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SPECIAL EDUCATION FROM AN ISLAMIC PERSPECTIVE

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Kata Kunci:	ABSTRAK
Al-Qur'an; Anak Berkebutuhan Khusus; Inklusif; Pendidikan Islam; Syariat Islam	Latar Belakang: Anak Berkebutuhan Khusus adalah penamaan bagi anak yang memiliki gangguan dalam pertumbuhannya. Gangguan tersebut bisa muncul karena gangguan dari internal pertumbuhan anak itu sendiri maupun dari eksternalnya. Karena keterbatasannya itu, maka umumnya orang, terutama di Negara Negara berkembang, memahami mereka adalah sosok anak yang hilang hak pendidikan dan pemberdayaannya. Tujuan: Artikel ini bertujuan untuk memaparkan hasil penelitian yang berkaitan dengan hak pendidikan bagi Anak Berkebutuhan Khusus (ABK) dalam perspektif pendidikan Islam. Metode: Penelitian ini menggunakan metode kepustakaan (library research) dengan mencoba menganalisis data-data yang terhimpun (content analysis), baik dari Al Qur'an maupun dari Hadist, dan tentu saja dari sumber-sumber yang terpublikasi pada jurnal-jurnal ilmiah tentang hak pendidikan atas mereka. Hasil: Pandangan umum terhadap anak berkebutuhan khusus (ABK) adalah lepas dari taklif hukum dan pemberdayaan, oleh karenanya, peran Pendidikan Islam sangat diperlukan untuk mengubah paradigma negatif masyarakat terhadap mereka. Kesimpulan: Anak berkebutuhan Khusus dalam Islam dengan segala keterbatasannya tetap dipandang sebagai muslim yang tidak gugur hak dan kewajibannya dan tidak dilucuti dari predikatnya sebagai khalifah Allah SWT di muka bumi ini.

Keywords:	ABSTRACTS
The Qur'an; Children with Special Needs; Inclusive; Islamic Education; Islamic Law	<p>Background: Children with Special Needs is the term used to describe children who have developmental disorders. These disorders can arise due to internal factors within the child's own development or external factors. Because of these limitations, people, especially in developing countries, generally perceive them as children who have lost their right to education and empowerment. Purpose: This article aims to present the results of research related to the right to education for Children with Special Needs from an Islamic education perspective. Method: This research uses library research methods by attempting to analyze the collected data (content analysis), both from the Qur'an and the Hadith, and of course from sources published in scientific journals about their right to education. The general view of children with special needs is that they are exempt from legal obligations and empowerment. Therefore, the role of Islamic education is very much needed to change the negative paradigm of society towards them. Conclusion: Children with special needs in Islam, with all their limitations, are still regarded as Muslims who do not lose their rights and obligations and are not stripped of their title as caliphs of Allah SWT on this earth.</p>

A. INTRODUCTION

Research on children with special needs and their rights and obligations in obtaining education is part of the United Nations agreement in its Education for All program, which implicitly includes the obligation to fulfill the educational rights of children with special needs. However, Daimah & Nahri (2025) state that programs that have been enshrined in the laws of each UN member state as an extension of the UN program, especially in developing countries such as Indonesia, are still hampered by a culture that still views children with special needs as crazy or cursed. Because of this, they are still unfriendly towards children with special needs. On the other hand, Supriatin et al. (2025) argue that the education of children with special needs is a necessity that must be part of today's civilization. Thus, cultural issues must be addressed in order to renew their understanding. In this regard, Islam, as the majority religion in Indonesia, views the study of Children with special needs education from an Islamic perspective as an effective and applicable way to internalize the identity of Children with special needs into social institutions.

Based on the need to internalize the identity of children with special needs in society through the role of culture, in this case through the role of Islamic education, there are two things that form the basis of this research, namely the issue of cultural unfriendliness of society towards children with special needs so that they cannot accommodate the education program for children with special needs optimally, and research on the Islamic concept of education for children with special needs becomes the main focus in introducing them from an Islamic perspective. The references used in this study can be categorized into two forms, namely those related to Islamic theories that are flexible and futuristic in nature, as well as related research journals.

Related to theories in Islamic law as the foundation for the development of Islamic Education, this study will focus on the issues of muthlaq and muqayyad, general and specific, as rules that can be used to implement general arguments into specific ones related to what will be discussed. In addition, the issue of tasyri cannot be excluded because it is closely related to the emergence of a law. Tasyri is a long-standing description of the implementation of sharia from the time the Prophet Muhammad

SAW was sent until his death. After that, the scholars made *ijtihad* to develop sharia based on the foundations laid by the Prophet Muhammad SAW as the problems of life continued to develop (Syafe'i, n.d.:1999). In this *tasyri* process, the Prophet Muhammad, through his *hadith* issued by Muslim, divided Islam into three pillars (Muslim, Mukmin, and Muhsin), indicating the obligation of Muslims to be productive, both individually and collectively, to accommodate issues for the collective good as expected (Ibn Taimiyah, 1392 H. : 2).

Meanwhile, among the research journals referenced is what was written by Salaymeh (2015) in his research *Islamic Law*, that Islamic law which is currently considered by the general public to be frightening, is actually a flexible law and is even capable of accommodating diversity. Even Karasneh (2010) in his research *Islamic perspective of creativity: A model for teachers of social studies as leaders* emphasizes that Quran-based learning can encourage teachers to be more innovative and creative in developing learning, in addition to being more blessed because the Quran will continue to encourage creativity that meets the limits of Sharia law. This is further emphasized by Jaafar (2012) in his research, *The Importance of Self-Efficacy: A Need for Islamic Teachers as Murabbi*, that teachers must act as *murabbi* (mentors) and not merely transfer knowledge. Teachers, with this principle, must develop optimism so that an inner connection between the two parties can be established. If this is the case, where teachers can establish an inner connection with their students, then this education fulfills the criteria as a tool for passing on values. In relation to this, Zou'bi (2015) in his research *Science Education in the Islamic World: A Snapshot of the Role of Academies of Sciences*, explains that education is a major component in inheriting the quality and quantity of values into products and services. Why does this happen? Because learning based on the Quran will further enrich the spirituality of teachers and students. This, as stated by Dajani (2015) in his research entitled *The Ideal Education in Ibn Khaldun's Muqaddimah*, explains that Quran-based learning will encourage students' spirituality to concentrate more on learning. However, all of these research results are still general in nature and do not directly address the main issue of "Special Education in the Perspective of Islamic Law." Therefore, this study will focus on whether there are specific direct arguments, either from the Quran or the *hadith*, which are the sources of Islamic law, that directly address education for them. This is a gap that, to this day, has not been addressed by any specific research. This study will highlight and develop general and specific theories, *muthlaq* and *muqayyad*. After that, all general arguments will automatically become applicable and directly address them.

From the above description, it is clear that previous studies have not specifically addressed special education touched upon by Islam. These studies only state that both teachers and students must prioritize religious life with Quran-based learning, which in turn will be more conducive to creating an educational atmosphere.

Then, as explained earlier, it is clear that there is a gap in the form of a lack of research from the perspective of Islamic law. Therefore, this research is very much needed for two reasons: first, Islam, as the majority religion, actually speaks directly about special education, which certainly refutes the assumption that children with special needs are outside the realm of human nature and do not need to be taught and empowered. Second, there is a need for research on the fact that Islam also has a clearer and more definitive concept of children with special needs, which in turn will help realize education for all as mandated by the United Nations through its member states

around the world through a religious approach using methods of social institution formation.

B. METHOD

This study uses a qualitative approach with a literature study design. In other words, this study uses library research or content analysis methods. This is necessary to explain the concepts of Islamic Law principles, which in this case are related to the actual legal status of Children with Special Needs in the field of education so that it can be directed towards the issue of Special Education in Islamic Law.

The approaches used in the process of *istidlâl* (search for arguments) and *istinbâth al-ahkâm* (determination of law) are deductive and inductive approaches as tools in analyzing the content of this study.

Because this research is a literature study, in addition to the Qur'an and Hadith, the data sources are divided into books and research journals as listed in the Bibliography.

C. RESULT AND DISCUSSION

As mentioned, this paper will present the results of research related to the right to education of children with special needs from an Islamic perspective. This research has not been widely studied, as in the Islamic world in general, not many people have researched children with special needs from an Islamic perspective, while culturally, society generally still views children with special needs as crazy or cursed children who have strayed from their nature as learners who do not need to be empowered. Due to the lack of Islamic research on children with disabilities, even in most Islamic countries that are centers of Islam, culturally, their rights are largely ignored, one of which is in the field of education. The evidence for this is as stated by Khateeb (2015) et al. in their research, *Inclusion of children with developmental disabilities in Arab countries: A review of the research literature from 1990 to 2014* states that a total of 42 studies related to the inclusion of children with developmental disabilities in Arab countries have been published, where more than two-thirds of these studies were conducted in the United Arab Emirates (UAE), Jordan, and Saudi Arabia, with results showing that relatively little research has been done. Therefore, it is reasonable when Tekin (2015) in his study *Improving Child Rights in the Gulf: Expectations from the Brand-New Child Law of Oman*, states that in Oman itself, education laws for children with disabilities are still being fought for. In fact, these countries are still in the process of developing this type of education. Therefore, it is necessary to prepare teachers (Keller, 2016).

From the above description, it is clear that not much research has been conducted on the education of children with special needs in the Islamic world (Keller, et al., 2016), especially when based on Islamic law. Even in this case, even in America, Islamic schools do not yet have meaningful programs for children with special needs. However, views based on general research results related to the success of learning based on interaction with the Quran or with a minimum limit of using religion as the basis for learning have been widely conducted. As stated by Bin Hasan (2013) in his research, *Khatam Al-Quran in Islamic Education Curriculum in Malaysia*, this learning is aimed at discovering the reality of completing the Quran in its role in Islamic education. Similarly, in relation to health care, Isgandarova (2014) in her research *Effectiveness of Islamic Spiritual Care: Foundations and Practices of Muslim Spiritual*

Care Givers states that Muslim scholars also maintain their health because their learning is based on the Quran. Similarly, Farouk (2015) in his research *Spiritual aspects of meat and nutritional security: Perspectives and responsibilities of the Abrahamic faiths* sees that meaning is also highly regarded in the Islamic education process.

From the above explanation, it can be concluded that the awareness to make the Quran in particular and Islam in general part of the learning process is already widely found here and there. However, when Islamic education is linked to special education, this is a new thing in the Islamic world. In fact, there are two advantages to be gained when research is directed at how special education works in Islam. First, as the majority religion, Islam will teach the community that it has didactic and methodological concepts for dealing with them. Second: that through a direct religious approach, the internalization of religious identity into the culture of society can immediately begin the process of changing the views of society, which is still friendly towards children with special needs, to become more accepting and empathetic towards them so that learning and empowerment programs can be implemented relatively well.

As stated earlier, in the view of Islam, children with special needs have the same status under the law. They have the same rights and obligations, which in this case are related to education. The only difference between them and others is in terms of methods and approaches. Therefore, Anshari (2012) in his research *An Assessment of Teaching and Learning Methodology in Islamic Studies* views that Islam, which is embraced by one-fifth of the world's population, has a real need to study Islam itself so that it can give birth to methodologies and approaches in responding to continuous relevance and as a response to the demands of globalization and presented in a modern way. In this regard, starting in the late 1970s, scholars began seriously discussing this failure and suggested many plans to overcome these weaknesses, one of which was to promote various ways to improve the methods of teaching and learning Islamic studies.

They were moved by the objectives of the Sharia, which scholars refer to as *maqasid syariah*. In this regard, Sulayman (2014) in his research *Values-based Curriculum Model: A Practical Application of Integrated 'Maqasid Al-Sharia' for Wholeness Development of Mankind* states that they are also entitled to and obliged to receive moral guidance that must be incorporated into their school curriculum.

In fact, discussions about Children with special needs and their rights and obligations in education and empowerment in the Quran are often explicitly mentioned. This is as seen in the following table:

Table 1.
Children With Special Needs terms in the Quran

No	Academic name/term	Name in the Quran literature
1	Mentally disabled/mentally retarded	سفيه (QS. 2 : 282)
2	Other mental disabilities/autism, etc.	لايستطيع ان يمل (QS.2 : 282)
2	Deaf tuna	صم (QS. 2:171)
3	Speechless	بكم (Qs. 17 : 97)
4	Blind tuna	الأبرص و الأكمه , (QS. 80 : 2) أعمى (QS.3 : 49)
4	Physical disability	ضعيف (Qs.2: 282), الأعرج (QS.24 :61)

Meanwhile, in the hadith:

عَنْ أَنَسٍ أَنَّ امْرَأَةً كَانَتْ فِي عَقْلِهَا شَيْءٌ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ لِي إِلَيْكَ حَاجَةً فَقَالَ « يَا أُمُّ فُلَانٍ انْظُرِي أَيَّ السِّكِّكِ شِئْتَ حَتَّى أَقْضِيَ لَكَ حَاجَتَكَ ». فَخَلَا مَعَهَا فِي بَعْضِ الطُّرُقِ حَتَّى فَرَغَتْ مِنْ حَاجَتِهَا.

It was narrated from Anas that a woman with special needs said to the Prophet Muhammad, “O Messenger of Allah, I have a need of you.” The Prophet replied, “O mother of so-and-so, tell me what you are concerned about, and I will fulfill your need.” Then the Prophet accompanied her to several places until her need was fulfilled. (Muslim)

This hadith explicitly discusses the removal of taklif (legal obligations) from three groups of people: first, people who are insane until they recover; second, people who are asleep until they wake up; and third, children until they reach puberty. However, in general, people always associate children with special needs with one of the three conditions above because of their mental issues. Therefore, as explained above, reason in the above Hadith must be interpreted as the consciousness with which humans can be aware, understand, and comprehend. To further examine the meaning of reason in the Quran, we can look at the following verses, including QS.2:164, QS. 29:63, and QS.22:46.

From the verses above, it appears that what is meant by reason in the Qur'an is not one of the organs in the human body with which one can comprehend and understand. Rather, reason is more closely defined as consciousness. This understanding is in line with what Iqbal said. For him, reason must be defined by the

heart, the place where reality and true knowledge are understood. Therefore, all realities that are understood through the senses must submit to this true knowledge (Bigrami, 1982). In relation to this, consciousness can be divided into two types, namely consciousness based on brain development, which is then referred to as mechanical consciousness, which Iqbal calls sensory consciousness, and the second is spiritual consciousness based on the purity of the heart that continues to be tempered. In this regard, spiritual consciousness should be the guide for mechanical consciousness. Therefore, people who are asleep, insane, and young children still have reason in the sense that their brains continue to function as a vessel for consciousness, which is currently suppressed (not optimal). People who are asleep are immersed in their slumber, so their consciousness is suppressed. Meanwhile, a mad person is immersed in their uncontrolled emotional turmoil, which suppresses their consciousness. Children are those who are in the process of gradually developing their consciousness in line with the development of their brains, which become the vessel for their ever-growing consciousness.

From the above description, children with special needs are not men, nor are they asleep, nor are they young children whose brains are developing to accommodate their ever-growing consciousness. Children with special needs are those whose brain development is stunted, resulting in stunted consciousness. Thus, the difference between children with special needs and crazy people is that children with special needs experience a disturbance in their hardware, while crazy people experience a disturbance in their software. Therefore, their education must begin with, or at least be accompanied by, physical therapy in addition to mental therapy.

From the above description, looking at the apparent characteristics, children with special needs are not included in what is mentioned in the Hadith issued by Ahmad above.

The Prophet Muhammad SAW gave special attention to those with special needs and even indicated that they should be involved in daily activities. This can be seen when he educated and trained Abdullah bin Umme Maktum, a blind man, to pray in congregation on time and to always be the muezzin at every prayer time.

CONCLUSION

Children with special needs according to Islam still have the same rights and obligations as everyone else. They are entitled to education and empowerment, albeit with a different approach and methodology. Therefore, it is necessary to formulate Special Education for them from an Islamic perspective. However, this research is still limited to literature research. Therefore, hopefully this research can inspire the development of case studies in the field.

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