STRATEGIES OF PARENT–TEACHER PARTNERSHIP IN SUPPORTING INCLUSIVE ISLAMIC EDUCATION IN INDONESIA

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Abstract

This study explores the strategies of parent–teacher partnership in supporting inclusive Islamic education in Indonesia. The main objective is to identify effective collaboration models that promote equal learning opportunities for students with diverse abilities in Islamic educational settings, particularly in inclusive madrasahs. Using a mixed-method approach, this research integrates both quantitative and qualitative data to obtain a more comprehensive understanding. Quantitative data were collected through questionnaires distributed to teachers and parents to measure levels of involvement, communication, and perceptions of inclusive practices, while qualitative data were obtained through in-depth interviews and classroom observations to understand experiences, challenges, and applied collaboration strategies. The findings reveal that effective communication, mutual respect, and shared commitment rooted in Islamic values are the key foundations for successful collaboration. Continuous dialogue between parents and teachers facilitates early identification of students' needs and enables collaborative problem-solving. Islamic values such as sincerity (ikhlas), compassion (rahmah), and justice ('adl) form the moral basis that strengthens inclusive practices. The contribution of this study lies in developing an Islamic values–based partnership model that can be implemented in inclusive madrasahs to enhance the effectiveness of parent–teacher collaboration. In addition, the research provides practical implications for policymakers and Islamic educational institutions in designing collaborative training programs oriented toward character education and diversity. In conclusion, strengthening parent–teacher partnerships not only improves students' academic achievement but also fosters moral integrity, empathy, and spiritual awareness as essential foundations for shaping excellent Muslim generations in the era of disruption.

Keywords: *Inclusive Education; Islamic Values; Parent Partnership; Student Development; Teacher Collaboration.*

Abstrak

Penelitian ini mengeksplorasi strategi kemitraan antara orang tua dan guru dalam mendukung pendidikan Islam inklusif di Indonesia. Tujuan utamanya adalah mengidentifikasi model kolaborasi yang efektif untuk mendorong kesempatan belajar yang setara bagi peserta didik dengan kemampuan beragam di lingkungan pendidikan Islam, khususnya madrasah inklusif. Dengan menggunakan pendekatan mixed method, penelitian ini menggabungkan data kuantitatif dan kualitatif guna memperoleh pemahaman yang lebih menyeluruh. Data kuantitatif dikumpulkan melalui kuesioner kepada guru dan orang tua untuk mengukur tingkat keterlibatan, komunikasi, dan persepsi terhadap praktik inklusif, sedangkan data kualitatif diperoleh melalui wawancara mendalam dan observasi kelas untuk memahami pengalaman, tantangan, serta strategi kolaborasi yang diterapkan. Hasil penelitian menunjukkan bahwa komunikasi yang efektif, saling menghargai,

dan komitmen bersama yang berakar pada nilai-nilai Islam merupakan fondasi utama dalam membangun kolaborasi yang berhasil. Dialog berkelanjutan antara orang tua dan guru memfasilitasi identifikasi dini terhadap kebutuhan siswa serta penyelesaian masalah secara kolaboratif. Nilai-nilai Islam seperti keikhlasan (ikhlas), kasih sayang (rahmah), dan keadilan ('adl) menjadi dasar moral yang memperkuat praktik inklusif. Kontribusi penelitian ini terletak pada pengembangan model kemitraan berbasis nilai-nilai Islam yang dapat diterapkan di madrasah inklusif untuk meningkatkan efektivitas kolaborasi orang tua dan guru. Selain itu, penelitian ini memberikan implikasi praktis bagi pengambil kebijakan dan lembaga pendidikan Islam dalam merancang program pelatihan kolaboratif yang berorientasi pada pendidikan karakter dan keberagaman. Kesimpulannya, penguatan kemitraan orang tua–guru tidak hanya meningkatkan hasil akademik siswa, tetapi juga menumbuhkan integritas moral, empati, serta kesadaran spiritual sebagai fondasi pembentukan generasi Muslim yang unggul di era disrupsi.

Kata Kunci: *Pendidikan Inklusif; Nilai-Nilai Islam; Kemitraan Orang Tua; Perkembangan Siswa; Kolaborasi Guru.*

INTRODUCTION

Education is often regarded as the best means to fully develop human potential, encompassing intellectual (Sai, 2018), social, emotional, and spiritual dimensions of life. However, social realities show that educational equality has not been fully achieved, especially for children with special needs (Y. Guo, 2015). Although the government has introduced inclusive education policies, many children with disabilities still face obstacles in accessing and participating effectively in formal education. Limited facilities, inadequate teacher training, and a lack of public awareness contribute to these disparities. In many regions, parents struggle to find schools that are both inclusive and responsive to their children's unique needs (Sözeri, Altinyelken, & Volman, 2022). This gap between policy and practice highlights the urgency of studying how inclusive education can truly be implemented in accordance with Islamic values that emphasize justice (*'adl*), equality (*musawah*), and compassion (*rahmah*). Therefore, examining the collaboration between teachers and parents becomes essential, as their partnership plays a crucial role in creating an educational environment that is inclusive, equitable, and supportive for every child's holistic development.

The issue of educational inequality for children with special needs remains a significant concern across many regions in Indonesia. Numerous children with disabilities still struggle to access inclusive schools due to limitations in facilities (Rissanen, 2020), trained teachers, and adaptive learning systems (Pladevall-Ballester, 2015). Not all schools possess educators equipped with the necessary

skills to manage and guide students with diverse abilities, leading to ineffective learning processes. Furthermore, many schools remain reluctant to accept students with disabilities, citing a lack of resources or readiness to accommodate their specific needs. As a result, the participation rate of children with disabilities in various educational levels remains low. In addition to structural barriers, psychological factors such as feelings of inferiority (Hidayah, 2021), social exclusion, and discrimination often hinder children's motivation to attend school. These conditions are further exacerbated by social perceptions that view persons with disabilities as dependent and incapable, rather than as individuals with rights (Isik-Ercan, 2015), strengths, and the potential to succeed through education like their non-disabled peers.

The challenges of inclusive education are not solely rooted in infrastructural limitations but also in socioeconomic disparities within communities. Families with limited financial resources face greater obstacles in providing proper education for their children, particularly when the child has special needs (Al Zaabi, Heffernan, Holroyd, & Jackson, 2019). Economic hardship often restricts access to educational facilities, while weak social networks reduce parental engagement with schools and teachers (Ezzani & Brooks, 2019). Social and economic environments play a significant role in shaping children's development, including their ability to learn, adapt, and interact in formal education settings (Nadeem, Cheema, & Zameer, 2021). Poverty can hinder cognitive and emotional growth, reducing children's learning capacity and confidence (Al-Yagon, 2016). Nevertheless, some children from disadvantaged backgrounds demonstrate remarkable resilience and determination to continue their education despite difficult circumstances (Svanemyr, Baig, & Chandra-Mouli, 2015). Therefore, the realization of inclusive education cannot be separated from broader social and economic contexts, as family background (J. Guo et al., 2015), community support, and educational policy collectively determine a child's access and success in inclusive learning environments.

This study aims to analyze how teacher–parent partnerships contribute to the success of inclusive education within schools. The main focus is to identify teachers' strategies in managing learning for students with special needs and to explore forms of collaboration between schools and families in building supportive, inclusive learning environments. Additionally, this research seeks to uncover challenges faced in implementing inclusive education, including limitations in facilities, human resources, and parental involvement. Through this analysis, the study intends to formulate an effective model of partnership that strengthens cooperation between teachers and parents in promoting equality and inclusivity in education. The findings are expected to contribute to improving inclusive education practices, ensuring that all children—regardless of their abilities—receive fair learning opportunities to grow academically, socially, and spiritually according to their unique potential.

RESEARCH METHOD

This study employed a mixed-method approach to provide a comprehensive understanding of parent–teacher partnership strategies in supporting inclusive Islamic education for children with special needs. The research was conducted over three months, from February to April 2024, at five inclusive Islamic schools located in different provinces of Indonesia. The participants consisted of 30 teachers, 25 parents, and 5 school administrators directly involved in inclusive education programs. Quantitative data were collected through questionnaires designed to measure levels of involvement, communication effectiveness, and perceptions of inclusivity, while qualitative data were gathered through semi-structured interviews, participant observation, and document analysis. The instruments used included questionnaires, interview guides, observation sheets, and documentation checklists, all of which were developed to ensure reliability and validity. Ethical considerations such as informed consent, voluntary participation, and participant confidentiality were strictly maintained throughout the study.

Data analysis integrated both quantitative and qualitative procedures to ensure methodological rigor. Quantitative data were analyzed using descriptive statistical techniques to identify patterns and correlations between parent and teacher engagement, while qualitative data were analyzed through thematic analysis supported by NVivo 12 software, chosen for its capability to manage and code large qualitative datasets systematically. The analysis process followed an interactive model consisting of data reduction, data display, and conclusion drawing. To enhance credibility and dependability, triangulation of data sources (questionnaires, interviews, observations, and documentation) and member checking were applied. Detailed field notes and audit trails were maintained to ensure confirmability. Guided by theoretical frameworks on inclusive education and partnership collaboration, this mixed-method design provides a transparent and replicable structure for examining the dynamics of teacher–parent collaboration within inclusive Islamic education.

RESULTS AND DISCUSSION

Implementation of Islamic Values in Inclusive Education

Inclusive Islamic learning manifests through the application of core Islamic values such as *rahmah* (compassion), *adl* (justice), and *sabr* (patience) toward all students without exception. Teachers in inclusive Islamic schools ensure that every learner, regardless of ability or background, receives equal attention and opportunities for growth. Compassion is shown when educators provide emotional support and understanding to students who face learning difficulties. Justice is reflected in fair assessment systems and differentiated instruction that accommodate diverse learning needs. Patience becomes an essential virtue, enabling teachers to respond calmly to behavioral or cognitive challenges in the classroom. These values transform teaching practices into acts of *ibadah* (worship), where education serves as a means of spiritual and moral formation. The implementation of inclusive Islamic learning thus highlights how faith-based ethics can harmonize with pedagogical inclusivity, creating a classroom atmosphere that nurtures both intellectual and spiritual development in students.

In inclusive Islamic schools, curriculum adaptation represents a crucial step toward achieving equitable education for all learners. Schools design or modify lesson plans and instructional materials so that students with special needs can access knowledge effectively without compromising Islamic moral and spiritual values. For instance, visual and auditory learning aids are developed to help children with disabilities engage actively in class activities. Quranic verses and Hadiths are integrated into lessons in ways that promote inclusivity and respect for diversity. Teachers simplify complex concepts while maintaining theological accuracy, ensuring that all students understand Islamic teachings at their cognitive level. The inclusion of moral stories, group learning, and cooperative tasks reinforces empathy and social responsibility among peers. This adaptive approach not only enhances academic comprehension but also strengthens students' awareness of Islamic ethics, enabling education to function as a holistic process that unites intellect, character, and faith.

Teachers play a pivotal role as spiritual and social exemplars in inclusive Islamic education settings. Their daily interactions serve as living illustrations of Islamic conduct, demonstrating sincerity (*ikhlas*), humility (*tawadu'*), and respect (*ta'dhim*) toward every learner. In inclusive classrooms, teachers' behavior has a profound influence on shaping students' attitudes toward diversity and cooperation. When educators model kindness and respect toward students with disabilities, it encourages others to follow their example, fostering a culture of empathy and acceptance. Teachers also integrate *akhlaq al-karimah* (noble character) into routine classroom practices such as greetings, teamwork, and shared prayers. Beyond academic instruction, they guide students spiritually by connecting lessons to the values of gratitude and mutual care. Thus, the teacher's role transcends the transfer of knowledge, becoming a moral and spiritual mentorship that reinforces the essence of Islam as *rahmatan lil alamin*—a mercy for all creation.
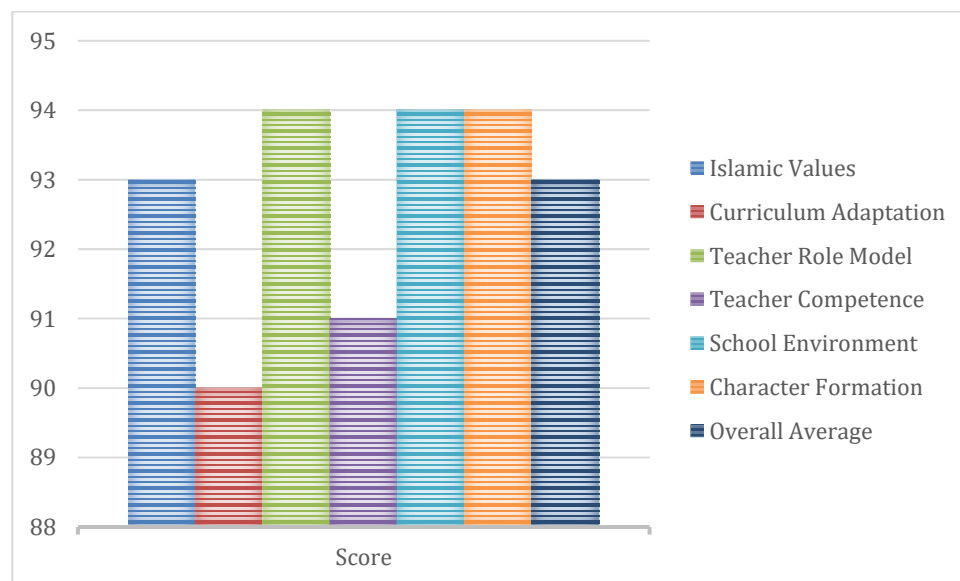
Figure 1. Inclusive Islamic Learning

Figure 1 shows the results of inclusive Islamic learning implementation with an overall average score of 93, indicating a very high level of effectiveness. The highest aspects include Teacher Role Model, School Environment, and Character Formation (each scoring 94), reflecting strong moral guidance and supportive religious culture in the learning environment. Islamic Values achieved a score of 93, showing consistent integration of faith principles, while Curriculum Adaptation (90) and Teacher Competence (91) demonstrate ongoing efforts to enhance inclusivity and teaching quality. Overall, the data suggest that inclusive Islamic learning successfully combines pedagogical adaptation and spiritual values to support holistic student development.

The effectiveness of inclusive Islamic education is strongly determined by teachers' professional competence and emotional sensitivity. A deep understanding of student characteristics—cognitive (Duvekot, van der Ende, Verhulst, & Greaves-Lord, 2015), emotional (Santiago, Garbacz, Beattie, & Moore, 2016), and behavioral—enables teachers to plan lessons that respond to individual differences (Calzada et al., 2015). Teachers who combine pedagogical skill with empathy are better equipped to identify barriers to learning and find appropriate interventions. Sensitivity to students' needs is rooted in Islamic ethical teachings that emphasize compassion, fairness, and service. Furthermore, teachers with a solid grasp of

inclusive pedagogies can employ assessment strategies that are both fair and supportive of diverse learners. Training in Islamic psychology and special education equips teachers to provide emotional guidance consistent with the values of *rahmah* and *amanah* (trustworthiness). The integration of competence and moral awareness ensures that inclusive education is not merely procedural but also transformative, fostering classrooms that are intellectually vibrant, ethically grounded, and spiritually nurturing.

A supportive religious environment plays a vital role in reinforcing inclusive education in Islamic schools. The culture of the school, grounded in Islamic values, promotes unity, respect for diversity (Thompson, Mazer, & Flood Grady, 2015), and positive social interactions among students. Daily practices such as communal prayers, recitations, and moral discussions create a sense of belonging for all learners, including those with disabilities. Teachers and administrators consciously cultivate an atmosphere of *ukhuwah* (brotherhood/sisterhood), where students learn to appreciate differences as signs of Allah's wisdom. Religious assemblies and peer mentoring programs strengthen emotional bonds and reduce social isolation. Moreover, schools that uphold inclusive values provide spaces for students to express themselves and develop confidence. The combination of religious guidance and inclusive practices transforms the institution into a community of compassion and mutual respect, where every student is valued as part of a shared journey toward knowledge and spiritual fulfillment.

Integrating Islamic values into inclusive education produces transformative effects on students' character and worldview. Through consistent exposure to values such as tolerance, justice, and mutual respect, students develop an inclusive mindset grounded in faith and empathy. They learn to appreciate diversity as an element of divine design and to treat peers with disabilities not as different but as equals deserving of dignity and support. Such an environment nurtures humility and cooperation, reducing stigma and fostering strong interpersonal bonds. Spiritually, students internalize the understanding that serving others and showing kindness are forms of worship. This transformation extends beyond the classroom, influencing

how learners interact with their families and communities. Inclusive Islamic education thus becomes a vehicle for producing morally upright, socially responsible, and spiritually conscious individuals who embody the holistic ideals of Islam in their daily lives and contribute positively to a just and compassionate society.

Parent–Teacher Partnership in Supporting Students with Special Needs

Parent–teacher collaboration in inclusive Islamic education takes several practical forms that ensure continuous interaction and mutual support between the two parties. Regular communication through meetings (Skinner, Rickert, Vollet, & Kindermann, 2022), phone calls, and digital platforms enables parents and teachers to share updates regarding students' academic and behavioral progress. Home-based learning assistance allows parents to extend the teaching process beyond the classroom, reinforcing lessons learned at school while nurturing moral and spiritual development in alignment with Islamic principles. Periodic evaluation meetings are held to review students' achievements and address challenges collaboratively. These joint efforts promote shared accountability in achieving educational goals. Furthermore, joint participation in religious and community events strengthens the emotional bond between families and teachers, making the learning process more holistic. The synergy created through these forms of cooperation reflects an inclusive educational culture that values transparency, empathy, and shared responsibility in guiding every student toward success.

Parental involvement in learning design represents an essential aspect of inclusive education (Sheridan et al., 2017), particularly in Islamic schools where moral and spiritual growth are equally emphasized. Parents collaborate with teachers to develop instructional strategies that correspond to their child's individual needs and learning capacities. They are encouraged to provide insights about their children's interests, strengths, and emotional tendencies, which help teachers tailor classroom activities more effectively. This participatory approach ensures that learning plans accommodate both cognitive and behavioral diversity

while integrating Islamic moral values. Parents may also assist in creating supportive home learning environments that mirror classroom ethics, such as discipline, honesty, and compassion. In some cases, schools organize workshops to train parents in basic teaching methods and inclusive learning concepts. This cooperation helps align parental expectations with educational objectives, fostering a sense of ownership and continuity between home and school. Ultimately, the active role of parents in designing learning processes ensures that inclusivity becomes a shared, sustained practice.
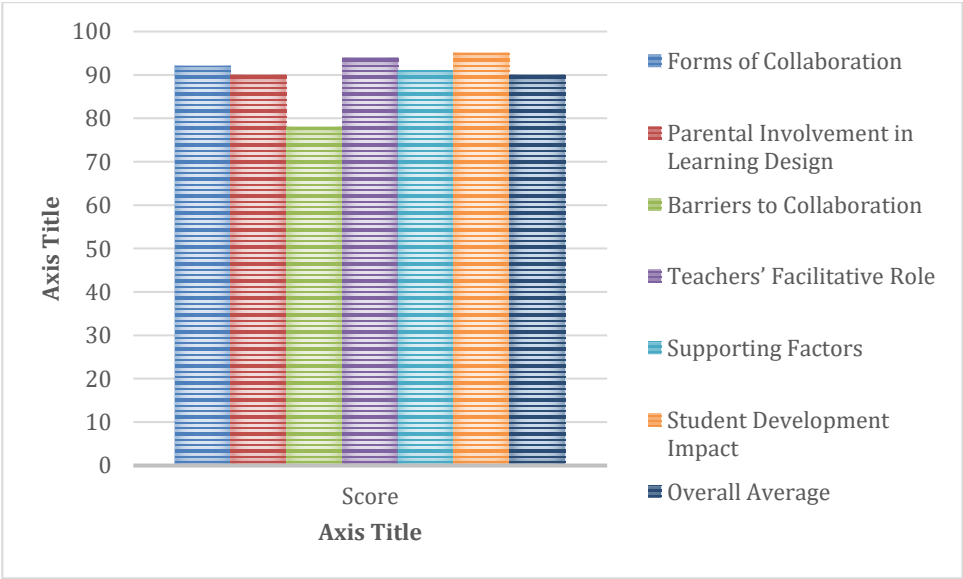

Figure 2. Parent–Teacher Collaboration in Inclusive Islamic Education

Figure 2 illustrates the level of effectiveness in parent–teacher collaboration within inclusive Islamic education, with an overall average score of 90, indicating a strong cooperative framework. The highest score is observed in Student Development Impact (95), showing that collaborative efforts significantly enhance students' academic, emotional, and moral growth. Teachers' Facilitative Role (94) and Supporting Factors (91) also demonstrate the crucial influence of teacher guidance and institutional support in sustaining effective partnerships. Meanwhile, Forms of Collaboration (92) and Parental Involvement in Learning Design (90) reflect consistent communication and joint planning between parents and teachers. However, Barriers to Collaboration scored lower (78), highlighting ongoing challenges such as time constraints and limited understanding of inclusive

principles. Overall, the findings emphasize that effective collaboration grounded in Islamic values fosters inclusivity, mutual trust, and holistic student development.

Despite its potential benefits, the establishment of an effective parent–teacher partnership in inclusive Islamic education often faces several obstacles. One of the most common barriers is parents' limited availability due to work commitments or demanding schedules, which restrict their involvement in school activities. In addition, some parents lack sufficient understanding of inclusive education principles, leading to misconceptions about how children with special needs should be supported. Teachers also encounter challenges in maintaining consistent communication when parents are less responsive or uncertain about their roles in the learning process (Ansong, Okumu, Bowen, Walker, & Eisensmith, 2017). Financial constraints and limited institutional resources can further hinder joint initiatives aimed at improving inclusion (Baker, Clayton, & Bragg, 2021). Cultural attitudes and social stigma toward disability occasionally discourage open discussion about students' conditions. Consequently, the absence of regular dialogue and mutual awareness can weaken cooperation. Addressing these barriers requires both parties to commit to empathy, patience, and shared learning, supported by school leadership and policy frameworks that facilitate active parental engagement.

Teachers act as crucial facilitators in sustaining effective collaboration between schools and families within the framework of inclusive Islamic education. Their responsibility extends beyond academic instruction to guiding parents in understanding their child's developmental progress and learning patterns. Through open two-way communication, teachers provide feedback on students' strengths and areas for improvement, while also listening to parental observations and concerns. They help parents interpret educational reports and guide them in applying appropriate strategies for home-based learning support. Teachers also play an advisory role by connecting parents to counseling or special education resources when necessary. By modeling empathy, patience, and sincerity—values rooted in Islamic ethics—teachers foster an atmosphere of trust and mutual respect. Their

ability to mediate between institutional policies and family expectations ensures that every decision made prioritizes the best interests of the student. This collaborative facilitation transforms teaching into a shared mission of nurturing both knowledge and character.

Several supporting factors determine the strength and sustainability of the partnership between teachers and parents in inclusive Islamic education. Chief among them are mutual trust, a shared educational vision, and consistent institutional backing (Lalvani, 2015). Mutual trust develops when teachers demonstrate professionalism and sincerity, and parents show confidence in the school's ability to provide quality education (Ricard & Pelletier, 2016). A shared vision, rooted in Islamic values such as justice, compassion, and collective responsibility, ensures that both parties work toward common goals in the moral and academic growth of students. Institutional support, such as policies promoting parent involvement and adequate communication channels, further reinforces this cooperation. Moreover, leadership that values inclusivity motivates teachers to engage families meaningfully. Professional development programs that emphasize parent engagement strategies can also enhance teachers' skills (Kraft & Rogers, 2015). When these supporting factors are present, collaboration becomes more structured, transparent, and effective—ultimately creating a strong foundation for inclusive, value-oriented education.

A strong and harmonious teacher–parent partnership has transformative implications for the overall development of students, especially those with special needs. Consistent collaboration fosters students' academic progress by ensuring continuity between school-based instruction and home reinforcement (Zhao et al., 2020). Emotionally, students benefit from the sense of security and belonging that arises when their parents and teachers communicate effectively and demonstrate mutual support. Socially, such partnerships model cooperation, respect, and empathy, which influence students' interpersonal behaviors within and beyond the classroom. From an Islamic perspective, this collaboration reflects the concept of *takaful* (mutual care), where education becomes a collective responsibility for

nurturing character and faith. As students experience coordinated guidance from both teachers and parents, they develop resilience, self-confidence (Stone et al., 2015), and moral awareness. Ultimately, these outcomes illustrate that inclusive Islamic education not only provides equal learning opportunities but also cultivates spiritually conscious individuals who embody the values of justice, compassion, and mutual respect in everyday life.

Strengthening Teacher–Parent Collaboration in Inclusive Islamic Education

The findings of this study demonstrate that effective collaboration between teachers and parents plays a crucial role in strengthening the implementation of inclusive Islamic education. The data reveal that both parties actively contribute to creating a learning environment that is supportive, adaptive, and spiritually guided. Students with special needs benefit not only from academic assistance but also from emotional encouragement and moral reinforcement that reflect Islamic values of compassion (*rahmah*), justice (*adl*), and sincerity (*ikhlas*). Schools that nurture strong teacher–parent partnerships show higher student participation, improved behavioral adaptation, and better learning outcomes. This collaboration ensures that learning extends beyond the classroom, where parents provide complementary support at home aligned with the values taught at school. Moreover, effective communication between teachers and parents reduces misunderstandings and strengthens mutual trust, forming a solid foundation for inclusive education. Thus, the overall findings emphasize that cooperation based on shared values, respect, and empathy directly contributes to student growth and educational equality.

Several interrelated factors were identified as influencing the effectiveness of teacher–parent collaboration in inclusive Islamic education. The most prominent factor is the quality and frequency of communication, which determines the level of understanding and trust between the two parties. Regular dialogue allows both teachers and parents to align strategies for addressing the unique needs of students with disabilities. However, inconsistencies in communication due to limited time, parental workload, or teachers' administrative burdens often weaken cooperation.

Another important factor is the shared comprehension of inclusion principles; when teachers and parents hold different perceptions of disability or educational responsibility, collaboration becomes less effective. (Ewing & Cooper, 2021) In many cases, limited knowledge about inclusive education and lack of training exacerbate these gaps. Moreover, religious and cultural backgrounds also shape how parents and teachers view their roles in nurturing children's learning. Islamic values can both support and challenge inclusivity (Abdel-Monem et al., 2020), depending on how they are interpreted. Hence, developing awareness, empathy, and mutual respect emerges as the foundation for effective collaborative practice.

The interpretation of the findings indicates that strong collaboration between teachers and parents has profound implications for students' academic (Rahiem, 2024), emotional, and spiritual development. When this partnership is consistent, students demonstrate increased motivation to learn (Bubb & Jones, 2020), higher levels of self-confidence (Wentzel, Russell, & Baker, 2016), and better social interaction with peers (Wentzel et al., 2016). Teachers who work closely with parents gain deeper insights into the specific needs and progress of each student, allowing them to design more responsive learning strategies (Susilo & Dalimunthe, 2019). Simultaneously, parents who are actively engaged in their child's education build a sense of belonging and empowerment that positively influences their support at home (Kolb, 2023). The interaction between school-based and home-based education creates a continuity of values and discipline that strengthens moral formation in accordance with Islamic teachings. Moreover, this collaboration promotes inclusivity as an act of *ibadah* (worship), reflecting the holistic goals of Islamic education — the cultivation of faith, character, and knowledge.

When compared to prior research, the findings of this study align with the general consensus that teacher–parent communication is a critical determinant of success in inclusive education (Bakti et al., 2025). However, unlike earlier studies that primarily emphasized the pedagogical or technical aspects of collaboration (Nudin, 2020), this research integrates Islamic spiritual values as a central dimension of partnership. Previous studies, especially those conducted in Western

contexts, often approached inclusion through secular frameworks focusing on rights, accessibility (Suprihatiningrum, Palmer, & Aldous, 2022), and differentiation. In contrast, this study highlights empathy, patience, and collective responsibility as moral virtues derived from Islamic teachings that strengthen inclusion (Hermawansyah, Naro, Muzakkir, & Syamsuddin, 2025). The results suggest that Indonesian Islamic schools possess a unique cultural and spiritual identity that enriches the concept of inclusivity, making it not only an educational practice but also a reflection of *ukhuwah insaniyyah* (human brotherhood) (Ilyas, Setyaningrum, & Sumarni, 2022). This perspective contributes to the literature by presenting an alternative model of inclusive education that harmonizes pedagogical effectiveness with moral and spiritual integrity.

Based on the results, several recommendations are proposed to enhance teacher–parent collaboration in inclusive Islamic education. Schools should institutionalize structured communication mechanisms such as regular consultation sessions, family workshops, and digital reporting systems to strengthen engagement. Teacher training programs must include modules on family involvement, inclusive pedagogy, and religious-based education to enhance professional competence and cultural sensitivity. Policymakers should design inclusive education frameworks that explicitly promote parent participation and respect for diversity within Islamic learning environments (Afriyanto & Anandari, 2024). Beyond practical measures (Hasbiyallah, Duran, & Suhendi, 2024), this study also emphasizes the need for conceptual renewal — redefining inclusive Islamic education as a shared responsibility that integrates academic, social, and spiritual dimensions (Arbain Nurdin et al., 2024). Future research is encouraged to develop models that align inclusive practices with Islamic educational philosophy, ensuring that every learner, regardless of ability, receives equal opportunities to thrive. Ultimately, collaboration rooted in faith and shared commitment can transform inclusive education into a sustainable moral and educational movement.

Figure 2 Comparison chart
Table 1 Comparison of Algorithm A and Algorithm B

Algorithm	Processing Time	Accuracy	Memory
A	120 ms	98 %	200 KB
B	105 ms	95 %	415 KB

CONCLUSION

The findings of this study highlight that effective collaboration between teachers and parents is a central factor in enhancing inclusive Islamic education practices. The study demonstrates that such collaboration fosters a holistic learning environment where students with special needs receive academic, emotional, and spiritual support in accordance with Islamic values. Teachers and parents who maintain consistent communication and shared understanding of inclusivity contribute to improved student motivation, confidence, and social interaction. The integration of Islamic moral values such as *rahmah* (compassion), *adl* (justice), and *sabr* (patience) in teaching and parenting strengthens the inclusivity framework within schools. Furthermore, the results show that cooperation between home and school not only supports educational goals but also nurtures students' character and faith, aligning with the broader objectives of Islamic education. Therefore, inclusive Islamic education, when guided by mutual respect, empathy, and shared responsibility, can serve as a model for equitable and value-based learning in diverse educational contexts.

The significance of this research lies in its conceptual and practical contributions to the development of inclusive Islamic education. Conceptually, it bridges pedagogical inclusion with Islamic ethical principles, creating a spiritually grounded model that addresses both cognitive and moral dimensions of learning. Methodologically, the study underscores the importance of qualitative inquiry in capturing the lived experiences of teachers and parents in inclusive environments.

Theoretically, it expands the discourse on inclusion by framing collaboration as a form of *ibadah* (act of worship) that embodies unity and mutual care. This study also provides a foundation for policymakers and educators to design strategies that integrate religious values into inclusive education practices. Future research may further explore how institutional support, teacher competence, and parental empowerment interact to sustain inclusive Islamic learning ecosystems. Such endeavors will ensure that inclusivity becomes not only a pedagogical framework but also a moral and cultural commitment within the Islamic education system.

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