To examine the value of ethics in future inclusive religious education.	Ethical religious education that is open to differences.	Humanism, Moderation
3	Agus et al. (2023)	To evaluate the inclusive education curriculum at Madrasah Aliyah using the CIPP model.	The evaluation of the inclusive curriculum shows increased access and learning equality.	Justice, Equality
4	Guna & Yuwantiningrum (2024)	To foster morality and Islamic ethics through PAI learning.	Ethics-based learning strengthens universal humanitarian values.	Humanism
5	Hosaini et al. (2024)	To examine humanitarian values based on Pancasila from the perspective of Islamic education.	PAI plays a role in shaping humanistic and religious character.	Humanism
6	Husna & Thohir (2020)	To implement religious moderation in PAI learning.	The moderation approach is effective in preventing extreme and intolerant attitudes.	Moderation, Tolerance

No	Author & Year	Research Objective	Key Findings	Inclusive Value
7	Ma'rifah (2023)	To institutionalize multicultural values in inclusive schools.	The multicultural-based curriculum shapes empathy and appreciation for differences.	Multiculturalism
8	Mizani (2022)	To develop an inclusive-pluralistic PAI model as a means of moderation.	The pluralistic model strengthens the value of tolerance and deradicalization.	Moderation, Humanism
9	Mulyana (2023)	To analyze PAI textbooks related to religious moderation in Indonesia.	Textbooks play a role in building a narrative of moderate Islam.	Moderation
10	Nurdin et al. (2024)	To develop an inclusive PAI curriculum in schools/madrasahs.	The adaptive curriculum increases equality and moderation.	Justice, Moderation
11	Pandia et al. (2024)	To analyze issues of children with special needs in PAI in inclusive schools.	PAI supports students with special needs through an empathetic approach.	Justice, Humanism
12	Pradana et al. (2023)	To integrate the values of faith and inclusion in education.	The collaboration of Islamic values and inclusion strengthens social cohesion.	Humanism, Moderation
13	Pujianti & Nugraha (2024)	To examine the role of PAI teachers in shaping inclusive character.	PAI teachers play a strategic role in building tolerant and empathetic attitudes.	Humanism, Multiculturalism
14	Rahmat & Yahya (2022)	To assess the influence of inclusive PAI teaching materials on students' religious tolerance.	Inclusive teaching materials increase students' tolerant attitudes.	Moderation, Tolerance
15	Saada (2023)	To analyze global citizenship education from an Islamic perspective.	Islamic education fosters cross-border social awareness.	Humanism

No	Author & Year	Research Objective	Key Findings	Inclusive Value
16	Salabi (2022)	To improve the quality of PAI for children with special needs.	The adaptive approach strengthens equality and justice in learning.	Justice, Equality
17	Solihin et al. (2020)	To instill ethical values and Islamic-based character in *pesantren* (Islamic boarding schools).	Character education based on Islamic values shapes universal morals.	Humanism
18	Utari et al. (2024)	To examine the Islamization of teacher education in the context of global inclusion.	Inclusive teacher education strengthens global and Islamic policies.	Multiculturalism, Moderation
19	Zulaikhah et al. (2023)	To examine inclusive education as an effort for religious deradicalization.	Inclusive PAI is effective in preventing radicalism.	Moderation, Humanism

The results of thematic synthesis show a logical connection between inclusive values. Justice and equality are the starting points in building an education system that provides equal access and opportunities for all students. From this principle of justice comes religious moderation, which encourages a middle ground, tolerance, and respect for differences. This moderation becomes the foundation for the creation of multiculturalism, namely the ability of students to live peacefully side by side in diversity. All of these values culminate in Islamic humanism, which emphasizes the importance of respect for human dignity as creatures of God. Conceptually, the relationship between these themes can be illustrated through the following

Concept Map:
Justice → Moderation → Multiculturalism → Humanism
    ↓   ↓   ↓   ↓
Equal access → Tolerant attitude → Peaceful life → Character of rahmatan lil 'alamin

This finding is in line with Islamic education theory based on the value of rahmatan lil 'alamin, which views education as a means of building a peaceful, just, and compassionate civilization. In al-Ghazali's perspective, education must combine the aspects of ta'dib (character building) and tarbiyah (human potential development), so that students not only understand knowledge but also have moral sensitivity towards others (Bucky Wibawa Karya Guna, Sri Endah Yuwantiningrum, Firmansyah, Muh. Dzihab Aminudin S, 2024).

When compared to Bloom's Taxonomy, these inclusive values encompass the cognitive dimension (understanding Islamic values), the affective dimension (attitudes of empathy and tolerance), and the psychomotor dimension (inclusive social actions). Thus, inclusive PAI education places students as active subjects in building a humanistic civilization in accordance with the Islamic principle of rahmatan lil 'alamin.

Practical Implications

The results of this study have several important implications for the world of Islamic education.

1. For PAI teachers, there is a need for inclusive pedagogy training so that they are able to apply learning strategies that respect differences and foster moderate attitudes in the classroom.
2. For curriculum developers, it is important to design an Islamic education curriculum that explicitly instills the values of justice, multiculturalism, and humanism based on universal Islamic values.
3. For policymakers, regulatory support is needed to encourage the systematic implementation of inclusive education in PAI—for example, through revisions to the national curriculum that emphasize religious moderation and cultural diversity.

In general, the results of this study confirm that inclusive education in PAI is not just policy discourse, but a key strategy in building an Islamic society that is just, tolerant, and characterized by rahmatan lil 'alamin. This study has several limitations that need to be considered in the context of applying and generalizing the results. First, this study only focuses on scientific articles published between 2020 and 2025, so the results do not represent the long-term dynamics of inclusive education in PAI before and after that period. Second, the analysis used is qualitative-descriptive through a thematic synthesis approach, so it is not yet able to quantitatively measure the extent of the influence of inclusive values on PAI learning outcomes. Third, most of the articles analyzed come from the context of Indonesia and Southeast Asia, so the results need to be tested in a global context in order to obtain a more universal understanding.

Nevertheless, these limitations open up opportunities for more empirical and comprehensivefollow-up research. Future research is recommended to:

1. Use a mixed-methods approach to measure the influence of inclusive values on religious moderation attitudes and student character more objectively;
2. Develop and test an inclusive PAI curriculum model based on universal Islamic values in inclusive schools or madrasas;
3. Investigate the pedagogical competence of PAI teachers in directly applying humanisticand moderate learning in the field;
4. Conducting a quantitative meta-analysis of international literature to compare inclusive Islamic education practices in various countries

With this research direction, it is hoped that a new conceptual model of an inclusive PAI curriculum will emerge that is capable of fully integrating the values of justice, equality, religious moderation, and humanism into the contemporary Islamic education system.

CONCLUSION

This study confirms that the values of inclusive education in Islamic Religious Education (PAI) encompass four key dimensions: justice and equality, religious moderation, multiculturalism, and humanism. Inclusive values are integrated into PAI through humanistic and contextual approaches that promote open-mindedness and tolerance. PAI teachers serve as change agents by fostering justice, equality, and moderation through adaptive and reflective pedagogy. The development of an inclusive PAI curriculum should emphasize universal Islamic values based on rahmatan lil 'alamin, balancing cognitive, affective, and psychomotor aspects. This research contributes theoretically by mapping inclusive value integration in PAI and practically by guiding educators and policymakers in designing inclusive, moderate Islamic education. Future studies are recommended to empirically test inclusive PAI models and develop teacher training frameworks that strengthen humanistic and moderate learning in diverse educational settings.

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