

A Textual and Contextual Examination of Social Inclusiveness and Education in Surah 'Abasa (80): 1-10

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Abstract :

This research explores the educational values within Surah 'Abasa (80):1-10 through the lens of classical and modern Tafsir, aiming to uncover its relevance to Islamic pedagogical principles. The study employs a qualitative methodology, utilizing primary Tafsir sources such as Tafsir al-Thabari, Tafsir al-Qurthubi, and Tafsir al-Misbah to provide a comprehensive analysis of the text. The findings reveal that Q. 80:1-10 emphasizes non-discrimination in education, advocating for equal treatment of all students, regardless of their physical abilities or social backgrounds. It promotes the philosophy of universal education, stressing education as both a right and a duty. The study underscores the principle of non-segregation and suggests that obstacles to education are more influenced by external factors than intrinsic limitations. The implications of these findings suggest a need for inclusive educational policies and practices that ensure equitable access to learning for all students. This research contributes to the discourse on Islamic education by highlighting the significance of inclusivity and fairness as foundational elements of educational frameworks in Muslim societies, particularly Indonesia.

Keywords : *Inclusive Education; Islamic Inclusivity; Islamic Pedagogy; Surah 'Abasa (80): 1-10.*

Abstrak :

Penelitian ini mengeksplorasi nilai-nilai pendidikan dalam Surah 'Abasa (80): 1-10 melalui perspektif Tafsir klasik dan modern, dengan tujuan mengungkap relevansinya terhadap prinsip-prinsip pedagogi Islam. Penelitian ini menggunakan metode kualitatif, dengan memanfaatkan sumber-sumber primer seperti Tafsir al-Thabari, Tafsir al-Qurthubi, dan Tafsir al-Misbah untuk memberikan analisis yang komprehensif terhadap teks tersebut. Temuan penelitian menunjukkan bahwa Surah 80:1-10 menekankan pentingnya non-diskriminasi dalam pendidikan, menganjurkan perlakuan yang setara terhadap semua siswa, tanpa memandang kemampuan fisik atau latar belakang sosial mereka. Ayat ini mempromosikan filosofi pendidikan universal, menekankan bahwa pendidikan adalah hak sekaligus kewajiban. Penelitian ini menyoroti prinsip non-segregasi dan menyarankan bahwa hambatan terhadap pendidikan lebih dipengaruhi oleh faktor eksternal daripada keterbatasan intrinsik. Implikasi dari temuan ini menunjukkan perlunya kebijakan dan praktik pendidikan yang inklusif untuk memastikan akses pendidikan yang adil bagi semua siswa. Penelitian ini memberikan kontribusi pada diskusi tentang pendidikan Islam dengan menyoroti pentingnya inklusivitas dan keadilan sebagai elemen dasar dari kerangka pendidikan di masyarakat Muslim.

Kata Kunci: *Pendidikan Inklusif; Inklusifitas Islam; Pedagogi Islam; Surah 'Abasa (80): 1-10*

INTRODUCTION

Inclusivity is a growing concern in modern Islamic education, particularly in Indonesia, where the practical implementation often lags behind the Quranic

ideals of equality. Surah 'Abasa (80): 1-10 emphasizes non-discrimination, yet many educational institutions struggle to fully integrate children with special needs (ABK) due to limited resources, inadequate teacher training, and societal stigmas. This highlights the gap between the inclusive values in Tafsir interpretations and the realities of educational practices, calling for improved alignment of policies with Islamic teachings on inclusivity.

Surah 'Abasa (80): 1-10 underscores the need to respect every individual, irrespective of physical disabilities or social status, providing essential guidelines for inclusive education (Anshori, 2022). These arguments underscore the significance of attending to people requiring guidance and support, irrespective of their social standing or physical condition. The Prophet Muhammad (PBUH) was reproached for disregarding a blind man who approached him in pursuit of knowledge, illustrating that every person merit attention and education without bias (Razi, 2004).

The author contends that Islamic education, in practice, has not entirely realized the inclusivity advocated by these sacred books. This study seeks to address this gap by examining classical and contemporary interpretations of Surah 'Abasa (80): 1-10 and its significance to the notion of inclusive education in Islam. The central inquiry is how the inclusive ideas of these verses might be incorporated into contemporary Islamic educational practices.

Surah 'Abasa, the 80th chapter of the Qur'an, emphasizes themes of compassion and the importance of addressing the needs of others, particularly the underprivileged. Research indicates that the English translation of Surah 'Abasa predominantly utilizes Unmarked Topical Themes, including approximately fifty percent of the themes employed. This underscores the significance of the subject matter in communicating the Surah's message (Irdamurni, 2015). Furthermore, the interpretation of the Qur'an, namely *Surah 'Abasa*, should be contextualized within current situations to enhance its relevance and applicability in modern life (Sinaga, 2023). The analysis of mathematical principles in the Qur'an, especially in Surah Al-Baqarah, demonstrates the intricate relationship between divine guidance and practical comprehension, similar to the teachings in *Surah 'Abasa* (Wahyuni, 2021). The Surah highlights the ethical responsibilities Muslims hold towards one another, emphasizing the significance of a strong work ethic and moral integrity (Murtaza MZ & Wijaya, 2022).

Islam is characterized by its strong commitment to equality, which in turn fosters a welcoming environment for a variety of political parties (Umaroh, 2020). The Quran asserts this principle in Surah al-Hujurat: 10-13, declaring that all individuals are equal and should engage with one another irrespective of race, skin color, ethnicity, or physical appearance, since for Allah, all persons are identical save in their piety (Glas, 2021). Daimah asserts in her research that this passage constitutes a foundational ground for Muslims to cultivate an open and tolerant educational approach towards diverse groups (Daimah, 2018). Moreover, Nuraini, in her research, underscores that Islam advocates for the right to education for all individuals, irrespective of status, class, handicap, or physical attributes. Islam vehemently denounces discriminatory views,

particularly in the realm of education (Nuraini, 2019). This is demonstrated in Surah 'Abasa: 1-5, where Allah admonishes the Prophet Muhammad (PBUH) for his hesitance to permit a blind man to enquire, ultimately leading to the Prophet's (PBUH) remorse over his conduct.

Finally, this research examines the concept of inclusive education as presented in Surah 'Abasa (80): 1-10 and its significance to Islamic education. Specifically, the study aims to address the gap between the Quranic ideals of equality and non-discrimination and the practical implementation of these principles in modern Islamic educational institutions in Indonesia. By analyzing classical and contemporary Tafsir interpretations of these verses, the research seeks to explore how the inclusive values articulated in the Quran can be better incorporated into contemporary educational practices. The goal is to provide insights that can help educational institutions, particularly schools and madrasas in Indonesia or in the Muslim societies, to adopt more inclusive and equitable educational approaches, thereby aligning with the Islamic teachings on equality and the right to education for all individuals.

Surah 'Abasa (80): 1-10

عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى وَمَا يُدْرِيكَ لَعَلَّهٗ يَرْكَبُ ۚ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرُ ۚ أَمَّا مَنِ اسْتَغْنَىٰ فَأَنْتَ لَهُ تَصَدَّىٰ وَمَا عَلَيْكَ أَلَّا يَرْكَبُ ۚ وَآمَّا مَنْ جَاءَكَ يَسْعَىٰ وَهُوَ يَخْشَىٰ فَأَنْتَ عَنْهُ تَلَهَّىٰ

The Prophet frowned and turned away. Because there came to him the blind man, [interrupting]. But what would make you perceive, [O Muhammad], that perhaps he might be purified? Or be reminded and the remembrance would benefit him? As for he who thinks himself without need, To him you give attention. And not upon you [is any blame] if he will not be purified. But as for he who came to you striving [for knowledge]. While he fears [Allah], from him you are distracted.

RESEARCH METHOD

This study employs a qualitative research methodology to investigate the conditions of an object, wherein the investigation is guided by a council directive. Data gathering is conducted comprehensively by diverse literary methodologies, encompassing both textual and electronic data. The research methodology encompasses library research, descriptive-analytical research, and analytical methodologies, including Quranic exegesis and interpretation.

The primary data source in qualitative research comprises textual and action-based materials, including documents and other resources. The descriptive-analytical research approach entails the collection of data within a defined context, the comparison of processes from initiation to conclusion, the descriptive analysis of data, and the evaluation of outcomes. The principal data source for this study is the exegesis of Qur'an Surat 80: 1-10 across various historical periods.

This study utilizes data sources such as books, articles, media, newspapers, internet videos, and other pertinent materials. The data obtained from this study is essential for comprehending the correlation between the data and the subject under investigation. Authors utilize pertinent literature or texts

to acquire valid and relevant data. The dependability of the data is crucial, as it is accessible at all times and necessitates meticulous selection of pertinent material (Bogdan & Biklen, 2009).

FINDINGS AND DISCUSSION

FINDINGS

1. The Origin of *Surah 'Abasa* (80): 1-10

Surah 'Abasa is the 80th surah in the Quran. *Surah 'Abasa* consists of 42 verses. This surah can be referred to as *Surah al-Safarah* (the researchers of divine discourse) or *Surah al-A'ma* (the blind man) (Mahalli and al-Suyuti, 1986). Ibn 'Arabi named *Surah ibn Umm Maktum* because the beginning of this surah was revealed concerning the case of a blind companion of the Prophet (Ibn 'Ashur, n.d.). In Wahbah Zuhaili's view, it is mentioned why the above letter is called *Surah 'Abasa*, as it is taken from the wording in the opening verse (Zuhaili, 2016). It is categorized as *Makkiyyah* and can be delineated geographically, historically, subjectively, and via content analysis (Lal, 2016). *Makkiyyah* denotes passages revealed at Mecca, irrespective of whether the revelation occurred prior to or following the Prophet's hijrah (Hermawan, 2016).

During its revelation, Prophet Muhammad met with the leaders of Quraysh to discuss the principles of Islam. A visually impaired individual, Abdullah bin Ummi Maktum, entered the chamber and requested the Prophet to convey specific portions of the Quran. The Prophet appeared dissatisfied and disregarded his plea; nonetheless, upon going home, the verses were disclosed: "He frowned and turned away." (Qasimi, 1957) Recognising his error, the Prophet sought Ibn Ummi Maktum to satisfy his request. He emerged as one of the Prophet's most esteemed companions and was greeted with cordiality throughout their meetings. Ibn Ummi Maktum was the only blind person who accompanied the Prophet during the migration to Medina and acted as an imam in Medina throughout the Prophet's travels. His mother was the sister of Khadijah, the spouse of the Prophet (Muir, 1861).

The concluding segment of *Surah al-Nazi'at* outlines the Prophet's duty in warning of the Day of Judgement, whereas the introduction of *Surah 'Abasa* clarifies those who will benefit from this warning (Baghawi, n.d.). In reply to the blind man's appeal, Allah discreetly admonishes him, illustrating that the Quran is not merely the expression of the Prophet but the sacred word of Allah (Kusmaryono & Basir, 2020). Through this advice, Allah directs the Prophet Muhammad to prioritize those who sincerely seek the truth and follow Islam.

2. *Surah 'Abasa*: 1-10 Through the Lens of al-Tabari: A Classical Interpretation

Al-Tabari frequently cites hadiths when interpreting Q.80:1. One narration from the route of Aisha, transmitted by Sa'id ibn Yahya al-Umawi, explains that this verse was revealed regarding an old man named Ibn Ummi Maktum. One day, he approached the Prophet Muhammad to seek advice, but the Prophet did not respond immediately because he was conversing with the elite of the Quraysh tribe. This caused the Prophet to frown (*'abasa*) and turn away (*tawalla*) from the man, as he prioritized the Quraysh leaders. Another narration, from Ibn Abbas via Muhammad ibn Sa'd, states that when the Prophet was discussing

with Quraysh leaders like 'Utbah ibn Rabi'ah, Abu Jahal, and 'Abbas ibn Abdul Muthallib, the blind man, 'Abdullah ibn Ummi Maktum, approached to ask for some Quran verses (Tabari, n.d.). However, the Prophet ignored him with a frowning face. In response, Allah SWT revealed Surah 'Abasa verses 1-4 as a reminder for the Prophet to pay attention to the man's request.

In the authors' view, the Prophet's neglect of the blind man cannot be deemed a grave mistake, as he was focused on preaching Islam to the Quraysh leaders. The blind man also should not be blamed for approaching the Prophet, as he could not see the surroundings; perhaps he would have been more patient if he had been able to see. In Qatadah's narration, the Prophet was talking to Umayyah ibn Khalaf, a prominent Quraysh leader (Bukhari, 1994). The blind man is portrayed as someone seeking purification and knowledge from the Prophet (*wa ma yudrika la'allahu yazzakka aw yadzzakkaru fa tanfa'ahu adz-dzikra*). Here, Allah seemingly honors the blind man more than the Quraysh leaders, as he approached the Prophet sincerely seeking religious education, unlike the leaders who were only concerned with worldly matters. The authors' claims will be elaborated on in further interpretations.

Regarding the verse "*amma man istaghna*," al-Tabari comments that instead of addressing the blind man's request for guidance towards Islam, the Prophet was distracted by the Quraysh leaders who were preoccupied with material gain (*istaghna*) (Tabari, n.d.). Al-Tabari adds a narration from Sufyan via Ibn Humaid indicating that the subject of *istaghna* refers to 'Abbas, the Prophet's uncle. In contrast, a narration from Mujahid via Muhammad ibn 'Umar suggests it refers to 'Utbah ibn Rabi'ah and Shaibah ibn Rabi'ah.

The verse "*wa ma 'alaika alla yazzakka*," according to Mujahid's narration, contains a rhetorical question as a rebuke from Allah SWT to the Prophet, emphasizing the futility of prioritizing the Quraysh leaders, who are unclean from disbelief, over the blind man who approached with fear and piety towards Allah (*wa amma man ja'aka yas'a wa huwa yakhsya*) (Tabari, n.d.). Yet, the Prophet still turned away from the blind man (*fa anta 'anhu talahha*) while engaging with the disbelieving Quraysh elite. When this verse was revealed, the Prophet honored the blind man by gently asking, "What do you need? Do you wish to convey something?"

3. Surah 'Abasa: 1-10 Through the Lens of al-Qurtuby: A Medieval Interpretation

Al-Qurtubi's interpretation of Q. 80:1-4 is categorized into six distinct points (Qurtubi, n.d.). The phrase *'abasa* signifies "he (Muhammad) frowned" or "turned away," whereas *wa tawalla* denotes "he (Muhammad) turned away." This verse is understood as a rebuke from Allah to the Prophet for his disregard of 'Abdullah ibn Ummi Maktum, who was engaged with the Quraysh leaders, especially al-Walid ibn al-Mughirah.

The second point is that the Prophet focused on the Quraysh leaders, especially al-Walid ibn al-Mughirah, in his efforts to encourage them to accept Islam. The blind man persistently summoned the Prophet, oblivious to the circumstances caused by his blindness, which led the Prophet to disfavor his presence as it disrupted his discourse. This resulted in the disclosure of the

aforementioned texts.

The third and fourth reason is that the Prophet's behavior may be seen as disrespectful, as he was occupied with preaching to others. Nevertheless, Allah admonished the Prophet, emphasizing that an individual's actual value resides within. Allah evaluates His slaves according to their piety, rather than their money, prestige, or appearance.

The fifth point suggests that the Prophet's frowning and turning away from Ibn Ummi Maktum may be interpreted as a manifestation of empathy. Allah conveyed the verse employing the term '*abasa wa tawalla*' in the third person, signifying Allah's respect for the Prophet, instead of utilizing the second person "you frown and turn away." The following verse employs the second-person address (*mukhatabah*), *wa ma yudrika*, highlighting ibn Ummi Maktum's sincere yearning for guidance in the Quran, attainable solely via the Prophet.

The sixth point instructs educators to respect individuals with genuine intentions and a serious commitment to learning. Educators must cultivate an environment conducive to students' comfort in their studying. Ultimately, actions are contingent upon one's intentions (Qurtubi, n.d.).

The term *istaghna* in the passage *amma man istaghna* is read as "he (the disbeliever) is an individual enveloped in affluence and prosperity." The term *tashadda* in the verse *fa anta lahu tashadda* signifies "diverting attention from him (ibn Ummi Maktum) and focussing more on the discourse of the Quraysh disbeliever." *Tashadda* derives from *at-tashaddi*, signifying *al-isgha'* (to focus attention). The fundamental word *tatashaddadu* derives from *ash-shaddi*, signifying that which was formerly in front is now positioned behind. Consequently, the Prophet disregarded ibn Ummi Maktum, who was previously in his presence and overlooked him.

4. Surah 'Abasa: 1-10 Through the Lens of Quraish Shihab: A Modern Interpretation

Quraish Shihab elucidates the Prophet's alteration in expression, resulting in a frown and averted gaze, motivated by his intention to communicate the message to the leaders of polytheists. This incident transpired while the Prophet was engaged in elucidating Islam to the Quraysh authorities in Mecca, aspiring to resonate with them and persuade them to adopt the faith. At that moment, a blind man disrupted the dialogue, which the Prophet deemed unsatisfactory (Q. Shihab, 2005). The employment of the term '*abasa*' in the third person gently signifies Allah's mild admonition.

Verses 3-4 convey that Muhammad is unable to discern the intentions of an individual seeking purification or instruction for personal profit. The phrase *yazzakka* derives from *yatazakka*, with the letter *ta* removed and substituted with the assimilated *za*, resulting in *yazzakka*. Likewise, *yadzdzakkaru* originates from *yatazzakkaru*, both suggesting that this is a desired outcome for the individual, but in a humble manner.

In verses 5-6, the Prophet questions the Quraysh leaders, enquiring why they prioritize serving their leaders when there is no condemnation for failing to purify themselves by belief in Allah. The Prophet's responsibility is solely to

communicate the revelation; thereafter, you incur no culpability if they persist in rejecting your advice.

In verses 8-10, the Prophet disregards the blind and impoverished man who approaches him with eagerness and sincerity, seeking Islamic instruction, apprehensive of Allah's retribution for disobedience. This illustrates the significance of comprehending and honoring the requirements of others, even when it necessitates prioritizing their demands (Q. Shihab, 2005). The following table here is a comparison of the interpretations of Q. 'Abasa: 1-10 by al-Tabari, al-Qurtubi, and Quraish Shihab.

Table 1. Comparison of The Interpretations of Q. 'Abasa: 1-10 By Al-Tabari, Al-Qurtubi, and Quraish Shihab

Aspect	al-Tabari	al-Qurtubi	Quraish Shihab
Concept of Frowning	Frowning as a reaction to Ibn Ummi Maktum.	Viewed as a reprimand from Allah to the Prophet.	The act of frowning as a response to the disruption.
Emphasis on Purpose	Focused on the Quraysh elite to spread Islam.	Emphasizes that an individual's value is measured by piety.	Strives to influence Quraysh leaders.
Value of the Individual	Implies that blindness does not diminish the value of seeking.	Values sincere intentions in seeking knowledge.	Highlights the importance of understanding others' needs.
Sense of Empathy	Does not view the Prophet's behavior as a grave mistake.	Interprets the Prophet's actions as a lack of focus.	Considers that the Prophet could not grasp Ibn Ummi Maktum's intention.
Attention to Learning	Stresses the importance of giving attention to those in need.	States that actions reflect intentions.	Emphasizes the importance of attending to sincere seekers.

DISCUSSION

1. The Concept of Inclusive Teachings in *Surah 'Abasa: 1-10*

Humans represent the pinnacle of Allah's creation. Nonetheless, no one is flawless; each person has deficiencies that render them incomplete. These flaws are what render us "perfect." In the absence of such imperfections, mankind would attain complete perfection. Shortcomings and strengths are like two sides of a coin, perpetually linked, interdependent, and inseparable. Both are benefactions to humanity (Syauqi & Wawan, 2023). An individual with faults, like as impairments, does not signify Allah's unfairness; instead, Allah has bestowed upon them distinctive attributes that are sometimes overlooked.

A person born blind is not entirely lacking; rather, Allah has bestowed

upon them heightened abilities, including acute hearing, a virtuous heart, and exceptional memory, akin to Ibn Umami Maktum, the blind companion of the Prophet Muhammad, who possessed a virtuous heart. This illustrates Allah's justice: for every deficiency, there exists a corresponding gift. The Quran employs metaphorical language to refer to disabled individuals and those with special needs as a metaphor for those who defy Allah, as illustrated in Q.al-Hajj: 46 (Andalusi, n.d.). Ultimately, it is not the eyes that lack seeing, but the hearts that are blind.

Moreover, the Quran's viewpoint on disability can be discerned through its notion of diversity (pluralism). Pluralism is a fundamental principle of human existence (Royyani & Kumalasari, 2020), as exemplified in Allah's words in Surah al-Hujurat, verse 13. The initial segment of this verse, "Indeed, We created you from a male and a female," asserts that all individuals possess equal dignity before Allah, irrespective of their ethnicity or gender. This culminates in the later portion of the verse, which asserts, "Indeed, the most esteemed among you in the sight of Allah is the most pious." Consequently, endeavour to enhance your piety to attain the highest distinction in Allah's sight.

This highlights the significance of non-discrimination in education. All students, including those with special needs, are entitled to obtain suitable education as guaranteed by the 1945 Constitution, which asserts that education is a fundamental right for all citizens (Nuraini, 2019). Inclusive education seeks to offer all children, including those with special needs, access to an education tailored to their needs, promoting an environment conducive to learning and interaction free from discrimination (Boyle & Anderson, 2020).

The Prophet averted his gaze and neglected to instruct the blind man due to his engagement with the Quraysh leaders. The researcher analyses Allah's nuanced admonition to the Prophet regarding the need to attend to the affluent and influential while disregarding the blind man. This is elucidated in verses 5-6: "Concerning the individual who perceives himself as self-sufficient, you direct your attention towards him." This indicates that educational practices should not discriminate based on pupils' backgrounds.

Inclusive education does not differentiate among pupils based on physical or mental disabilities or socioeconomic position. The fundamental concepts are equality, fairness, and individual rights. It seeks to guarantee that all societal segments can access education irrespective of their backgrounds. Dedi Kustawan contends that inclusive education aims to foster an environment that honors variety and refrains from discriminating against pupils with physical, emotional, mental, or social problems, as well as those with outstanding talents. Another tenet of inclusive education is the principle of diversity, as delineated in Ministerial Regulation No. 70 of 2009 (Indriyany, 2017). Prior to this, the study notes that Surah 'Abasa, verses 1-10, cautions that inclusive education should encompass variety, eschewing favoritism based on rank, income, or race.

The Prophet did not dismiss Ibn Umami Maktum on account of his blindness, poverty, or any perceived inadequacy. He interacted with the Quraysh chiefs not due to their prominence or affluence, but out of a desire for their conversion to Islam, which he believed would more effectively facilitate the

dissemination of his message than concentrating primarily on Ibn Umri Maktum.

2. The Significance of Inclusive Teachings in Q.80: 1-10 for Islamic Education

The word inclusive denotes an open and tolerant disposition that embraces others. Alwi Shihab asserts that the concept of inclusive Islamic education must be predicated on the recognition of differences, regarded as a divine mandate while fostering religious pluralism and a spirit of tolerance (A. Shihab, 1999). He stated that religion is more associated with the heart (faith) than with risk. Consequently, religion encompasses a component of subjectivity, characterized by individual religious experiences that are challenging to delineate. Simultaneously, the normative approach seeks to elucidate a religion by highlighting doctrinal veracity and the preeminence of its value system. This strategy will employ persuasive apologetic techniques to assert its superiority. This is the locus for comparing religions, focussing on their respective faults and shortcomings.

Consistent with Alwi Shihab's perspective, scholars characterise inclusive education as a deliberate initiative to cultivate persons via systematic and ongoing efforts within an open, dynamic, and rational educational framework, with the objective of fostering peace and enhancing communal welfare (Armstrong, Johansson-Fua, & Armstrong, 2023). Receptive to diverse viewpoints in the interpretation of religion, adaptable in evolving religious understanding, and logical by emphasizing reason as the cornerstone of belief systems. According to the Javanese proverb, "The water flows effortlessly, yet it does not overflow." The idea of inclusive education closely parallels the Indonesian national philosophy of *Bhineka Tunggal Ika*, which signifies that the founding fathers, by embedding the principle of variety in national life, also cultivated a collective resolve. This indicates that our nation has genuinely comprehended the significance of variations and diversity within society.

In contemporary civilization, social plurality, encompassing religious diversity, is an unavoidable reality. The dynamics of relationships among religious communities are continually expanding and revealing their complexity. It is exceedingly uncommon to encounter religious communities that are detached from the external environment. The obstacles that formerly impeded contact between communities appear to have been surmounted due to developments in communication networks, resulting from progress in science and technology. Consequently, it is not an overstatement to assert that the manifestations of escalating religious pluralism, like other forms of pluralism such as ethnic, cultural, and linguistic heterogeneity, have evolved into a form of natural law (*sunnatullah*). Refuting its existence equates to refuting the rules of nature.

From the Islamic perspective, education is a prerequisite obligation, both for understanding other Islamic duties and for building culture/civilization, while from an inclusive perspective, education is a human right (Mahfud, 2019). The statement that education is a right or an obligation is not something that needs to be debated, as the difference lies only in the perspective on the same

substance: "education as a right" is more anthropocentric, while "education as an obligation" is more theocentric.

The intersection of these two points is an implication of the first intersection. Inclusive education, as explained, is an implication of the principle of "education as a human right," which was translated into global policy in 1990 as "Education For All." (Boyle & Anderson, 2020). Meanwhile, Islamic education historically, during the classical civilization era, has facilitated a conducive environment for "education for all" through the establishment of literacy traditions. This third point of intersection is another implication of the first point of intersection. By viewing education as a human right, every individual should not be marginalized or excluded from accessing educational services.

Both Islamic education and inclusive education aim to cultivate human personality by recognizing all the abilities and potentials possessed by students. This fifth point is an implication of the fourth and first points. Because all the efforts and potential of students must be nurtured and developed, external factors (the school environment) must play a role. the central role in transforming the obstacles faced by students. Learning obstacles no longer lie within the students themselves.

CONCLUSION

The Quran emphasizes the importance of inclusive teachings in Surah 'Abasa: 1-10, which emphasizes the concept of diversity and equality. It highlights the importance of non-discrimination in education, ensuring all students, including those with special needs, have access to suitable education. Inclusive education aims to foster an environment that honors variety and refrains from discriminating against students with physical, emotional, mental, or social problems. The Quran's teachings emphasize the importance of promoting piety and striving for the highest distinction in Allah's sight.

Inclusive teaching in Islamic education is a concept that recognizes differences and promotes religious pluralism. It aims to cultivate individuals through an open, dynamic, and rational educational framework, fostering peace and communal welfare. Inclusive education reflects the Indonesian national philosophy of Bhineka Tunggal Ika, which emphasizes the importance of diversity in society. In contemporary civilization, social plurality, including religious diversity, is an unavoidable reality. Both Islamic and inclusive education aim to cultivate human personality by recognizing all abilities and potentials, with the school environment playing a central role in transforming learning obstacles.

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