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Inclusive Education in Rural Indonesia: Bridging Policy Gaps through Islamic Educational Perspectives on Disability

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Abstract

This study aims to examine the implementation of inclusive education in rural Indonesia by focusing on the policy–practice gap and exploring how Islamic educational perspectives can contribute to bridging educational inequalities for children with disabilities. Specifically, it investigates how structural, socio-cultural, and governance-related factors shape access to inclusive education in peripheral village contexts. This research employs a qualitative approach with a case study design conducted in Wonorejo Village, Banyuputih District, Situbondo Regency. Data were collected through in-depth interviews with key stakeholders, including village officials, teachers, parents, and disability activists, as well as participant observation and document analysis. The data were analyzed using an interactive model involving data condensation, data display, and conclusion drawing, complemented by thematic analysis to identify patterns related to policy gaps, structural barriers, and Islamic educational values. The findings reveal that inclusive education in rural areas is characterized by multi-layered exclusion resulting from geographical isolation, limited infrastructure, weak local governance, and the absence of accurate disability data. Despite the existence of national and regional policies supporting inclusive education, their implementation at the local level remains largely symbolic and administrative. The study identifies a significant policy–practice gap, where inclusive education is not supported by adequate institutional readiness, teacher competence, or accessible facilities. Additionally, socio-economic constraints and cultural factors further limit the participation of children with disabilities in formal education. This study introduces a village-based analytical framework that shifts the focus from school-centered approaches to community and governance-based perspectives in understanding inclusive education. It also offers a novel theoretical contribution by integrating Islamic educational values, particularly justice (*al-'adl*), equality (*al-musawah*), and universal compassion (*rahmatan lil 'alamin*), as a normative foundation for inclusive education in Muslim-majority contexts. This study contributes theoretically by bridging global inclusive education discourse with Islamic educational philosophy, empirically by providing evidence from a rural and underrepresented context, and practically by proposing a village-based inclusive education model that emphasizes local governance, data-driven planning, and community participation. These contributions offer a more context-sensitive and culturally grounded approach to addressing educational inequality in rural areas.

Keywords:
Inclusive education; rural education; disability; Islamic education; policy–practice gap; village-based governance; educational inequality

Introduction

Despite the growing global commitment to inclusive education, a substantial body of research reveals a persistent gap between policy frameworks and their implementation, particularly in rural and marginalized contexts. While inclusive education has been widely promoted through international agendas such as the Sustainable Development Goals (SDGs), its practical realization often remains uneven and context-dependent. Studies indicate that inclusive education policies are frequently designed at the macro level without sufficient consideration of local realities, resulting in limited effectiveness at the grassroots level (Ainscow, 2020; UNESCO, 2020). This discrepancy highlights a structural challenge in translating normative commitments into operational practices, especially in developing countries where institutional capacity and resource distribution remain unequal.

Moreover, empirical studies demonstrate that disparities between urban and rural areas significantly affect the implementation of inclusive education. Schools in urban areas generally benefit from better infrastructure, access to trained teachers, and institutional support, whereas rural schools often struggle with inadequate facilities, limited professional development opportunities, and weak administrative support systems. These inequalities contribute to the exclusion of children with disabilities from formal education, particularly in geographically isolated regions (Miles & Singal, 2010; Sharma et al., 2018). In such contexts, distance, transportation barriers, and socio-economic constraints further exacerbate the challenges faced by families in accessing inclusive education services.

In addition to structural barriers, socio-cultural dimensions also play a crucial role in shaping the effectiveness of inclusive education. Research shows that stigma, traditional beliefs, and negative societal perceptions toward disability continue to hinder the participation of children with special needs in educational settings. These socio-cultural barriers are particularly pronounced in rural communities, where awareness and acceptance of inclusive education tend to be lower compared to urban areas (Slee, 2018; Shakespeare, 2018). Consequently, inclusive education cannot be fully understood solely through policy analysis but requires a deeper engagement with local cultural dynamics and community practices.

In the Indonesian context, the challenges of inclusive education are further intensified by systemic issues related to governance and data management. Although Indonesia has established a strong legal framework for inclusive education, including national and regional regulations, the implementation at the local level remains inconsistent. Existing studies indicate that a significant proportion of children with disabilities still lack access to education or receive inadequate support within inclusive settings. This situation reflects a persistent policy–practice gap, particularly in rural and peripheral areas where educational resources are limited and governance structures are less effective (Florian, 2019; UNESCO, 2020). Furthermore, the

lack of accurate and comprehensive data on disability at the village level undermines evidence-based policy planning and implementation.

Another critical gap in the existing literature lies in the limited integration of ethical and religious perspectives, particularly Islamic educational values, into the discourse of inclusive education. While global scholarship has extensively explored inclusive education from human rights and social justice perspectives, there is a noticeable lack of studies that incorporate Islamic philosophical foundations in addressing educational inclusion. This gap is particularly significant in Muslim-majority contexts such as Indonesia, where religious values play an important role in shaping social norms and educational practices (Al-Attas, 1999; Al-Ghazali, 2004). The absence of such integration limits the development of culturally relevant and contextually grounded models of inclusive education.

This study offers a novel contribution by advancing a context-sensitive and integrative approach to inclusive education that combines empirical, theoretical, and normative dimensions. First, it introduces a village-based analytical perspective that positions the village not merely as a passive administrative unit but as an active agent in shaping inclusive education practices. Unlike previous studies that predominantly focus on school-level interventions, this research highlights the importance of local governance, community participation, and data-driven planning at the village level in addressing educational exclusion in rural contexts (Ainscow, 2020; Miles & Singal, 2010).

Second, this study contributes to bridging the policy–practice gap by providing an in-depth empirical analysis of inclusive education in a peripheral village setting. By examining the lived realities of children with disabilities and their access to education, this research reveals how national and regional policies are negotiated, adapted, and sometimes constrained at the local level. This approach offers a more nuanced understanding of the structural and contextual factors that shape the implementation of inclusive education, particularly in geographically isolated and resource-limited environments (Sharma et al., 2018; Florian, 2019).

Third, this study makes a significant theoretical contribution by integrating Islamic educational values into the framework of inclusive education. Drawing on key Islamic principles such as *al-'adl* (justice), *al-musawah* (equality), and *rahmatan lil 'alamin* (universal compassion), this research proposes a normative foundation that aligns inclusive education with ethical and spiritual dimensions of learning. This integration addresses a critical gap in the literature and offers a culturally relevant framework for promoting inclusive education in Muslim-majority societies (Al-Attas, 1999; Al-Ghazali, 2004).

Finally, this study advances the concept of "inclusive village-based education" as an alternative model for overcoming structural and geographical barriers to education. By linking inclusive education with the broader concept of inclusive villages, this research expands the scope of inclusion beyond

formal schooling and emphasizes the role of community-based systems in ensuring equitable access to education. This model provides a practical and scalable approach to addressing educational inequality in rural areas, particularly in contexts where formal institutional capacity remains limited (Slee, 2018; UNESCO, 2020).

Method

This study employs a qualitative research design with a case study approach to explore the implementation of inclusive education in rural Indonesia, particularly in the context of policy–practice gaps and the integration of Islamic educational values. A qualitative approach is considered appropriate as this study seeks to understand complex social phenomena, including educational access, governance dynamics, and socio-cultural factors affecting children with disabilities in a specific local context (Creswell & Poth, 2018).

The research is conducted in Wonorejo Village, Banyuputih District, Situbondo Regency, a peripheral rural area characterized by geographical isolation and limited access to educational services. This location is purposively selected due to its unique position as a border village with significant challenges in accessing inclusive education, making it a relevant site for examining disparities between policy frameworks and implementation at the grassroots level. The case study approach enables an in-depth investigation of real-life conditions and allows for a contextualized understanding of inclusive education practices in rural settings (Yin, 2018).

Data were collected through multiple techniques to ensure data richness and triangulation. First, in-depth interviews were conducted with key informants, including village officials, teachers, parents of children with disabilities, and local activists involved in disability advocacy. These interviews aimed to capture diverse perspectives on educational access, policy implementation, and community responses to inclusive education. Second, participant observation was carried out to examine the physical conditions of schools, accessibility of educational facilities, and daily interactions involving children with disabilities. Third, document analysis was conducted on relevant policy documents, including national regulations, regional policies, and village-level administrative records, to analyze the alignment between policy frameworks and local implementation (Bowen, 2009).

The data analysis process follows an interactive model of qualitative analysis, consisting of data condensation, data display, and conclusion drawing (Miles, Huberman, & Saldaña, 2014). The analysis is conducted iteratively to identify key themes related to policy gaps, structural barriers, socio-cultural dynamics, and the role of Islamic values in shaping inclusive education practices. In addition, this study employs a thematic analysis approach to interpret patterns and meanings emerging from the data, particularly in relation to justice, equality, and inclusion within an Islamic educational framework (Braun & Clarke, 2006).

To enhance the validity and trustworthiness of the findings, this study applies several strategies, including data triangulation, member checking, and prolonged engagement in the field. Triangulation is achieved by comparing data obtained from interviews, observations, and documents, while member checking is conducted by confirming key findings with selected informants to ensure accuracy and credibility (Lincoln & Guba, 1985).

Furthermore, this study adopts an integrative analytical framework that combines empirical findings with Islamic educational perspectives. Concepts such as *al-'adl* (justice), *al-musawah* (equality), and *rahmatan lil 'alamin* (universal compassion) are used as analytical lenses to interpret the data and to construct a normative framework for inclusive education. This approach allows the study not only to describe existing conditions but also to propose a value-based model for bridging policy gaps in inclusive education within Muslim-majority rural contexts.

Results and Discussion

Results

Rural Spatial Marginalization and Educational Access Inequality

Wonorejo Village is geographically positioned as a peripheral and semi-isolated rural area in Banyuputih District, Situbondo Regency. Located at the easternmost part of the regency and directly bordering Banyuwangi, the village is separated from the central administrative areas by the Baluran forest and the Baluran National Park. The distance to the district center is approximately 20 kilometers, while access to the regency capital requires around 35 kilometers of travel. As a coastal village facing the Bali Strait, Wonorejo exhibits a unique spatial configuration that shapes its socio-economic and educational dynamics.

This geographical condition produces what can be conceptualized as spatial marginalization, where physical distance and ecological barriers limit access to public services, including education. Although administratively part of Situbondo, the community tends to orient its socio-economic activities toward Banyuwangi due to relatively equal accessibility. This is reflected in trade patterns, social interaction, and even educational practices, where many teachers working in Wonorejo originate from Banyuwangi. Such cross-regional dependency illustrates how administrative boundaries do not necessarily align with functional access, thereby complicating the implementation of education policies designed at the regency level.

The implications of this spatial condition are particularly significant for children with disabilities, whose mobility is often more limited than that of other children. In rural contexts, distance is not merely a geographic factor but a structural barrier that intersects with socio-economic vulnerability, thereby reinforcing educational exclusion.

Demographic Vulnerability and Disability Distribution

The demographic profile of Banyuputih District further reinforces the structural challenges faced by rural communities. With a population of 59,471 (BPS Kabupaten Situbondo, 2018), the district exhibits relatively high migration rates, indicating limited local economic opportunities. Although the region has potential in agriculture, fisheries, trade, and tourism, these sectors have not been optimally developed, resulting in persistent socio-economic inequality.

Within this broader context, persons with disabilities represent one of the most vulnerable groups. Data show that Situbondo Regency has at least 170 individuals with disabilities across various categories, including physical, sensory, and multiple disabilities (BPS Kabupaten Situbondo, 2018). In Wonorejo Village alone, there are approximately 25 individuals with disabilities, including 15 children of school age. Strikingly, around 90% of adults with disabilities in the village have never accessed formal education, while only a small proportion have reached secondary education.

This pattern reflects a historical accumulation of exclusion, where limited access to education is not a recent phenomenon but a long-standing structural issue. The intergenerational nature of this exclusion suggests that without significant intervention, educational inequality for persons with disabilities will persist across generations.

Structural Barriers: Distance, Infrastructure, and Institutional Limitations

One of the most dominant findings in this study is the role of distance as a structural barrier to inclusive education. The nearest special education schools are located approximately 35 kilometers away in urban areas of Situbondo, making daily access highly challenging for rural families. As expressed by one informant:

"*The distance from Wonorejo to the special school in Situbondo is about 35 kilometers. This forces parents to leave their daily work just to accompany their children to school. These limitations and barriers make it difficult for children to access education.*" (Mustofa, Interview, Situbondo, April 30, 2020)

This statement illustrates that access to education is not solely determined by policy availability but also by logistical feasibility. For low-income families, the cost of transportation and the loss of working time create significant barriers that discourage school participation.

In addition to distance, the absence of inclusive educational infrastructure within the village further exacerbates the problem. There are no formal inclusive schools in Wonorejo or even in Banyuputih District. Existing schools operate as regular institutions without adaptive facilities or specialized support for students with disabilities. This indicates that inclusive education has not yet been institutionalized at the local level but remains concentrated in urban centers.

Data Absence and Weak Local Governance

Another critical issue identified in this study is the absence of accurate and reliable data on disability at the village level. This lack of data undermines planning, policy formulation, and program implementation. Village authorities themselves acknowledge this limitation:

"*We don't have the data yet. We are planning to collect data on how many people with disabilities live here. For now, we estimate around twenty. Soon, we will meet with neighborhood heads to gather information.*" (Slamet, Interview, Situbondo, July 10, 2020)

This condition reflects a broader issue of data governance failure, where policies are not supported by empirical evidence at the local level. Without accurate data, inclusive education cannot be effectively targeted or monitored.

The same issue was highlighted by community actors involved in disability education initiatives:

"*When we started the community special school, we asked the village for data on children with disabilities, but they didn't have it. So we had to collect the data ourselves.*" (Mustofa, Interview, Situbondo, July 9, 2020)

This finding demonstrates a disconnect between formal governance structures and community-based initiatives, indicating that inclusive education efforts are often driven by informal actors rather than institutional systems.

Policy–Practice Gap: Between Recognition and Reality

At the policy level, Situbondo Regency has been recognized for its inclusive education initiatives, even receiving a "Good Practice Award" and claiming to have established around 50 inclusive schools. However, field findings reveal a significant discrepancy between these claims and actual conditions.

Local stakeholders, including disability organizations, question the accuracy of official data and highlight their exclusion from policy processes. This suggests that inclusive education policies may function more as symbolic recognition rather than substantive transformation.

This gap is further reinforced by inconsistencies in data and the lack of coordination between government agencies and community organizations. As a result, inclusive education remains unevenly implemented and largely inaccessible in rural areas such as Wonorejo.

Institutional and Human Resource Constraints

The implementation of inclusive education is also constrained by limited human resources, particularly the lack of trained teachers and support staff. As explained by Lutfi Yohandias:

"*In practice, inclusive education policies are difficult to implement. Teachers are not fully prepared. Many of them have to handle both regular students and students with disabilities at the same time. Ideally, there should*

be special support teachers, but this is difficult to achieve. There is also a lack of monitoring and supporting facilities." (Yohandias, Interview, Situbondo, July 11, 2020)

This finding highlights a fundamental issue: inclusive education is often treated as an additional responsibility rather than a specialized professional domain. Teachers are expected to accommodate diverse learning needs without adequate training or institutional support, resulting in suboptimal learning outcomes for students with disabilities.

Emerging Local Initiatives and the Idea of an Inclusive Village

Despite these challenges, there are emerging efforts at the village level to promote inclusivity. Village officials have expressed a commitment to developing Wonorejo as an "inclusive village," although this initiative is still in its early stages:

"*We plan to make this village inclusive. As a first step, we will identify whether schools here can accommodate children with disabilities*." (Slamet, Interview, Situbondo, July 10, 2020)

However, field observations indicate that existing schools lack accessible infrastructure and inclusive learning systems. None of the schools in Wonorejo have facilities specifically designed for students with disabilities. This suggests that while the discourse of inclusion has begun to emerge at the local level, its practical implementation remains limited.

Islamic Educational Perspective: Justice, Equality, and Inclusion

From an Islamic educational perspective, the findings of this study reveal a significant gap between normative values and empirical realities. Islam emphasizes principles such as *al-'adl* (justice), *al-musawah* (equality), and *rahmatan lil 'alamin* (universal compassion), which mandate the inclusion and protection of vulnerable groups, including persons with disabilities.

However, the exclusion of children with disabilities from educational access in Wonorejo indicates that these values have not yet been translated into institutional practices. Inclusive education, therefore, should not only be understood as a policy agenda but also as a moral and ethical obligation rooted in Islamic teachings.

By integrating Islamic values into the framework of inclusive education, this study proposes a more culturally grounded approach that aligns educational practice with ethical principles. Such an approach has the potential to strengthen community acceptance, enhance policy relevance, and promote sustainable inclusion in rural contexts.

Overall, the findings demonstrate that inclusive education in Wonorejo Village is characterized by a multi-layered pattern of exclusion shaped by the intersection of spatial marginalization, socio-economic vulnerability, weak governance structures, and institutional limitations. Geographical isolation, marked by long distances to educational facilities and limited transportation access, significantly restricts the mobility of children with disabilities and their

families. This spatial constraint is further compounded by economic pressures, where parents are forced to choose between sustaining their livelihoods and accompanying their children to distant schools. At the same time, the absence of reliable village-level data on disability and the lack of coordinated planning undermine the effectiveness of existing policies. Although inclusive education has been formally recognized through national and regional regulations, its implementation remains fragmented and largely symbolic in rural contexts. This reveals a persistent and critical policy–practice gap, where inclusion is articulated at the policy level but not realized in everyday educational experiences.

This study further confirms that bridging such a gap requires more than the existence of regulatory frameworks; it necessitates a holistic and context-sensitive transformation of the educational ecosystem. This includes strengthening local governance through village-based planning that is responsive to actual community needs, developing accurate and sustainable data systems to support evidence-based policymaking, and fostering active community participation to ensure inclusivity is socially embedded rather than administratively imposed. Importantly, this transformation must also be grounded in Islamic ethical values, particularly the principles of *al-'adl* (justice), *al-musawah* (equality), and *rahmatan lil 'alamin* (universal compassion), which provide a moral foundation for inclusive education. By integrating these structural, social, and ethical dimensions, inclusive education can move beyond policy rhetoric toward meaningful, equitable, and sustainable practice, especially in rural and marginalized contexts such as Wonorejo Village.

Discussion

The findings of this study indicate that inclusive education in rural contexts such as Wonorejo Village should not be understood merely as a pedagogical issue but rather as a manifestation of broader structural inequalities. The combination of geographical isolation, limited infrastructure, and socio-economic vulnerability demonstrates that educational exclusion is deeply embedded in spatial and systemic conditions. This aligns with global studies showing that rural areas consistently experience disparities in access to education, particularly in terms of infrastructure, teacher availability, and service delivery, compared to urban settings (Ainscow, 2020; UNESCO, 2020). In this regard, the case of Wonorejo confirms that inclusive education policies, although formally established, often fail to address the contextual realities of peripheral regions, resulting in limited practical impact.

Furthermore, the study reveals a persistent policy–practice gap, where inclusive education exists at the level of regulatory commitment but is not effectively implemented at the local level. This finding is consistent with previous research indicating that inclusive education has become a global policy agenda, yet its implementation remains uneven and fragmented, particularly in rural and resource-constrained contexts (Florian, 2019; Sharma et al., 2018). In Wonorejo, this gap is reflected in the discrepancy

between government claims regarding the availability of inclusive schools and the empirical reality that no fully functional inclusive education system exists in the village. Such conditions illustrate what scholars describe as symbolic policy adoption, where policies are formally recognized but lack substantive transformation in practice.

In addition to structural and policy-related issues, socio-cultural factors also play a significant role in shaping inclusive education. Although Wonorejo is known for its social harmony and religious diversity, this cultural inclusivity does not automatically translate into educational inclusion. Research has shown that stigma, limited awareness, and traditional perceptions of disability continue to hinder the participation of children with disabilities, particularly in rural communities (Slee, 2018; Shakespeare, 2018). This indicates that inclusive education requires not only institutional reform but also cultural transformation, where disability is understood as a social construct rather than an individual deficit.

Another critical issue identified in this study is the lack of accurate and reliable data on disability at the village level, which significantly weakens local governance capacity. Effective policy implementation requires data-driven planning, yet the absence of such data results in misaligned interventions and ineffective resource allocation. This finding is supported by previous studies emphasizing that data gaps are a major barrier to inclusive education, particularly in developing countries where monitoring systems remain limited (UNESCO, 2020; Miles & Singal, 2010). In Wonorejo, the reliance on estimations rather than verified data demonstrates how inclusive education policies are implemented without a solid empirical foundation.

Moreover, the findings highlight that institutional readiness remains a major challenge in the implementation of inclusive education. The lack of trained teachers, absence of special support staff, and inadequate learning facilities indicate that inclusive education is still treated as an administrative requirement rather than a pedagogical transformation. This is consistent with research showing that teacher preparedness and institutional support are key determinants of successful inclusive education, yet are often insufficient in many developing contexts (Sharma et al., 2018; Florian, 2019). Consequently, teachers are required to handle diverse student needs without adequate training, which limits the effectiveness of inclusive learning practices.

Importantly, this study also reveals a significant gap between Islamic ethical principles and their implementation in educational practices. Islamic teachings emphasize justice (*al-'adl*), equality (*al-musawah*), and universal compassion (*rahmatan lil 'alamin*), which provide a strong normative foundation for inclusive education. However, the exclusion of children with disabilities in Wonorejo indicates that these values have not yet been fully operationalized within educational institutions. This finding is consistent with studies suggesting that while Islamic education promotes moral and ethical values, their integration into formal educational systems remains limited (Al-Attas, 1999; Al-Ghazali, 2004). Therefore, inclusive education in Muslim-

majority contexts requires a more deliberate integration of ethical and spiritual dimensions into policy and practice.

Finally, the findings of this study suggest the need for a more context-sensitive and integrative approach to inclusive education, particularly in rural areas. Bridging the gap between policy and practice requires not only regulatory frameworks but also the strengthening of local governance, the development of accurate data systems, and active community participation. In addition, the integration of Islamic ethical values can provide a culturally relevant foundation for promoting inclusion and social justice in education. This aligns with recent global perspectives emphasizing that inclusive education must be locally grounded, socially embedded, and ethically driven in order to achieve meaningful and sustainable outcomes (Ainscow, 2020; UNESCO, 2020).

This study offers a distinctive novelty by advancing a context-sensitive framework of inclusive education that moves beyond conventional school-centered approaches toward a village-based perspective. Unlike much of the existing literature that focuses on institutional readiness, teacher competence, or curriculum adaptation, this research positions the village as a critical unit of analysis where governance, data systems, and community dynamics intersect in shaping educational access. By empirically demonstrating how spatial marginalization, weak data infrastructure, and fragmented governance contribute to the exclusion of children with disabilities, this study provides a more grounded understanding of the policy–practice gap in rural settings. In addition, the integration of Islamic educational values—particularly *al-'adl* (justice), *al-musawah* (equality), and *rahmatan lil 'alamin* (universal compassion)—constitutes a significant theoretical innovation, as it connects global inclusive education discourse with culturally embedded ethical frameworks that are highly relevant in Muslim-majority contexts.

In terms of contribution, this study provides three interconnected contributions: theoretical, empirical, and practical. Theoretically, it enriches inclusive education discourse by bridging global perspectives on social justice with Islamic educational philosophy, thereby offering a more holistic and culturally grounded conceptualization of inclusion. Empirically, it contributes original evidence from a rural and peripheral context that is often underrepresented in the literature, highlighting how structural inequalities operate at the grassroots level. Practically, this study proposes a village-based inclusive education approach that emphasizes local governance, data-driven planning, and community participation as key mechanisms for improving educational access. This contribution is particularly important for policymakers and practitioners seeking to design inclusive education models that are not only policy-compliant but also contextually responsive and socially sustainable in rural environments.

Conclusion

This study finds that inclusive education in rural contexts, particularly in Wonorejo Village, is shaped by a multi-layered exclusion that has a far greater impact than previously assumed. The findings reveal that geographical isolation, lack of accessible infrastructure, weak local governance, and the absence of accurate disability data collectively hinder the realization of inclusive education, despite the existence of strong regulatory frameworks at national and regional levels. This challenges the common assumption that the primary barrier to inclusive education lies in policy absence; instead, the study demonstrates that the core issue is the failure of policy translation at the grassroots level, especially in peripheral rural areas. As a result, inclusive education remains largely administrative and symbolic rather than substantive, thereby opening new discussions on the need for context-sensitive and locally grounded approaches to educational inclusion.

In terms of scholarly contribution, this study both reinforces and extends existing research on the policy–practice gap in inclusive education while simultaneously challenging the adequacy of centralized policy approaches in addressing rural educational inequality. It introduces a village-based analytical perspective that emphasizes the role of local governance, community participation, and data-driven planning as critical elements in bridging educational disparities. Moreover, this study contributes a novel theoretical dimension by integrating Islamic educational values, particularly *al-'adl* (justice), *al-musawah* (equality), and *rahmatan lil 'alamin* (universal compassion), into the discourse of inclusive education. This integration not only enriches the academic discussion but also offers a culturally relevant framework for implementing inclusive education in Muslim-majority societies.

However, this study is limited by its focus on a single case study and a relatively small sample size, which may restrict the generalizability of its findings to other contexts. The specific socio-cultural and geographical characteristics of Wonorejo Village may not fully represent other rural areas in Indonesia or beyond. Therefore, further research involving broader samples, comparative studies across different regions, and mixed-method approaches is needed to develop a more comprehensive understanding of inclusive education in diverse rural settings. Based on these findings, this study recommends strengthening village-level data systems, improving coordination between local governments and communities, expanding access to inclusive educational infrastructure, and systematically integrating Islamic ethical values into educational policy and practice. Such efforts are essential to transform inclusive education from policy rhetoric into meaningful and equitable practice, particularly in marginalized rural areas.

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