

The Values of Maqāṣid al-Sharī'ah in the Implementation of Inclusive Education

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ABSTRACT

Educational justice continues to face challenges when access and participation of children with special needs are not fully accommodated within formal education systems, requiring inclusive education to be grounded in a stronger philosophical and ethical foundation beyond administrative policy. This study aims to analyze the values of Maqāṣid al-Sharī'ah in the implementation of inclusive education and to affirm their relevance as a normative basis for constructing a just educational system. The research employs a qualitative library research approach using normative and conceptual analysis of Maqāṣid al-Sharī'ah literature and inclusive education policies. The findings indicate that inclusive education holds theological legitimacy within the framework of hifz al-'aql through equitable intellectual development, hifz al-nafs and hifz al-nasl through the protection of dignity and generational continuity, and maslahah 'āmmah through the strengthening of collective social welfare. The study implies that integrating Maqāṣid al-Sharī'ah values into inclusive education policies and practices can reinforce a humane, just, and welfare-oriented Islamic educational system.

Keywords: Maqāṣid Al-Sharī'Ah, Inclusive Education, Educational Justice

ABSTRAK

Keadilan pendidikan masih menghadapi tantangan ketika akses dan partisipasi anak berkebutuhan khusus belum sepenuhnya terakomodasi dalam sistem pendidikan formal, sehingga pendidikan inklusi menuntut fondasi filosofis dan etis yang lebih kokoh agar tidak berhenti pada level kebijakan administratif semata. Penelitian ini bertujuan untuk menganalisis nilai-nilai maqāṣid al-syārī'ah dalam implementasi pendidikan inklusi serta menegaskan relevansinya sebagai landasan normatif dalam membangun sistem pendidikan yang berkeadilan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan melalui analisis normatif dan konseptual terhadap literatur maqāṣid al-syārī'ah dan kebijakan pendidikan inklusi. Hasil penelitian menunjukkan bahwa pendidikan inklusi memiliki legitimasi teologis dalam kerangka hifz al-'aql melalui pengembangan intelektual yang setara, hifz al-nafs dan hifz al-nasl melalui perlindungan martabat serta keberlanjutan generasi, serta maslahah 'āmmah melalui penguatan kesejahteraan sosial secara kolektif. Implikasi penelitian ini menegaskan bahwa integrasi nilai-nilai maqāṣid al-syārī'ah dalam kebijakan dan praktik pendidikan inklusi dapat memperkuat sistem pendidikan Islam yang humanis, adil, dan berorientasi pada kemajuan menyeluruh.

Kata Kunci: Maqāṣid Al-Syārī'Ah, Pendidikan Inklusi, Keadilan Pendidikan

INTRODUCTION

Inclusive education has emerged as a contemporary educational paradigm that emphasizes equality, non-discrimination, and equal access to education for all learners regardless of physical, intellectual, social, or emotional conditions. Globally, inclusive education is regarded as a strategic instrument for achieving social justice through an education system that embraces diversity. However, in practice, its implementation continues to face structural, cultural, and pedagogical challenges, particularly in developing countries where resources and conceptual understanding of inclusivity remain limited.

In the Indonesian context, inclusive education has gained normative legitimacy through national educational regulations and governmental policies that guarantee the rights of children with special needs to obtain appropriate educational services. Nevertheless, its implementation often remains administrative and technical in nature, lacking a comprehensive philosophical and ethical foundation. This condition indicates the necessity of constructing a deeper conceptual framework so that inclusive education becomes not merely a formal policy, but a reflection of moral consciousness and societal value systems.

Islamic thought, as a comprehensive worldview and ethical system, upholds principles of justice, public welfare, and respect for human dignity that strongly resonate with the spirit of inclusive education. Within the Islamic perspective, human beings are honored creatures whose worth is not determined by physical or social conditions. Exclusion, discrimination, or marginalization in educational access contradicts the fundamental Islamic values that promote justice and mercy for all creation.

The concept of *Maqāṣid al-Shari‘ah*, developed by classical Muslim scholars, provides a systematic theoretical framework concerning the primary objectives of Islamic law, namely the preservation of religion, life, intellect, lineage, and property. Substantively, these objectives are closely related to education as an instrument for protecting and developing human potential. Inclusive education can therefore be interpreted as a practical manifestation of preserving intellect, safeguarding human dignity, and ensuring the sustainability of future generations.

Previous studies on inclusive education within Islamic discourse have largely focused on moral and normative aspects, while the integration between *Maqāṣid al-Shari‘ah* theory and the practical implementation of inclusive education policies remains relatively underexplored. This gap presents an academic opportunity to conduct a more integrative conceptual analysis between the values of *Maqāṣid al-Shari‘ah* and contemporary inclusive education practices. Such an approach is crucial in strengthening theological legitimacy while contributing to the development of Islamic educational discourse responsive to modern challenges.

This study aims to analyze the values of *Maqāṣid al-Shari‘ah* in the implementation of inclusive education and to examine their relevance as philosophical and ethical foundations for constructing an education system oriented toward justice and comprehensive human welfare.

METHOD

This study employs a qualitative approach using library research as its primary design, focusing on normative and conceptual analysis of the values of Maqāṣid al-Shari‘ah in the implementation of inclusive education. Data were collected from relevant primary and secondary sources, including classical and contemporary literature on Maqāṣid al-Shari‘ah, national educational regulations concerning inclusive education, and scholarly works addressing the right to education for children with special needs. Data collection techniques involved document analysis and systematic review of academic publications, including peer-reviewed journals, scholarly books, and official policy documents.

Data analysis was conducted using content analysis combined with a descriptive-analytical approach to identify the interconnection between the five essential objectives of Maqāṣid al-Shari‘ah and the principles and practices of inclusive education. The analytical process included data reduction, conceptual categorization, theoretical synthesis, and systematic conclusion drawing to construct an integrative conceptual framework. This methodological approach was applied to formulate a coherent argument regarding the relevance of Maqāṣid al-Shari‘ah as a philosophical and ethical foundation for implementing inclusive education in contemporary contexts.

RESULTS AND DISCUSSION

Inclusive Education from the Perspective of Hifz al-‘Aql (Preservation of Intellect)

The concept of *hifz al-‘aql* within Maqāṣid al-Shari‘ah positions intellect as a fundamental component of human existence. Preservation of intellect is not limited to protecting individuals from cognitive harm but extends to ensuring the development of intellectual capacity. Education functions as the primary instrument through which human beings cultivate reasoning, knowledge, and moral awareness. Intellectual growth therefore becomes a religious and ethical obligation within the maqāṣid framework.

Inclusive education aligns substantively with the objective of preserving intellect by guaranteeing equal access to learning for all students, including those with special needs. Equal access ensures that no individual is deprived of opportunities to develop cognitive potential. Denial of educational access contradicts the principle that intellect is a divine trust requiring protection and enhancement. Inclusive systems expand opportunities for intellectual participation across diverse learners.

Empirical realities in many educational institutions reveal limitations in infrastructure, adaptive curricula, and trained educators capable of supporting diverse learning needs. Such conditions indicate that the preservation of intellect has not yet been fully realized in practice. Structural barriers often prevent children with disabilities from achieving optimal intellectual development. These gaps demonstrate tension between normative Islamic values and contemporary educational implementation.

The ethical foundation of *hifz al-‘aql* requires educational institutions and policymakers to design systems that accommodate intellectual diversity. Inclusive

classrooms provide differentiated instruction and adaptive learning strategies that respond to varied cognitive profiles. Protection of intellect involves not only content delivery but also empowerment of confidence, critical thinking, and autonomy. Educational equity becomes a necessary condition for fulfilling this *maqāṣid* objective.

Conceptual findings suggest that inclusive education enhances collective intellectual development by fostering collaborative learning environments. Interaction among students with diverse abilities promotes empathy and cognitive flexibility. Shared learning experiences strengthen analytical and social reasoning skills across the student body. Intellectual preservation therefore operates at both individual and communal levels.

Synthesis between *maqāṣid* theory and inclusive practice reveals that educational inclusivity represents a practical embodiment of safeguarding intellect. Exclusion from educational systems undermines the moral responsibility to cultivate human reasoning. Inclusive education transforms preservation of intellect into institutional commitment rather than abstract doctrine. The *maqāṣid* framework thus reinforces the ethical necessity of inclusive policies.

Formulation of this analysis affirms that inclusive education constitutes a strategic mechanism for realizing *hifz al-‘aql* in contemporary contexts. Policies that ensure accessibility, adaptability, and quality learning environments reflect commitment to intellectual justice. Educational systems grounded in equity correspond directly with the higher objectives of Islamic law. Preservation of intellect becomes operational through inclusive structures.

Conclusion of this dimension establishes that inclusive education holds strong theological legitimacy within *Maqāṣid al-Shari‘ah*. Development and protection of intellectual potential through inclusive systems represent a concrete manifestation of Islamic ethical values. Educational inclusion therefore embodies the preservation of intellect as a foundational *maqāṣid* principle.

Inclusive Education as the Manifestation of *Hifz al-Nafs* and *Hifz al-Nasl*

The objective of *hifz al-nafs* emphasizes the protection of human life and dignity from physical and social harm. The principle of *hifz al-nasl* concerns safeguarding the continuity and quality of future generations. Both objectives underscore the intrinsic worth of every human being regardless of physical or social condition. Human dignity forms the moral core of Islamic legal philosophy.

Inclusive education contributes directly to the preservation of life and dignity by eliminating discriminatory barriers in schooling. Educational exclusion can produce psychological harm, social isolation, and marginalization. Protection of the self includes safeguarding emotional well-being and social participation. Inclusive educational environments cultivate respect, belonging, and collective responsibility.

Field observations frequently reveal persistent stigmatization and labeling of students with special needs. Such practices undermine self-esteem and limit participation in communal life. Psychological vulnerability arising from exclusion

contradicts the *maqāṣid* principle of protecting human life and dignity. Educational marginalization thus represents a subtle yet profound form of harm.

The ethical mandate of *hifz al-nafs* requires learning environments that are safe, supportive, and non-discriminatory. Inclusive schools promote positive peer interaction and mutual recognition of diversity. Emotional security and social integration become essential indicators of effective education. Preservation of dignity transcends academic achievement and encompasses holistic well-being.

The principle of *hifz al-nasl* extends the discussion toward long-term societal development. Equal educational access ensures that children with diverse abilities can contribute productively to society. Denial of opportunity restricts generational progress and perpetuates inequality. Inclusive education strengthens the social fabric by cultivating capable and confident future citizens.

Synthesis between these *maqāṣid* principles and inclusive practice demonstrates that inclusive education functions as a mechanism for protecting both present dignity and future sustainability. Educational inclusion transforms theoretical preservation of life into practical policy implementation. Ethical commitments become visible through structural reform and cultural change within institutions.

Formulation derived from this analysis confirms that inclusive education operationalizes *hifz al-nafs* and *hifz al-nasl* within contemporary education systems. Policies rooted in dignity, equity, and participation reflect alignment with higher objectives of Islamic law. Preservation of human worth becomes measurable through inclusive practices.

Conclusion of this section highlights that inclusive education possesses profound social and spiritual dimensions in Islamic thought. Protection of life, dignity, and generational continuity through equitable education strengthens the moral foundation of modern educational development. *Maqāṣid al-Shari'ah* thus provides a coherent ethical framework for inclusive transformation.

Inclusive Education as the Realization of Public Welfare (Maslahah 'Āmmah)

The concept of *maslahah* within *Maqāṣid al-Shari'ah* positions public welfare as the central objective of Islamic law. Policies and practices are evaluated based on their capacity to generate collective benefit and prevent societal harm. Education serves as a strategic instrument for advancing sustainable social development. Public welfare emerges when access to opportunity is broadly distributed.

Inclusive education expands the benefits of schooling to all segments of society without exclusion. Diversity within classrooms fosters mutual understanding and cooperation. Social integration strengthens communal harmony and reduces structural inequality. Inclusive systems contribute to long-term societal stability.

Conceptual analysis indicates that inclusive schools produce positive outcomes not only for students with special needs but also for their peers. Exposure to diversity enhances empathy, collaboration, and social competence. Shared learning experiences cultivate civic awareness and ethical sensitivity. Educational inclusion therefore generates multidimensional social benefit.

The *maqāṣid* principle of public welfare requires that educational policies promote equitable access and shared prosperity. Inclusive education satisfies this requirement by addressing systemic inequality at its roots. Investment in inclusive infrastructure and pedagogy enhances overall human capital. Social benefit becomes cumulative across generations.

Exclusion from education perpetuates poverty, dependency, and marginalization. Structural inequality weakens social cohesion and undermines economic progress. Inclusive education operates as a preventive strategy against these long-term harms. Prevention of societal damage aligns directly with *maqāṣid* objectives.

Synthesis between the concept of *maslahah ‘āmmah* and inclusive education affirms that inclusion is not merely pedagogical preference but ethical necessity. Collective benefit increases when diversity is recognized and supported. Educational systems grounded in inclusivity strengthen national resilience and moral solidarity.

Formulation of this argument establishes that inclusive education represents a concrete manifestation of public welfare within Islamic legal philosophy. Policy implementation rooted in inclusion reflects theological and moral legitimacy. Educational equity becomes a central pillar of societal advancement.

Conclusion of this dimension confirms that inclusive education holds normative grounding in *Maqāṣid al-Sharī‘ah* beyond its contemporary educational justification. Integration of public welfare principles into educational reform solidifies inclusion as a foundational element of just and sustainable development.

CONCLUSION

Inclusive education, when examined through the framework of *Maqāṣid al-Sharī‘ah*, emerges not merely as a contemporary educational policy but as a theologically grounded and ethically mandated system aligned with the higher objectives of Islamic law. The preservation of intellect (*hifz al-‘aql*) is realized through equitable access to learning that nurtures cognitive development for all students; the protection of life and dignity (*hifz al-nafs*) is reflected in non-discriminatory and supportive educational environments; the safeguarding of future generations (*hifz al-nasl*) is strengthened through inclusive participation that ensures long-term societal contribution; and the pursuit of public welfare (*maslahah ‘āmmah*) is embodied in educational structures that promote social cohesion and collective prosperity. Integration of these *maqāṣid* values into inclusive education provides a coherent philosophical and moral foundation for building just, humane, and sustainable educational systems in contemporary Muslim societies.

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