

Inclusive Education as an Instrument of Social Harmony and Ecological Awareness

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Abstract

This study is motivated by the need for an Islamic education model capable of responding to the challenges of a plural society and the increasingly urgent ecological crisis. Inclusive education is considered relevant as it emphasizes the values of rahmah (compassion), tolerance, justice, and responsibility toward the environment. The purpose of this research is to examine how Islamic education implemented at SIT Al Uswah Inclusive School Pamekasan serves as an instrument in fostering social harmony while also cultivating ecological awareness. This study employs a descriptive qualitative approach with data collected through observation, in-depth interviews, and documentation. The findings reveal that SIT Al Uswah has successfully integrated Islamic values into inclusive educational practices, as reflected in the social interactions of students with special needs and the habituation of environmentally friendly living through programs such as waste banks, tree planting, waste management, and used cooking oil collection for recycling. Furthermore, the innovation of the Al Uswah Kids Unit provides tangible evidence of inclusivity for students with special needs. The study concludes that inclusive Islamic education at SIT Al Uswah is effective in fostering collective awareness of peaceful coexistence and environmental preservation as a form of social worship. The contribution of this research lies in developing an inclusive Islamic education model integrated with ecological values, which can serve as a reference for building a more humanistic and sustainable society.

Keywords: *Inclusive Islamic Education, Social Harmony, Ecological Awareness, Inclusive School.*

Abstrak

Penelitian ini dilatarbelakangi oleh kebutuhan akan model pendidikan Islam yang mampu merespons tantangan masyarakat majemuk dan krisis ekologis yang kian mendesak. Pendidikan inklusif dipandang relevan karena mengedepankan nilai-nilai rahmah, toleransi, keadilan, serta tanggung jawab terhadap lingkungan. Tujuan penelitian ini adalah untuk mengkaji bagaimana pendidikan Islam yang diterapkan di Sekolah Inklusi SIT Al Uswah Pamekasan berperan sebagai instrumen dalam membentuk harmoni sosial sekaligus menumbuhkan kepedulian ekologis. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa SIT Al Uswah berhasil mengintegrasikan nilai-nilai Islam dalam praktik pendidikan inklusif, yang tampak pada interaksi sosial peserta didik berkebutuhan khusus serta pembiasaan hidup ramah lingkungan melalui program bank sampah, penanaman pohon, pengelolaan limbah, hingga pengumpulan minyak jelantah untuk daur ulang. Selain itu, inovasi Unit Al Uswah Kids menjadi wujud nyata inklusivitas bagi siswa berkebutuhan khusus. Kesimpulan penelitian ini menegaskan bahwa pendidikan Islam inklusif di SIT Al Uswah

mampu menumbuhkan kesadaran kolektif untuk hidup berdampingan secara damai dan menjaga kelestarian alam sebagai bentuk ibadah sosial. Kontribusi penelitian ini terletak pada pengembangan model pendidikan Islam inklusif yang terintegrasi dengan nilai ekologi, sehingga dapat menjadi referensi dalam membangun masyarakat yang humanis dan berkelanjutan.

Kata Kunci: Pendidikan Islam Inklusif, Harmoni Sosial, Kepedulian Ekologis, Sekolah Inklusi.

INTRODUCTION

The modern era is characterized by complex social dynamics and an increasingly tangible ecological crisis. Climate change, environmental pollution, and ecosystem damage have become global issues that directly impact the lives of local communities.¹ This condition necessitates the presence of education that not only fosters intellectual intelligence but also shapes the spiritual, social, and ecological character of students.² In this context, education plays a strategic role in creating a generation that cares for and is responsible for the continuity of life together.

Ideal Islamic education inherently instills moral values such as justice, compassion, tolerance, and responsibility towards others and the environment. One approach deemed relevant is inclusive Islamic education, an approach that upholds the values of humanity, equality, and social justice.³ This concept aims to create an education system that respects diversity and provides equal opportunities for all children to develop.⁴ The primary orientation in inclusive education is the application of values such as justice, equality, and tolerance to create a supportive and mutually respectful learning environment.⁵ Thus, this education provides an equal learning space for all children, including those with special needs, to obtain their right to education in an atmosphere that is conducive and respects diversity. Therefore, the integration of Islamic values, social inclusivity, and ecological awareness is a necessity in answering current global challenges.

SIT Al Uswah Pamekasan is one example of an inclusive educational institution that has developed this approach.⁶ Besides providing child-friendly educational services for students with special needs through the "Al Uswah Kids" program, the school is also

¹ Yusuf Siswantara et al., "Inklusif: Pertobatan Ekologis Melalui Pendidikan Karakter Religius," *KASTRAL: Kajian Sastra Nusantara Linggau* 2, no. 2 (2022): 34–47, <https://doi.org/10.55526/kastral.v2i2.297>.

² Arya Hadi Dharmawan, "Dinamika Sosio-Ekologi Pedesaan: Perspektif Dan Pertautan Keilmuan Ekologi Manusia, Sosiologi Lingkungan Dan Ekologi Politik," *Sodality: Jurnal Sosiologi Pedesaan* 1, no. 1 (1970), <https://doi.org/10.22500/sodality.v1i1.5939>.

³ Sri Wahyuni, *Rahmatan Lil Alamin : Pendidikan Ekologi Dalam Keseimbangan Dengan Alam* (Eureka Media Aksara, 2024).

⁴ Randy Fadillah Gustaman et al., "Implementasi Pendidikan Inklusif Dalam Mewujudkan Sekolah Ramah Anak," *Jurnal Education and Development* 13, no. 1 (2025): 660–66, <https://doi.org/10.37081/ed.v13i1.6635>.

⁵ Semiyu Adejare Aderibigbe et al., "Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education," *Religions* 14, no. 2 (2023): 212, <https://doi.org/10.3390/rel14020212>; Dr Kailash Chandra Pradhan and Mr Sarbottam Naik, "Inclusive Education: A Foundation for Equality and Empowerment at the Elementary Stage," *International Journal of Multidisciplinary Research in Arts, Science and Technology* 2, no. 2 (2024): 1–8, <https://doi.org/10.61778/ijmrast.v2i2.36>.

⁶ Afifa Asri, "Mplementasi Kelas Inklusi Bagi Tumbuh Kembang Anak Berkebutuhan Khusus Di SDIT Al-Uswah Pamekasan Kecamatan Pademawu Kabupaten Pamekasan," Skripsi, IAIN Madura, 2020, <https://etheses.iainmadura.ac.id/605/>.

active in environmental preservation programs such as managing a waste bank, a tree planting movement, and collecting and recycling used cooking oil. These practices show how Islamic values are concretely implemented in school life, both in the social and ecological aspects.

Research on inclusive Islamic education, social harmony, and ecological awareness has been conducted extensively, but generally, they still stand alone and have not integrated all three within one study framework. Some relevant studies include: First, Research conducted by Sri Wahyuni entitled *Rahmatan Lil Alamin: Ecological Education in Balance with Nature*. The results of this study describe the journey of a community that adopts an ecological approach in the education system amidst global environmental challenges and issues.⁷ Second, Research conducted by Khomsinuddin et al., on *Modernity and Locality: Building Sustainable Islamic Education*.⁸ Third, Research conducted by Robiatul Munajah on inclusive education policy, which found that teachers need to know more about the supporting and inhibiting factors in the implementation of inclusive education in primary schools.⁹ Fourth, Research conducted by Dwitya Sobat Adidharma on Bronfenbrenner's ecological theory in creating an inclusive environment. The results of this study show that an inclusive environment requires support from all aspects, both from microsystem and macrosystem elements.¹⁰

From the above studies, it is evident that the study of inclusive Islamic education, social harmony, and ecological awareness has been conducted separately. This research offers a holistic approach that integrates all three simultaneously, and presents the unique context of Al Uswah Pamekasan Inclusive School as a case study, which has not been widely highlighted in previous academic studies. This phenomenon is interesting to study because it shows the concrete integration between Islamic education, social inclusivity, and ecological awareness within one institution. This research will focus on three main things: (1) the implementation of inclusive Islamic education at Al Uswah Pamekasan School, (2) the form of social harmony built within the school community, and (3) the manifestation of ecological awareness in educational programs. The goal of this research is to explore how inclusive Islamic education can be a strategic instrument in fostering humanitarian values and ecological responsibility, as a contribution to the development of a sustainable and civilized civilization.

RESEARCH METHOD

This research uses a qualitative method with a descriptive approach.¹¹ Data was collected through several techniques, namely interviews, observation, and

⁷ Wahyuni, *Rahmatan Lil Alamin : Pendidikan Ekologi Dalam Keseimbangan Dengan Alam*.

⁸ Khomsinnudin Khomsinnudin et al., "Modernitas Dan Lokalitas: Membangun Pendidikan Islam Berkelanjutan," *Journal of Education Research* 5, no. 4 (2024): 4418–28, <https://doi.org/10.37985/jer.v5i4.1523>.

⁹ Robiatul Munajah et al., "Implementasi Kebijakan Pendidikan Inklusi Di Sekolah Dasar," *Jurnal Basicedu* 5, no. 3 (2021): 1183–90, <https://doi.org/10.31004/basicedu.v5i3.886>.

¹⁰ Dwitya Sobat Ady Dharma, "Membaca Peran Teori Ekologi Bronfenbrenner Dalam Menciptakan Lingkungan Inklusif Di Sekolah," *SPECIAL Special and Inclusive Education Journal* 3, no. 2 (2023): 115–23, <https://doi.org/10.36456/special.vol3.no2.a6642>.

¹¹ Mistika Zed, *Metode Penelitian Kepustakaan* (Yayasan Obor Indonesia, 2008).

documentation.¹² Interviews were conducted with the school principal, class teachers, unit head, special accompanying teachers (GPK) or Shadow teachers, and parents of students to obtain information regarding inclusive education practices, learning strategies, and ecological programs implemented at SIT Al Uswah Pamekasan. Observations were conducted directly on learning activities in class, social interactions among students, and the implementation of environmental programs such as the waste bank, tree planting, and used cooking oil collection. Documentation was obtained from school archives, activity reports, and relevant online news media concerning inclusive education activities and ecological awareness at SIT Al Uswah.

Data analysis was performed using content analysis technique, through the stages of data reduction, data presentation, and conclusion drawing. Data validity was maintained by carrying out source and technique triangulation, persistent observation, and comparing interview results with documentation and observation data. With this approach, the research can provide a comprehensive picture of how inclusive Islamic education at SIT Al Uswah functions as an instrument for social harmony as well as strengthening ecological awareness.

RESULTS AND DISCUSSION

Practice of Inclusive Education at Al Uswah Pamekasan School

Inclusive Islamic education is a transformative approach in the modern education world that does not only rely on the academic aspect but also on character building based on universal Islamic values such as compassion, justice, and brotherhood.¹³ The simple understanding of inclusive education is that it is open, both in its system and its character-building model. A concrete application is at the Integrated Islamic School (SIT) Al Uswah Pamekasan, which has successfully transformed these values into daily learning processes. The concepts of *rahmatan lil 'alamin* (a mercy to all creation), *ukhuwwah* (brotherhood), and *'adalah* (justice) serve as the philosophical foundation that is not just a jargon but is internalized through real practices in the environment. This school provides access to education for all children, including Children with Special Needs (ABK), by not separating them exclusively, but rather integrating them into regular classes.

The acceptance of ABK is not merely a form of administrative fulfillment of national education policy, but is part of the school's moral and spiritual commitment to implementing the values of inclusivity.¹⁴ Islam itself has given recognition to human diversity as a *fitrah* (innate nature) of creation, as reflected in QS. Al-Hujurat:13, which states that humans are created in nations and tribes to know one another. Within the framework of Islamic theology, inclusivity is not a new concept. Islamic teachings from the beginning have placed justice, equality, and fair treatment as the core of social relations.

¹² Jozef Raco, *Metode Penelitian Kualitatif* (Grasindo, 2010).

¹³ Salsabila Anita Firdaus and Suwendi Suwendi, "Fostering Social Harmony: The Impact of Islamic Character Education in Multicultural Societies," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 1 (2025): 942–55, <https://doi.org/10.35445/alishlah.v17i1.6579>; Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): 335, <https://doi.org/10.3390/rel9110335>.

¹⁴ Elis Lisyawati et al., "Optimalisasi Pengelolaan Pendidikan Inklusif," *EduInovasi: Journal of Basic Educational Studies* 4, no. 1 (2023): 671–87, <https://doi.org/10.47467/edui.v4i1.5759>.

The concept of *rahmah* (compassion) is the common thread of the entire mission of Prophet Muhammad SAW, as mentioned in QS. Al-Anbiya:107: "And We have not sent you (Muhammad) except as a mercy to all the worlds." The meaning of this verse becomes the basis for Al Uswah Pamekasan School to adopt inclusion in its educational approach, where students are not judged based on their physical, psychological, or social background, but are seen as individuals who have potential and dignity that must be valued.¹⁵

Inclusive education cannot run without an appropriate pedagogical approach. At Al Uswah School, teachers not only act as information deliverers but also as facilitators who understand the individual needs of each student. They are trained to apply differentiated instruction, a teaching method that adjusts the material, process, and product of learning based on students' abilities, interests, and learning styles.¹⁶ This is done through curriculum adaptation, the use of diverse learning media, and cooperative learning strategies that allow all students to participate actively.

Teachers at this school also receive special training on assisting ABK, including recognizing the characteristics of each type of special need (e.g., autism, dyslexia, ADHD, and others), as well as how to prepare an Individualized Education Program (IEP) which is housed in a special unit, the Al – Uswah Kids Center Pamekasan.¹⁷ In its implementation, shadow teachers (the term for special needs teachers) are equipped with basic concepts and provisions for handling children with special needs diagnoses, divided into several programs. This process is a form of pedagogical effort to present substantial justice, where equality does not mean the same treatment, but fair treatment according to the needs of each child.

In the integration with the Islamic concept, Islamic values are not only present in the Islamic Religious Education (PAI) subject but are integrated into all aspects of school life. Attitudes of empathy and tolerance, for example, are not merely taught theoretically, but are practiced through daily routines. Students are invited to work in heterogeneous groups, which not only include different academic backgrounds but also diverse physical and psychological conditions.

Activities such as "reading buddy," "help buddy," and "collaborative study groups" allow students to support each other. ABK are involved in the same activities as regular students, but with appropriate assistance.¹⁸ In this process, students learn to appreciate differences, develop social sensitivity, and erode the potential for exclusive or discriminatory attitudes to arise. Aside from the social dimension, this school also implements Islamic values in the ecological context. True Islamic education does not only

¹⁵ Desi Setiyadi et al., "Sekolah Ramah Anak Dan Transformasi Budaya Sekolah: Perspektif Hak Anak Dalam Pendidikan Dasar," *Action Research Journal Indonesia (ARJI)* 7, no. 2 (2025), <https://doi.org/10.61227/arji.v7i2.359>.

¹⁶ Siti Fatimah et al., "Strategi Guru PAUD Dalam Penerapan Pembelajaran Berdiferensiasi Untuk Memenuhi Keberagaman Gaya Belajar Anak Usia Dini," *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)* 5, no. 2 (2025): 644–59, <https://doi.org/10.53299/jppi.v5i2.1402>.

¹⁷ Hasil Observasi di Lembaga Pendidikan SIT Al Uswah Center Pamekasan Unite Al Uswah Kids Pada tanggal 08 Juni 2025.

¹⁸ Arethusia Elyan Pangayom et al., "Strategi Guru Pendamping Untuk Mendorong Interaksi Sosial Anak Berkebutuhan Khusus Di Kelas Reguler," *Satya Widya* 40, no. 2 (2024): 128–42, <https://doi.org/10.24246/j.sw.2024.v40.i2.p128-142>.

regulate the relationship between humans and fellow humans but also the relationship with nature. QS. Al-A'raf:56 affirms the prohibition of making mischief on the earth after Allah SWT has set it in order.¹⁹

In practice, Al Uswah School has a number of ecological programs such as a waste bank, a tree planting program, and used cooking oil recycling. This program is not merely symbolic but becomes an integral part of the curriculum and students' daily activities. Students are taught to sort waste, manage household waste, and understand the importance of preserving the environment as part of worship.²⁰ This fosters a collective awareness that preserving the environment is not just a moral obligation but also a spiritual one. Thus, ecological values in Islam do not only become discourse but are concretized through real, sustainable action.²¹

The real impact of the implementation of this inclusive Islamic education is seen in the creation of a harmonious, tolerant, and inclusive school climate. Children grow up in an atmosphere that encourages acceptance of differences and the strengthening of identity as part of a mutually supportive community. Values such as *ta'awun* (mutual help), *tasamuh* (tolerance), and *shidq* (honesty) become part of the ingrained school culture. Children who are accustomed to interacting with friends of different abilities, backgrounds, and needs from an early age will grow into individuals who are open, empathetic, and have high social concern. This is the concrete manifestation of the mission of Islamic education as *tathwir al-insan* (the development of the complete human being).

Inclusive Education in Building Social Harmony at SIT Al Uswah Pamekasan

The Al Uswah Pamekasan Islamic School consistently implements inclusive education that is not merely administrative (e.g., providing facilities for students with special needs), but also substantive, focusing on the curriculum, teaching methods, and the formation of a school culture. Teachers and educational staff are trained to understand and respect the diversity of students' abilities. They use adaptive and collaborative learning approaches, ensuring that students with special needs are not marginalized in the learning process.²²

A significant aspect evident in Al Uswah's practice is the cultivation of the values of *ukhuwah insaniyah* (human brotherhood) and *tasamuh* (tolerance). These values are instilled from an early age through Islamic narratives in lessons, including when teachers discuss the stories of the Prophets, the values of the Messenger of Allah's compassion for all creatures, and the principles of justice in social interaction (*muamalah*). Based on observation and in-depth interviews, one indicator of the success of inclusive education in creating social harmony at Al Uswah is the low level of interpersonal conflict. Teachers

¹⁹ Firdaus Dahlan et al., "Memahami QS Al A'raf Ayat 56 Mengenai Perampasan Lahan: Telaah Penafsiran Kontekstual Menurut Pendekatan Abdullah Saeed," *Reslaj : Religion Education Social Laa Roiba Journal* 6, no. 1 (2023): 555–71, <https://doi.org/10.47467/reslaj.v6i1.4655>.

²⁰ Sahmin Madina, "Teologi Ekologis: Peran Agama Dalam Menginspirasi Gerakan Lingkungan," *Farabi* 18, no. 2 (2021): 193–206, <https://doi.org/10.30603/jf.v18i2.5028>.

²¹ Muhlas Amali et al., "The Concept of Islamic Education Curriculum Based on Muhaimin's Perspective and Its Relevance in the Context of Contemporary Islamic Education," *Afkaruna: International Journal of Islamic Studies (AIJIS)* 2, no. 2 (2025): 221–35, <https://doi.org/10.38073/aijis.v2i2.2542>.

²² Maela Yuliyanti et al., "Mengembangkan Pendekatan Pendidikan Inklusif Untuk Anak Berkebutuhan Khusus Di Sekolah Dasar: Strategi Desain Dan Implementasi Pembelajaran," *Jurnal Inovasi Pendidikan* 6, no. 1 (2024), <https://journalversa.com/s/index.php/jip/article/view/1951>.

stated that bullying or discriminatory actions among students are rare because the school culture explicitly emphasizes the acceptance of differences. The school principal also confirmed the implementation of a "zero discrimination policy" as part of the vision of Islamic education as *rahmatan lil 'alamin*.

Activities such as the *shalat dhuha* (mid-morning prayer), congregational prayers, *morning motivation* program, social waste bank, and solidarity actions for sick or special needs students are concrete forms of the social harmony that thrives within the school. This guidance is not just a learning program but becomes a part of instilling the values of social responsibility and empathy²³ The presence of students with special needs in the same learning community not only has a positive impact on them, in the form of strengthening identity and self-confidence, but also shapes the social character of regular students.²⁴ They learn to communicate assertively, develop patience, and reduce prejudice against differences. This shows that inclusive Islamic education does not only educate children with special needs but actually enriches the learning process for all students. This paradigm shift is also evident in how teachers view "achievement". At Al Uswah, the measure of student success is not solely based on academic scores but also on character development and social contribution.²⁵ The school formulates more holistic indicators of learning success, including the ability to cooperate, tolerance, and sensitivity to social and environmental issues.

Manifestation of Ecological Awareness in Educational Activities at SIT Al Uswah Pamekasan

Al Uswah Pamekasan School not only functions as a formal educational institution, but also as a social and spiritual space that encourages the formation of ecological awareness among students. Concern for the environment is an integral part of the Islamic educational vision implemented by this school. In this regard, Islamic values such as trustworthiness, responsibility, and the role of humans as *khalifah fil ardh* (God's representatives on earth) are used as a basis for internalizing ecological principles in students. Environmental education is not only taught theoretically, but also manifested in daily practices and a sustainable school culture.

One of the flagship programs is waste bank management. This activity does not merely teach students to sort and manage waste but also forms an awareness of the economic value of household waste which is often considered useless. Students learn that well-managed waste can provide dual benefits: the environment becomes clean, and the recycled products can have economic value.²⁶ This program also teaches the concept of

²³ Annisa Mukarromah et al., "Pendampingan Pembelajaran Siswa Di SD Negeri 1 Prajegan Melalui Team Teaching Dalam Upaya Untuk Meningkatkan Mutu Pendidikan," *Social Science Academic*, September 23, 2025, 367–76, <https://doi.org/10.37680/ssa.v0i0.5929>; Barbara Whitlock, "Mentorship Programs in Schools: Bridging the Character Education Gap," *Journal of Moral Education* 53, no. 1 (2024): 89–118, <https://doi.org/10.1080/03057240.2023.2280757>.

²⁴ Endang Iryani, *Model Pembelajaran Intens (Inklusif Integrasi Differensiasi)* (PT. Star Digital Publishing, 2025).

²⁵ Nada Shofa Lubis, "Pembentukan Akhlak Siswa Di Madrasah: Kontribusi Lingkungan Sekolah, Kompetensi Guru, Dan Mutu Pendidikan," *Jurnal Pendidikan Agama Islam Al-Thariqah* 7, no. 1 (2022): 137–56, [https://doi.org/10.25299/al-thariqah.2022.vol7\(1\).8847](https://doi.org/10.25299/al-thariqah.2022.vol7(1).8847).

²⁶ Herti Utami et al., "Pelatihan Penggunaan Alat Pencacah Plastik Sebagai Sarana Pendukung Program Bank Sampah Di Sekolah Alam Lampung," *Jurnal Pengabdian Kepada Masyarakat Sakai Sambayan* 7, no. 1 (2023): 28, <https://doi.org/10.23960/jss.v7i1.377>.

collective responsibility and mutual cooperation (*gotong royong*), as its success highly depends on the participation of all school elements, ranging from teachers, students, to parents.

Furthermore, the "Clean Friday" (*Jumat Bersih*) Program is a concrete form of the integration of character education and ecological concern. Every Friday, all students and teachers perform community service to clean the school environment. More than just maintaining physical cleanliness, this activity instills the values of discipline, social responsibility, and a sense of belonging to the surrounding environment.²⁷ In Islam, cleanliness is a part of faith, and through this movement, that teaching is transformed into an enjoyable and collaborative practice.

Another creative activity is training in making handicrafts from used goods. This activity not only develops students' motor skills and creativity but also forms the awareness that used goods do not always have to be thrown away. The principles of reduce, reuse, and recycle (3R) are practiced concretely. Furthermore, students are invited to understand the concept of sustainability as part of spiritual and social responsibility that is aligned with Islamic teachings. In this way, ecology is not only taught as a science but as a form of social worship that has a spiritual dimension.

The environmentally conscious behavior built at school is also carried by students into their daily lives at home. Several students, based on interview results, started to get used to sorting waste at home, saving water usage, and inviting their parents not to burn trash indiscriminately. This shows that the ecological education approach at Al Uswah is transformative and sustainable, not stopping in the classroom, but extending to domestic spaces.

Another aspect worth noting is the role of teachers and school management as role models. The teachers not only deliver the material but also become *role models* in implementing an environmentally friendly lifestyle. For example, they reduce the use of single-use plastic, use environmentally friendly transportation, and are active in recycling activities. This example is an important factor in forming an ecological *habitus* among students. From the perspective of educational theory, the approach taken by Al Uswah Pamekasan reflects the principles of critical pedagogy, which places education as a tool for liberation, awareness, and social change.²⁸ In this case, ecological education is not only an instrument for environmental awareness but also a means to build a complete Islamic character: God-conscious, socially conscious, and ecologically conscious. This type of education encourages the birth of a generation that is not only concerned about the survival of humans but also about all of God's creation.

Thus, the educational activities carried out at Al Uswah Pamekasan School reflect a progressive, inclusive Islamic education model. This model not only accommodates the needs of students with special needs but also actively responds to global challenges, such

²⁷ Dian Agus Ruchliyadi and Rabiatal Adawiah, "Forming Ecological Citizenship Attitudes in Aquatic Environment Schools," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 4 (2023): 4403–16, <https://doi.org/10.35445/alishlah.v15i4.4429>; Achadi Budi Santosa et al., "Cultivating Discipline and a Sense of Responsibility: An Integrated Approach to Character Education," *Journal of Nusantara Education* 4, no. 2 (2025): 22–31, <https://doi.org/10.57176/jn.v4i2.136>.

²⁸ Gede Agus Siswadi, "Paradigma Pendidikan Kritis Paulo Freire Dan Relevansinya Dalam Pengembangan Pendidikan Humanis Di Indonesia," *JAPAM (Jurnal Pendidikan Agama)* 4, no. 2 (2024): 176–87, <https://doi.org/10.25078/japam.v4i2.2871>.

as the environmental crisis. This manifestation of ecological concern has shown concrete results, both in student behavior, school culture, and its impact on the surrounding community. Therefore, this model is worthy of being used as a reference in the future development of Islamic education policy that is more responsive to humanitarian and environmental issues.

CONCLUSION

The implementation of inclusive Islamic education at Al Uswah Integrated Islamic School in Pamekasan proves that universal Islamic values such as compassion, justice, and brotherhood can be internalized in a modern education system. This school has succeeded in creating an open and friendly learning environment for all children, including children with special needs (ABK), through the reinforcement of rahmatan lil 'alamin values, adaptive pedagogical approaches, and the cultivation of values of tolerance, empathy, and collaboration. This approach not only strengthens the academic dimension, but also the social and spiritual dimensions of the students. In addition, the integration of Islamic-based ecological education demonstrates the school's concern for environmental sustainability as part of worship and responsibility as caliphs on earth. Al Uswah Pamekasan has thus presented a holistic, inclusive, and transformative face of Islamic education as a model for creating social harmony and environmental sustainability from an early age.

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