

RECONCEPTUALISING INCLUSIVE SPECIAL EDUCATION THROUGH ISLAMIC EPISTEMOLOGY: TOWARD A TAWHIDIC FRAMEWORK OF DISABILITY AND LEARNING

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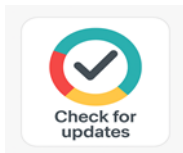
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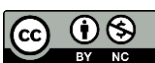
Abstract

Keyword:

Tawhidic framework, Islamic epistemology, inclusive special education, disability, *fitrah*, *rahmah*, Islamic pedagogy



The global discourse on inclusive special education has been predominantly shaped by Western humanistic, rights-based, and medical-social paradigms, which, while progressive, often operate within a secular epistemological framework that may not fully resonate with the worldview of Muslim learners, families, and educators. This conceptual paper seeks to reconceptualise inclusive special education through the lens of Islamic epistemology, proposing a Tawhidic framework of disability and learning. Grounded in the doctrine of *Tawhid* (the absolute oneness of God), the framework integrates revelation (*wahy*), reason (*aql*), and intuition (*qalb*) as complementary sources of knowledge that inform how disability is understood and how learning is facilitated. Employing a qualitative conceptual analysis of Quranic verses, prophetic traditions, and contemporary scholarship in Islamic education and disability studies, this study synthesises five interrelated themes: the ontological dignity of all human beings (*karamah insaniyyah*), the principle of *fitrah* (innate human disposition), the ethics of *rahmah* (mercy) in pedagogy, the communal responsibility of *ummah*, and the educational telos of servitude (*ubudiyyah*) and vicegerency (*khilafah*). Findings suggest that a Tawhidic framework reframes disability not as deficit but as part of divine diversity (*sunnat Allah*), and learning as a holistic developmental process directed toward both worldly competence and spiritual fulfilment. The discussion highlights practical implications for curriculum design, teacher dispositions, parental engagement, and institutional policy within Muslim-majority contexts such as Malaysia. The paper concludes that integrating Islamic epistemology with mainstream inclusive education models offers a culturally authentic, ethically grounded, and pedagogically transformative paradigm for special education.



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Introduction

The twenty-first century has witnessed an unprecedented global commitment to inclusive education, anchored by landmark international instruments such as the Salamanca Statement (UNESCO, 1994), the United Nations Convention on the Rights of Persons with Disabilities (United Nations, 2006), and the Sustainable Development Goal 4 on inclusive and equitable quality education (UNESCO, 2015). These frameworks have collectively reshaped national education policies, including Malaysia's *Pelan Pembangunan Pendidikan Malaysia 2013–2025*, which mandates the expansion of inclusive learning for students with special educational needs (Ministry of Education Malaysia, 2013). Despite these advances, the philosophical foundations of inclusive special education remain rooted predominantly in Western liberal, humanistic, and rights-based traditions that conceptualise disability through medical, social, or biopsychosocial models (Oliver, 2013; Slee, 2018).

While these models have contributed significantly to advancing the rights and participation of persons with disabilities, they often operate within a secular epistemological frame that separates the metaphysical from the empirical, the spiritual from the material. For Muslim learners, families, and educators, such a separation can produce a disjunction between the values they live by and the pedagogical assumptions that govern their schooling experience (Al-Attas, 1995; Hashim & Langgulung, 2008). Inclusive education in Muslim-majority societies, therefore, requires more than the importation of Western models; it demands a reconceptualisation that draws upon indigenous epistemological resources, particularly Islamic revelation and intellectual tradition (Mustapha & Rahman, 2021).

Islamic epistemology, grounded in the doctrine of Tawhid, posits that all knowledge originates from and returns to the One God, and that revelation (wahy), reason (aql), sensory experience (hiss), and intuitive insight (qalb) function as complementary, not contradictory, sources of understanding (Al-Faruqi, 1982; Wan Daud, 1998). Within this framework, disability is not a deviation from a normative human ideal but part of the divinely ordained diversity of creation (sunnat Allah), and education is conceived as the cultivation of the whole human being—physical, intellectual, emotional, and spiritual toward the dual purpose of *ubudiyyah* (servitude to God) and *khilafah* (vicegerency on earth) (Al-Attas, 1980; Ghaly, 2010).

Despite a growing body of scholarship on Islamic perspectives on disability (Bazna & Hatab, 2005; Ghaly, 2010; Rispler-Chaim, 2007), and on Islamic education more broadly (Hashim, 2010; Wan Daud, 1998), few studies have systematically articulated a Tawhidic framework specifically for inclusive special education. Existing literature tends to treat disability ethics and pedagogical practice as separate inquiries, leaving a conceptual gap in how Islamic epistemology can holistically inform the design, delivery, and evaluation of inclusive special education programmes. This gap is particularly acute in Malaysia, where Islamic values are constitutionally and culturally embedded but where special education practice continues to be shaped largely by imported frameworks (Adnan & Hafiz, 2001; Mustapha, 2022).

This paper, therefore, seeks to reconceptualise inclusive special education through Islamic epistemology, proposing a Tawhidic framework of disability and learning. The objectives are threefold: (1) to critically examine the philosophical foundations of mainstream inclusive education and identify their epistemological limitations from an Islamic perspective; (2) to articulate the core principles of a Tawhidic framework that integrates Islamic ontology, axiology, and pedagogy; and (3) to outline the practical implications of this framework for curriculum, instruction, and institutional culture in Muslim educational contexts. The significance of the study lies in offering a culturally authentic and ethically grounded paradigm that complements, rather than competes with, existing inclusive education models, thereby enriching the global discourse with a distinctly Islamic voice.

Literature Review

The Evolution of Inclusive Special Education

The conceptualisation of special education has evolved through several paradigmatic shifts, moving from segregation and institutionalisation in the early twentieth century, through integration and mainstreaming in the latter half of the century, to the contemporary paradigm of inclusion (Ainscow, 2020; Slee, 2018). Inclusion, as articulated in the Salamanca Statement, asserts that all children regardless of physical, intellectual, social, emotional, linguistic, or other conditions have the right to learn together in regular schools (UNESCO, 1994). Booth and Ainscow (2011) operationalised this vision through the Index for Inclusion, emphasising the removal of barriers to participation and the cultivation of inclusive cultures, policies, and practices. While these developments have democratised access to education, scholars caution that inclusion remains contested in both definition and implementation, often reduced to physical placement without genuine transformation of pedagogy (Florian, 2014; Slee, 2018).

Philosophical Foundations of Mainstream Inclusive Models

The dominant philosophical foundations of inclusive education draw from Enlightenment humanism, liberal individualism, and post-structural critiques of normalcy (Oliver, 2013; Thomas, 2013). The medical model frames disability as an individual deficit to be remedied; the social model relocates disability in disabling social structures and attitudes; and the biopsychosocial model attempts a synthesis (World Health Organization, 2001). More recently, posthumanist and capability approaches (Nussbaum, 2011; Terzi, 2010) have expanded the conceptual terrain by foregrounding human flourishing and the ethical recognition of difference. Yet these frameworks, however sophisticated, remain anchored in a secular ontology that often brackets metaphysical and spiritual dimensions of human existence, rendering them incomplete for communities whose worldview is fundamentally theocentric (Al-Attas, 1995; Hashim, 2010).

Islamic Perspectives on Disability

Islamic scholarship offers a rich, though under-utilised, body of thought on disability. The Quran does not present disability as a curse or punishment but as part of the diverse fabric of creation, with persons of varying abilities accorded full dignity (*karamah insaniyyah*) as bearers of the divine trust (Quran, 17:70). The well-known revelation of *Surah 'Abasa* (80:1–10), in which the Prophet Muhammad (peace be upon him) was gently corrected for turning away from the blind companion Abdullah ibn Umm Maktum, establishes an enduring ethical principle: persons with disabilities are not to be marginalised but actively sought out and engaged (Bazna & Hatab, 2005; Ghaly, 2010). Classical jurists such as Ibn Qayyim al-Jawziyyah and al-Ghazali addressed conditions of physical and intellectual difference within frameworks of legal accommodation (*rukhsah*), spiritual equality, and communal responsibility (Rispler-Chaim, 2007). Contemporary scholars have built on these foundations to articulate an Islamic disability ethics that emphasises mercy (*rahmah*), justice (*'adl*), and the inherent worth of every soul (Al-Aoufi, Al-Zyoud, & Shahminan, 2012; Ghaly, 2010).

Tawhidic Epistemology and Islamic Education

Tawhidic epistemology, articulated most systematically by al-Attas (1980, 1995), al-Faruqi (1982), and Wan Daud (1998), conceives knowledge as a unified whole emanating from God, with revelation as its primary source and reason and experience as secondary, derivative sources. This integrative epistemology rejects the dichotomy between religious and secular knowledge, positing instead that all disciplines when properly grounded in the *Tawhidic* worldview are pathways to recognising God and

fulfilling human purpose. In education, this translates into the cultivation of *adab* (proper conduct based on right knowledge), the development of the *insan kamil* (the integrated human being), and the harmonisation of *fardhu 'ayn* (individual religious obligation) and *fardhu kifayah* (communal obligations including the sciences) (Al-Attas, 1980; Hashim, 2010). Such an epistemology has direct implications for special education: every learner, regardless of ability, is a locus of divine signs (*ayat*) and possesses an innate disposition (*fitrah*) oriented toward truth and goodness (Mustapha & Rahman, 2021).

Synthesis and Research Gap

Although Islamic perspectives on disability and Islamic educational philosophy have each been developed substantively, the intersection of the two specifically in the form of a coherent Tawhidic framework for inclusive special education remains underdeveloped. Most existing studies either focus on theological-ethical analyses of disability (Bazna & Hatab, 2005; Ghaly, 2010; Rispler-Chaim, 2007), or on Islamic educational philosophy without explicit attention to learners with special needs (Al-Attas, 1980; Wan Daud, 1998). Empirical and conceptual work specific to inclusive special education within Islamic frameworks remains sparse, particularly in the Malaysian context (Adnan & Hafiz, 2001; Mustapha, 2022). This paper addresses that gap by articulating a Tawhidic framework that integrates Islamic ontology of disability, epistemology of learning, and pedagogy of inclusion into a coherent conceptual model.

Methodology

This study employs a qualitative conceptual analysis approach, which is appropriate for theoretical inquiries seeking to construct, refine, or integrate frameworks rather than to test empirical hypotheses (Jaakkola, 2020). Three complementary methodological strategies were used. First, a systematic literature review was conducted on three thematic streams: (i) inclusive and special education theory and policy; (ii) Islamic perspectives on disability; and (iii) Islamic epistemology and educational philosophy. Sources were drawn from peer-reviewed journals, classical and contemporary Islamic texts, international policy documents, and authoritative books published between 1980 and 2024. Second, thematic content analysis (Braun & Clarke, 2006) was applied to extract recurring concepts, principles, and tensions from the literature, with codes organised under ontological, epistemological, axiological, and pedagogical categories. Third, conceptual synthesis was used to integrate the extracted themes into a coherent framework, following the guidelines for theory-building conceptual papers proposed by Jaakkola (2020) and MacInnis (2011). To ensure scholarly rigour, the analysis was triangulated across primary Islamic sources (Quran and authentic Hadith), classical scholarly works, and contemporary academic literature. Trustworthiness was enhanced through reflexive engagement with the researcher's own positionality as a Muslim academic working within a Malaysian higher education context, and through peer debriefing with colleagues in Islamic studies and special education.

Findings

The conceptual synthesis yielded five interrelated principles that together constitute the proposed Tawhidic Framework of Disability and Learning. Each principle is elaborated below with its theological grounding, conceptual elaboration, illustrative evidence from Islamic primary sources, and direct relevance to inclusive special education practice.

Ontological Dignity (*Karamah Insaniyyah*)

The first and most foundational principle of the Tawhidic framework is the recognition that every human being possesses inherent and inviolable dignity by virtue of being a creation of God. This dignity, termed *karamah insaniyyah*, is established explicitly in the Quranic declaration: "*And We have certainly*

honoured the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference" (Quran, 17:70). This honour is bestowed not on the basis of physical perfection, cognitive capacity, social productivity, or any other contingent attribute, but on the ontological status of being human a bearer of the divine trust (amanah) and a potential vicegerent (khalifah) on earth (Quran, 33:72; 2:30).

From this principle, three significant implications flow for inclusive special education. First, it provides a metaphysical foundation for inclusion that is logically prior to, and stronger than, any sociopolitical or rights-based argument. Whereas rights-based frameworks ground inclusion in legal instruments that can be revised, repealed, or unevenly enforced, the Tawhidic framework grounds inclusion in the very nature of human creation, rendering exclusion not merely unjust but theologically untenable (Al-Aoufi et al., 2012; Bazna & Hatab, 2005). Second, it decisively rejects deficit-based ontologies of disability that implicitly or explicitly treat impairment as a diminution of humanity. In the Tawhidic view, a child with profound intellectual disability is no less honoured by God than a Nobel laureate; both stand equally before their Creator as dignified bearers of the *amanah*. Third, the principle of *karamah* generates a strong moral imperative for active recognition and protection of the dignity of persons with disabilities, including in pedagogical interactions, institutional policies, and public representations.

The Prophetic tradition reinforces this principle through concrete practice. The Prophet Muhammad (peace be upon him) appointed Abdullah ibn Umm Maktum, a blind companion, as the *muezzin* (caller to prayer) and as his deputy in Madinah on multiple occasions during military expeditions a position of communal trust and visibility (Ghaly, 2010; Rispler-Chaim, 2007). This act was not symbolic tokenism but substantive empowerment, demonstrating that disability does not preclude leadership, religious participation, or social contribution. In contemporary inclusive education, the principle of *karamah* translates into pedagogical practices that consistently affirm learner worth: addressing students by name, soliciting their views, displaying their work, involving them in decision-making, and refusing language or routines that infantilise or dehumanise them.

***Fitrah* as the Universal Substrate of Learning**

The second principle draws on the Islamic doctrine of *fitrah*, the innate, primordial disposition with which every human being is created. The Quran states: "*So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people" (Quran, 30:30). The Prophetic tradition further clarifies that "every child is born upon the fitrah" (Sahih al-Bukhari). Fitrah encompasses an innate orientation toward recognition of God, toward truth, beauty, and moral goodness, and toward the development of one's God-given potential. Crucially, fitrah is not contingent on cognitive sophistication or sensory completeness; it is the spiritual substrate of every human soul, including those with significant impairments (Al-Attas, 1980; Hashim, 2010).*

This principle carries profound implications for how educators conceive of learners with special educational needs. It suggests that every child possesses a spiritual and intellectual core capable of engagement, growth, and meaning-making, even when standard psychometric measures register low scores. A child with severe autism who does not speak may nevertheless experience awe before the beauty of recitation; a child with profound intellectual disability may respond to kindness with affection that reflects a moral sensibility; a child with sensory impairments may develop modes of perception and understanding that those without such impairments cannot access. The *fitrah* perspective invites teachers to look beyond measurable performance to the deeper currents of human responsiveness that characterise every learner (Mustapha & Rahman, 2021).

This view contrasts sharply with deficit-oriented assessment paradigms that frame learners primarily in terms of what they cannot do. In the Tawhidic framework, assessment becomes a means of discovering how *fitrah* expresses itself in this particular child, rather than a means of ranking the child against

normative benchmarks. This calls for diversified, multimodal assessment practices observational, qualitative, dialogical, and longitudinal that capture the full spectrum of learner development including spiritual and moral growth (Hashim, 2010; Wan Daud, 1998).

Pedagogically, the principle of *fitrah* mandates that instruction must be designed to meet the learner's mode of receptivity, not to force the learner into a single normative mode. For a learner with auditory processing difficulties, this may mean visual and kinaesthetic instruction; for a learner with intellectual disability, it may mean concrete, experiential learning; for a learner with emotional disturbance, it may mean relational, trauma-informed approaches. The pedagogical task is not to "fix" the learner but to discern and nourish the *fitrah* through means appropriate to that learner's being. This aligns with contemporary inclusive pedagogies such as Universal Design for Learning (UDL) but adds a theological warrant rooted in the Islamic view of the human soul (Florian, 2014).

***Rahmah* as the Ethical Foundation of Pedagogy**

The third principle elevates mercy (*rahmah*) as the central ethical disposition of the educator. *Rahmah* is among the most frequently invoked divine attributes in the Quran, with every chapter except one opening with the formula *Bismillah al-Rahman al-Rahim* ("In the name of God, the Most Compassionate, the Most Merciful"). The Prophet Muhammad is described as having been sent as "a mercy to the worlds" (Quran, 21:107), and he himself declared, "The merciful are shown mercy by the Most Merciful. Be merciful to those on the earth, and the One above the heavens will be merciful to you" (Sunan al-Tirmidhi). *Rahmah* is not sentimental softness; it is an active, intentional disposition that seeks the genuine good of the other, even when this requires patience, sacrifice, or correction.

The most striking pedagogical illustration of this principle is the revelation of *Surah 'Abasa* (80:1–10). When the Prophet was engaged in inviting a group of Quraysh leaders to Islam, the blind companion Abdullah ibn Umm Maktum approached seeking instruction. The Prophet briefly frowned and turned away, prioritising the conversation with the elites who might bring their tribes into Islam. The Quran descended with immediate divine correction: "He frowned and turned away because there came to him the blind man. But what would make you perceive, [O Muhammad], that perhaps he might be purified or be reminded and the remembrance would benefit him?" (Quran, 80:1–4). This passage is foundational for Islamic disability ethics, establishing several principles simultaneously: persons with disabilities are not to be treated as secondary; their access to knowledge is a divine priority; and even prophetic discretion is corrected when it inadvertently marginalises a learner with disability (Bazna & Hatab, 2005; Ghaly, 2010).

For special education, the principle of *rahmah* generates a rich and demanding pedagogical ethic. It calls for patience (*sabr*) in instruction, recognising that learners with special needs often require more time, more repetition, and more diverse strategies before mastery emerges. It calls for gentleness (*rifq*) in correction, avoiding harsh language or shaming practices that wound the *fitrah*. It calls for proactive engagement rather than passive availability teachers must seek out struggling learners, not merely respond to those who self-advocate. It calls for emotional attunement, recognising that learners with disabilities frequently carry experiences of social rejection, frustration, and self-doubt that require sensitive acknowledgment (Mustapha, 2022).

Importantly, *rahmah* extends to the educator's own self-understanding. Teaching learners with significant needs is demanding work that can produce burnout, frustration, and despair. The Tawhidic framework invites teachers to anchor their work in *rahmah* both as a quality they extend to learners and as a quality they receive from God, sustaining them through difficulty. This spiritual reframing of teacher motivation—from performance metrics to *ibadah* (worship) may help address persistent challenges of teacher retention and morale in special education contexts (Mustapha & Rahman, 2021).

***Ummah* and Communal Responsibility**

The fourth principle locates inclusion within a communal rather than individualistic moral architecture. Islam conceives of believers as members of an *ummah*—a community bound by faith, mutual responsibility, and shared destiny. The Prophet articulated this vision powerfully: "The believers in their mutual kindness, compassion, and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever" (Sahih Muslim). Within this framework, the wellbeing of learners with disabilities is not a private family matter or a specialised institutional concern; it is a collective responsibility of the entire community.

Islamic jurisprudence operationalises this principle through the distinction between *fardhu 'ayn* (individual obligations) and *fardhu kifayah* (communal obligations). Provision of education for all members of the community, including those with disabilities, falls under *fardhu kifayah*: if the community collectively fulfils this duty, all are released; if it neglects this duty, all are accountable (Auda, 2008; Hashim, 2010). This redistributes the moral burden of inclusion away from individual families struggling in isolation to the collective infrastructure of mosques, schools, professional associations, government agencies, and civil society organisations.

The Tawhidic framework thereby provides a theological warrant for the social model of disability while extending it. The social model correctly identifies disabling barriers as products of social arrangements rather than individual deficits. The Tawhidic framework concurs but adds that the remedying of these barriers is a religious obligation, not merely a policy preference (Al-Aoufi et al., 2012). This carries practical implications across multiple domains. Mosques are called to ensure physical accessibility, accommodate diverse worshippers, and provide religious instruction adapted for learners with disabilities. Schools are called to design inclusive environments and to view special education not as a peripheral programme but as a central expression of their religious mission. Families of children with disabilities are entitled to communal support, including financial assistance through *zakat* and *waqf* mechanisms, respite care, and social inclusion (Rispler-Chaim, 2007).

The principle also addresses stigma and social attitudes. In many Muslim societies, traditional cultural attitudes often confused with Islamic teachings have stigmatised disability as divine punishment, family shame, or evidence of moral failing. The Tawhidic framework explicitly refutes such interpretations, drawing on Quranic and Prophetic evidence to reframe disability as part of divine wisdom (*hikmah*) and as an opportunity for the community to demonstrate its values. Public education within mosques, religious schools, and community gatherings can deploy these resources to transform attitudes and dismantle stigma (Bazna & Hatab, 2005; Ghaly, 2010).

4.5 Educational Telos: *Ubudiyyah* and *Khilafah*

The fifth and culminating principle reorients the very purpose of education. In the Tawhidic framework, education is not primarily about credentialing, economic productivity, or even cognitive development for its own sake. Its ultimate purpose is twofold: the cultivation of *ubudiyyah* (servitude and devotion to God) and the realisation of *khilafah* (vicegerency and responsible stewardship on earth) (Quran, 51:56; 2:30; Al-Attas, 1980; Wan Daud, 1998). These two dimensions are not separate goals but a unified telos: the human being fulfils vicegerency through servitude and expresses servitude through vicegerency.

This reorientation has transformative implications for how success is conceived in inclusive special education. Mainstream models, even those committed to inclusion, often retain an implicit hierarchy of valued outcomes in which academic attainment, employment, and independent living occupy the highest rungs. Learners who cannot reach these benchmarks are subtly framed as falling short, regardless of the

rhetoric of inclusion. The Tawhidic framework challenges this hierarchy by affirming that a learner who develops sincere devotion to God, moral character, kindness toward others, and meaningful participation in the community has achieved the highest purpose of education, even if academic measures remain modest (Hashim, 2010; Mustapha & Rahman, 2021).

This is not a lowering of expectations but a re-ordering of values. Academic and vocational skills remain important as means by which learners exercise their *khilafah* in the world earning lawful livelihoods, contributing to community welfare, advancing knowledge. But these are instrumental goods serving the deeper purposes of devotion and stewardship. A learner with severe intellectual disability who develops a heart of *taqwa* (God-consciousness) and a disposition of kindness has, in the Tawhidic view, achieved more than a credentialed graduate who lacks moral integrity (Al-Attas, 1995).

Practically, this principle invites educators and families to expand the curriculum of inclusive special education beyond narrowly academic and functional skills. Religious education appropriate to the learner's capacity learning the names of God, simple Quranic verses, basic acts of worship, stories of the Prophets and their compassion becomes central, not peripheral. Character education, focusing on virtues such as honesty, patience, gratitude, and kindness, takes precedence alongside literacy and numeracy. Community participation through congregational prayer, charitable activities, and family roles becomes an explicit educational outcome (Mustapha, 2022).

The principle also offers profound consolation and orientation to families of children with significant disabilities. Within secular productivity-oriented frameworks, parents of such children may struggle with anxieties about their child's future "success." The Tawhidic framework reframes this anxiety by affirming that the child's standing before God is secure, that the educational task is to nurture the child's *fitrah* toward devotion and goodness, and that this task is achievable regardless of the severity of impairment. This is not denial of practical realities but theological grounding for hope, dignity, and purpose (Al-Aoufi et al., 2012; Ghaly, 2010).

Conclusion

This paper has argued that inclusive special education, while a noble and necessary global commitment, requires reconceptualisation in Muslim educational contexts through the lens of Islamic epistemology. The proposed Tawhidic Framework of Disability and Learning integrates five core principles—ontological dignity, *fitrah*, *rahmah*, communal responsibility, and the dual telos of *ubudiyyah* and *khilafah*—into a coherent conceptual model that addresses ontological, epistemological, ethical, and pedagogical dimensions of inclusive education. The framework neither rejects nor merely supplements mainstream models; it offers a distinctly Islamic synthesis that grounds inclusion in revelation while remaining engaged with contemporary scholarship and policy. The contributions of this study are theoretical (articulating a previously underdeveloped framework), practical (suggesting implications for curriculum, teaching, and policy), and cultural (affirming the authenticity of Islamic resources for educational reform). Limitations include the conceptual nature of the work, which awaits empirical validation through case studies and intervention research in actual classrooms, particularly in Malaysia and other Muslim-majority contexts. Future research should operationalise the framework into measurable constructs, develop teacher education modules grounded in its principles, and conduct longitudinal studies of its impact on learner outcomes, teacher dispositions, and institutional culture. Ultimately, a Tawhidic framework reminds educators that inclusive special education is not only a matter of rights and resources but also of meaning, dignity, and divine purpose—a vision in which every learner, regardless of ability, is honoured as a sign of God and a participant in the shared human journey toward flourishing..

Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this paper.

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