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Beyond Language: Rethinking English Learning for Muslim Learners with Disabilities in Junior Secondary Education through Islamic Values and Inclusive Pedagogy

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ABSTRACT

This study explores English learning for Muslim learners with disabilities in junior secondary education through the integration of Islamic values and inclusive pedagogy. Employing a qualitative descriptive design, the study was conducted in one junior secondary school involving Grade VII and Grade VIII students. Data were collected through classroom observations, semi-structured interviews with English teachers and selected students, and analysis of instructional documents. The data were analyzed thematically by focusing on the integration of Islamic values, inclusive pedagogical practices, accessibility of English learning, and student participation. The findings indicate that English learning can incorporate Islamic values such as respect, responsibility, cooperation, honesty, compassion, and fairness through classroom activities and interactions. Inclusive pedagogical practices were reflected in differentiated instruction, repeated explanations, multimodal learning materials, individual assistance, peer support, and flexible forms of participation. The findings further indicate that accessibility and student participation are closely related to the ways teachers adapt English learning activities to students' diverse needs. The study highlights that English learning in an inclusive Muslim educational context can extend beyond linguistic competence by connecting language development with meaningful values, equitable participation, and culturally responsive pedagogy.

Keywords: *inclusive English learning, Islamic values, inclusive pedagogy, learners with disabilities, junior secondary education*

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INTRODUCTION

English has become an important component of education because it provides learners with access to information, communication, and wider educational opportunities. However, English language learning is not equally accessible to all learners (Abed, 2020; Aktan, 2020; Al-Hassan, 2024; Albusays, 2021). Students with disabilities may experience barriers related to communication, learning materials, classroom interaction, and the ways in which language knowledge is presented and assessed (Adi & Ambarini, 2025; Ambarini et al., 2024, 2025; Sumardiyani & Ambarini, 2025, 2026). Consequently, English instruction in inclusive classrooms requires approaches that recognize differences among learners while maintaining meaningful opportunities for language development.

Inclusive education emphasizes the right of learners with disabilities to participate meaningfully in educational processes (Anderson, 2023; Asbury, 2021; Averett, 2021). In English language classrooms, however, inclusion involves more than placing students with and without disabilities in the same classroom. Teachers need to consider how students access information, participate in learning activities, interact with peers, and demonstrate their understanding (Ambarini, Setyaji, & Zahraini, 2018; Ambarini, Setyaji, et al., 2019; Suciati & Ambarini, 2018). Inclusive pedagogy therefore requires flexibility in instructional strategies, learning materials, classroom interaction, and assessment. Approaches such as differentiated instruction, multimodal learning, peer support, and individualized assistance may help reduce barriers to English learning.

The challenge becomes more complex when English learning takes place within a particular cultural and religious context. For Muslim learners, Islamic values may provide an important contextual foundation for classroom learning (Ahram, 2021; Aktan, 2020; Albusays, 2021). Values such as respect, responsibility, cooperation, honesty, compassion, and fairness can be connected to language learning activities and classroom interaction (Amalia et al., 2026; Artaninda et al., 2025; Azka et al., 2023; Firdausy et al., 2025). Integrating these values into English learning does not necessarily mean turning English lessons into religious instruction. Instead, Islamic values can provide meaningful contexts through which learners practice language while developing positive attitudes and social behaviors.

The integration of Islamic values is particularly relevant in inclusive classrooms because many Islamic principles emphasize respect for others, mutual support, responsibility, and fairness (Alnahdi, 2021; Alsolami, 2022; Anderson, 2023). These principles can potentially complement inclusive pedagogical practices that seek to provide equitable learning opportunities for students with diverse needs. For example, cooperative learning can promote both English communication and mutual support, while differentiated learning activities can provide students with different ways to participate in the same learning process (Laveresa et al., 2024; Listianingsih et al., 2023; Maldy et al., 2025; Nurhartanti et al., 2024). Thus, the relationship between Islamic values and inclusive pedagogy offers a potentially meaningful perspective for English language education in Muslim educational settings.

Despite growing attention to inclusive education and accessible language teaching, research that specifically examines the intersection of English learning, disability, Islamic values, and inclusive pedagogy remains relatively limited. Existing discussions of inclusive English education often focus on accessibility, differentiated instruction, or language-learning strategies, while studies of Islamic values in education frequently emphasize character development or religious education (Setyaningrum et al., 2026;



Syafitri et al., 2026; D. A. Zahraini, Ambarini, et al., 2025). Less attention has been given to how these two perspectives can be brought together within English learning for Muslim learners with disabilities. This gap suggests the need to examine English learning not only as a process of developing linguistic competence but also as a culturally and socially situated educational experience.

Therefore, this study seeks to explore how English learning for Muslim learners with disabilities is implemented in junior secondary education through Islamic values and inclusive pedagogy (Alfianto et al., 2020; Ambarini, 2012, 2017; Ambarini et al., 2021b; Ambarini, Faridi, et al., 2023). Specifically, the study examines how Islamic values are integrated into English learning, how teachers accommodate diverse learning needs, how accessibility is addressed in classroom activities and materials, and how students participate in the learning process.

By examining these dimensions, this study contributes to a broader understanding of inclusive English language education in a Muslim educational context. The study argues that rethinking English learning requires attention not only to what language learners learn, but also to how they access learning, how they participate, and how language education can be connected with values that are meaningful within their cultural and religious context.

THEORETICAL FRAMEWORK

This study is grounded in three interconnected perspectives: inclusive pedagogy, Islamic values in education, and inclusive English language learning for learners with disabilities (Indriyani et al., 2023; Ma et al., 2023; Nabila & Ambarini, 2024; Utami, Ambarini, et al., 2025). These perspectives provide a theoretical foundation for understanding how English learning can be made accessible, meaningful, and culturally relevant for Muslim learners with disabilities in junior secondary education.

Inclusive Pedagogy

Inclusive pedagogy views learner diversity as a normal and valuable feature of the classroom rather than as a problem that requires separate treatment (Prayogo et al., 2021; Rahmawati et al., 2022, 2023; Santoso et al., 2025). In an inclusive classroom, teachers are expected to create learning opportunities that enable all students to participate while responding flexibly to individual differences (Putri & Ambarini, 2018; Rahmawati et al., 2017; Setyaji et al., 2018). Inclusion therefore involves not only physical access to the classroom but also meaningful participation in learning activities.

In English language education, inclusive pedagogy may involve differentiated instruction, flexible learning activities, multimodal materials, peer support, teacher scaffolding, and alternative ways for students to demonstrate their understanding (Ambarini, Setyaji, & Suneki, 2018; Ambarini, Setyaji, et al., 2019; Ambarini et al., 2021a; Dwi et al., 2024; Putri et al., 2025; Utami, Zahraini, et al., 2025). These practices are particularly relevant for learners with disabilities because language learning may involve barriers related to listening, speaking, reading, writing, communication, or interaction. From this perspective, the teacher's role is not simply to deliver the same instruction to all students but to provide multiple pathways toward shared learning goals.



Islamic Values in Education

Islamic education emphasizes the development of knowledge together with moral and social values. Values such as respect, responsibility, honesty, cooperation, compassion, fairness, and gratitude can provide an ethical foundation for educational interaction (Hasanah et al., 2023; Stevani et al., 2023; Utami et al., 2022). In this study, Islamic values are understood not merely as religious content but as values that can be reflected in classroom activities, teacher–student relationships, and students' interactions with peers.

The integration of Islamic values into English learning can provide culturally meaningful contexts for language use. For example, students may practice English through activities involving respectful communication, cooperation, helping others, responsibility for learning tasks, and expressions of gratitude (Utami, Ambarini, Utami, et al., 2026; Utami, Zahraini, Ambarini, & Ayu, 2026). In this sense, English becomes not only a subject for developing linguistic competence but also a medium through which students can practice values that are meaningful within their Muslim educational context.

English Language Learning for Learners with Disabilities

English language learning for learners with disabilities requires attention to both linguistic objectives and accessibility (Ambarini, Ardiana, et al., 2019; Ambarini et al., 2026; D. A. Zahraini, Utami, & Ambarini, 2025; D. A. Zahraini et al., 2026). Traditional language instruction may rely heavily on particular modes of communication, which can create barriers for some learners (Suciati & Ambarini, 2018; A. D. Zahraini et al., 2018, 2019; D. A. Zahraini, Utami, Ambarini, et al., 2025). Therefore, English teachers need to consider how language input is presented, how students interact with learning materials, and how they can demonstrate their understanding.

An inclusive approach to English learning emphasizes providing students with different ways to access and respond to language (Ambarini, 2026a, 2026b; Utami, Ambarini, Zahraini, & Utami, 2026b, 2026c, 2026a; Utami, Zahraini, Ambarini, & Ambarini, 2026). Visual, auditory, tactile, written, concrete, gestural, and collaborative resources may be used according to students' individual needs. The goal is not necessarily to lower language-learning expectations but to reduce unnecessary barriers so that learners can participate meaningfully in the learning process.

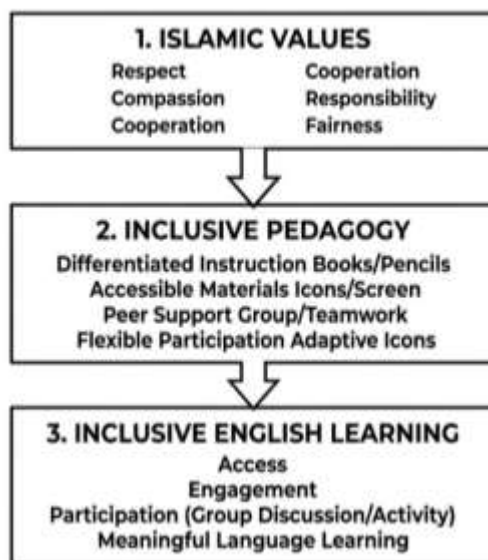
Connecting Islamic Values and Inclusive Pedagogy

The three perspectives can be brought together through the idea that effective English learning should be linguistically accessible, pedagogically inclusive, and culturally meaningful. Inclusive pedagogy provides the instructional principles for accommodating learner diversity (Amellia et al., 2023a; Sari et al., 2021; Yunita & Sari, 2025), while Islamic values provide a contextual and ethical foundation for classroom interaction and learning. English language learning serves as the educational domain in which these principles are implemented.

The conceptual relationship can be summarized as follows:



THE CONCEPTUAL RELATIONSHIP
CAN BE SUMMARIZED AS FOLLOWS:



Based on this framework, the present study examines how Islamic values and inclusive pedagogical practices are reflected in English learning for Muslim learners with disabilities (Ambarini & Zahraini, 2025; Amellia et al., 2023b; D. A. Zahraini et al., 2024b; Zulva et al., 2022). The framework also guides the analysis of classroom practices, teacher perspectives, student experiences, and learning materials.

Conceptual Focus of the Study

Based on the theoretical perspectives above, this study focuses on four interconnected dimensions: (1) the integration of Islamic values, (2) inclusive pedagogical practices, (3) accessibility of English learning, and (4) student participation. These dimensions are used as analytical lenses for understanding how English learning can move beyond a narrow focus on language competence toward a more inclusive and culturally responsive educational experience.

METHODS OF RESEARCH

This study employed a qualitative descriptive design to explore English learning for Muslim learners with disabilities through Islamic values and inclusive pedagogy in junior secondary education. The study was conducted in one junior secondary school involving Grade VII (50 students) and Grade VIII (42 students), selected purposively to represent different learning needs.

Data were collected through classroom observations, semi-structured interviews, and document analysis (Dewi et al., 2024; Hamidah et al., 2022; Hidayat et al., 2022; Kusumaningrum et al., 2022; Mutiara et al., 2022; D. A. Zahraini et al., 2024c). Observations focused on English teaching practices, student participation, accessibility, and the integration of Islamic values. Interviews were conducted with one or



two English teachers and 8–10 selected students, while relevant lesson plans and learning materials were examined as supporting documents.

The data were analyzed thematically by identifying patterns related to Islamic values, inclusive pedagogical practices, learning accessibility, and student participation. Data triangulation across observations, interviews, and documents was used to enhance the credibility of the findings. Ethical principles, including informed consent, voluntary participation, and confidentiality, were maintained throughout the study.

RESULT AND DISCUSSION

Results

The findings indicate that English learning for Muslim learners with disabilities involved more than language instruction. Based on classroom observations, teacher interviews, student interviews, and learning documents, four major themes emerged: (1) integration of Islamic values, (2) inclusive pedagogical practices, (3) accessibility of English learning, and (4) student participation.

1. Integration of Islamic Values in English Learning

The classroom observations and instructional documents indicated that Islamic values could be incorporated into English learning through learning topics, classroom interactions, examples, and teacher instructions. Rather than being taught as a separate subject, Islamic values were integrated into English activities and classroom routines.

Table 1. Integration of Islamic Values in English Learning

Islamic Value	Example of English Learning Activity	Observed/Identified Form
Respect	Using polite expressions and respectful forms of communication	Greeting, asking permission, responding politely
Honesty	Expressing information truthfully in speaking or writing activities	Personal introduction and short-answer activities
Responsibility	Completing English tasks and classroom assignments	Individual and group activities
Cooperation	Working together in pair or group activities	Dialogue and collaborative tasks
Gratitude	Expressing appreciation in simple English expressions	Short speaking and classroom interaction
Islamic manners	Using appropriate language and behavior during interaction	Teacher–student and peer interaction

The findings suggest that Islamic values functioned as a contextual foundation for English learning. Teachers could connect familiar Islamic principles with English language activities, making the learning content more meaningful for Muslim learners. For example, values such as respect, responsibility, cooperation, and honesty could be practiced through speaking, reading, writing, and classroom interaction.



2. Inclusive Pedagogical Practices

The second theme concerned the ways teachers accommodated students with different learning needs. Classroom observations suggested that inclusive pedagogy was reflected in the use of differentiated instructions, repetition, visual or concrete support, flexible task completion, peer assistance, and individual guidance.

Table 2. Inclusive Pedagogical Practices Identified in the Classroom

Inclusive Practice	Classroom Implementation	Purpose
Differentiated instruction	Adjusting task difficulty and instructions	Accommodating different learning abilities
Repetition and clarification	Repeating vocabulary, instructions, or examples	Supporting comprehension
Multimodal materials	Combining verbal, visual, written, or concrete materials	Increasing accessibility
Individual assistance	Providing additional guidance to selected students	Supporting students who need more assistance
Peer support	Pairing or grouping students for learning activities	Encouraging participation and cooperation
Flexible task completion	Allowing different ways or amounts of task completion	Reducing learning barriers

The findings indicate that inclusive pedagogy was not limited to physical classroom access. It also involved adapting the way English was presented, practiced, and assessed. Teacher support appeared particularly important when students experienced difficulties understanding instructions or completing language tasks.

3. Accessibility of English Learning

The third theme was related to the accessibility of English learning materials and activities. The findings suggest that students benefited when English content was presented through forms that matched their individual learning needs.

Table 3. Accessibility Features in English Learning

Aspect	Accessible Practice	Potential Learning Benefit
Instructions	Short and clear instructions	Easier comprehension
Vocabulary	Repetition and contextual examples	Better recognition and understanding
Learning materials	Use of visual, written, or concrete support	Multiple access points to content
Activities	Adaptation of task complexity	Greater opportunity to participate
Interaction	Teacher modelling and guided practice	Increased confidence



Assessment	Flexible response formats	Fairer opportunities to demonstrate learning
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The results show that accessibility was closely connected with inclusive pedagogy. English learning became more accessible when teachers provided multiple ways for students to understand instructions and demonstrate their learning. This finding supports the view that inclusive English learning should consider not only what students learn but also how they access and demonstrate their learning.

4. Student Participation in English Learning

The fourth theme concerned student participation. Based on the observations and interviews, student participation appeared to be influenced by the accessibility of tasks, teacher support, peer interaction, and students' familiarity with the learning context.

Table 4. Forms of Student Participation in English Learning

Participation Dimension	Example of Student Behavior	Supporting Factor
Verbal participation	Answering questions or practicing expressions	Teacher prompting
Task participation	Completing individual English tasks	Adapted instructions
Peer interaction	Working with classmates	Collaborative activities
Non-verbal participation	Responding through gestures, writing, or other accessible forms	Flexible response options
Engagement	Paying attention and following activities	Relevant and familiar content
Confidence	Volunteering to participate	Positive teacher feedback

The findings suggest that participation should not be understood only as students speaking English orally. In an inclusive classroom, participation may also occur through writing, gestures, responding to visual prompts, completing tasks, or interacting with peers (Ambarini et al., 2022; Ambarini, Yulianti, et al., 2023; Kumala et al., 2021; Mustikawati et al., 2022; Prashanty et al., 2021; Ramayani et al., 2022; Utami et al., 2024; D. A. Zahraini et al., 2024a). Providing flexible opportunities for participation may therefore allow students with different disabilities to engage more meaningfully in English learning.

5. Relationship between Islamic Values and Inclusive Pedagogy

Across the four themes, the findings indicate that Islamic values and inclusive pedagogy can complement each other in English learning. Values such as respect, cooperation, responsibility, and compassion provide a cultural and ethical foundation, while inclusive pedagogy provides practical ways to ensure that students can participate in learning.

**Table 5. Relationship between Islamic Values and Inclusive Pedagogy**

Islamic Value	Related Inclusive Practice	Implication for English Learning
Respect	Respecting different learning needs	More supportive classroom interaction
Cooperation	Peer-assisted learning	Increased opportunities for participation
Responsibility	Flexible individual and group tasks	Encourages learner engagement
Compassion	Individual teacher support	Reduces learning barriers
Equality/fairness	Adapted learning opportunities	Provides equitable access to learning
Mutual support	Collaborative activities	Strengthens classroom inclusion

Overall, the findings suggest that English learning in an inclusive Muslim educational context can extend beyond the development of linguistic skills. The integration of Islamic values may provide a meaningful context for classroom interaction, while inclusive pedagogy can help ensure that learners with disabilities have equitable opportunities to access, participate in, and demonstrate their English learning. The results therefore position English learning as not only a process of developing language competence but also as an opportunity to promote inclusive participation, positive interpersonal values, and meaningful learning experiences for Muslim learners with disabilities.

Discussion

The findings suggest that English learning for Muslim learners with disabilities should be understood as more than the development of linguistic competence (Abdiganieva & Shamuratov, 2022; Abdillah et al., 2025; Abdollahi et al., 2021). The integration of Islamic values, inclusive pedagogical practices, accessible learning activities, and student participation indicates that language learning can simultaneously support academic, social, and moral development. This finding is particularly relevant in inclusive educational settings, where English instruction needs to respond to students' diverse learning needs while remaining meaningful within their cultural and religious context.

One important finding is that Islamic values can be integrated into English learning through everyday classroom activities rather than being treated as separate religious content (Abdolmohammadi et al., 2022; Abduh et al., 2022; Abdullah & Utari, 2022; Abdussalam et al., 2024). Values such as respect, honesty, responsibility, cooperation, and gratitude can be embedded in speaking, writing, vocabulary, and classroom interaction. This approach allows English to become a medium through which students practice both language and positive social behavior.

The integration of Islamic values is particularly meaningful for Muslim learners because familiar values can provide contextual support for understanding classroom activities (Prashanty et al., 2021; Ramayani et al., 2022; Utami et al., 2024). For example, activities involving polite expressions, cooperation, helping others, and responsible completion of tasks can simultaneously develop English language skills and reinforce values that students encounter in their religious and social lives. Thus, the findings support a view of language education in which linguistic learning and character development are interconnected.

The findings also indicate that inclusion involves more than placing students with disabilities in the same classroom. Inclusive English learning requires teachers to modify instructions, materials, activities,



and forms of support according to students' learning needs. Differentiated instruction, repetition, multimodal materials, individual assistance, peer support, and flexible task completion were identified as important practices.

This finding highlights the distinction between access to education and access within education. Students may physically attend the same English classroom but still experience barriers if instructional materials and classroom activities are not accessible to them. Inclusive pedagogy therefore requires teachers to consider how students receive information, participate in activities, and demonstrate what they have learned.

Another important finding concerns the relationship between accessibility and language learning. English can be challenging for learners with disabilities because language instruction frequently relies on particular modes of communication, such as listening, speaking, reading, or writing. Providing alternative forms of support can reduce unnecessary barriers and allow students to engage with the same learning objectives through different pathways.

The findings suggest that accessible English instruction does not necessarily mean reducing the learning objectives. Instead, teachers can modify the way content is presented and the way students demonstrate their understanding. Shorter instructions, repetition, visual or concrete support, modelling, and flexible response formats can provide students with greater opportunities to engage with English learning.

Student participation emerged as another important aspect of inclusive English learning. The findings suggest that participation should not be limited to oral responses. Students may participate by writing, using gestures, responding to visual prompts, completing tasks, working with peers, or engaging in other accessible forms of classroom interaction.

This broader understanding of participation is important for learners with disabilities because requiring all students to demonstrate learning in exactly the same way may create unnecessary barriers. When teachers provide multiple opportunities for participation, students can demonstrate engagement according to their abilities while still working toward shared learning objectives. Positive teacher feedback and peer interaction may further contribute to students' willingness to participate.

A significant implication of the findings is the potential relationship between Islamic values and inclusive pedagogy. Values such as respect, compassion, cooperation, fairness, and responsibility can provide an ethical foundation for inclusive classroom practices. In this context, inclusion is not only a pedagogical strategy but can also be understood as part of creating a respectful and supportive learning environment.

The connection between Islamic values and inclusive pedagogy may therefore strengthen the contextual relevance of English education in Muslim educational settings. Rather than simply adding Islamic themes to English materials, teachers can incorporate Islamic values into the ways classroom relationships, learning activities, and student participation are organized. This approach positions Islamic values as part of the learning environment rather than merely as supplementary content.

The findings have several implications for English teachers working with learners with disabilities. First, teachers need to identify students' individual learning needs before selecting instructional strategies. Second, English activities can be designed with multiple modes of participation so that students are not dependent on a single form of communication. Third, Islamic values can be incorporated naturally into



language activities through relevant topics, classroom interaction, and collaborative learning.

For teacher education, the findings suggest that prospective English teachers need preparation in both inclusive pedagogy and culturally responsive teaching. Knowledge of English language teaching alone may not be sufficient when teachers work with learners who have diverse disabilities and cultural or religious backgrounds. Teacher preparation should therefore encourage future teachers to design learning activities that are linguistically meaningful, accessible, and culturally relevant.

Overall, this study suggests that “rethinking” English learning in an inclusive Muslim educational context requires a shift from a narrow focus on language skills toward a more holistic understanding of learning. English can function not only as a subject but also as a medium for participation, interaction, and the development of values. The integration of Islamic values with inclusive pedagogy may therefore provide a meaningful framework for creating English learning experiences that are more accessible and relevant to Muslim learners with disabilities.

CONCLUSION

This study concludes that English learning for Muslim learners with disabilities in junior secondary education can extend beyond the development of linguistic competence by integrating Islamic values and inclusive pedagogy. The findings indicate that values such as respect, responsibility, cooperation, honesty, compassion, and fairness can be meaningfully incorporated into English classroom activities and interactions.

The study also highlights that inclusive English learning requires teachers to provide accessible and flexible learning opportunities. Differentiated instruction, multimodal learning materials, repetition, individual support, peer collaboration, and flexible forms of participation can help reduce barriers and provide students with diverse opportunities to engage in English learning.

Importantly, the integration of Islamic values and inclusive pedagogy should not be viewed as two separate components. Islamic values can provide an ethical and cultural foundation for creating respectful and supportive learning environments, while inclusive pedagogy provides practical approaches for accommodating students' diverse learning needs. Together, they can contribute to English learning that is more accessible, meaningful, participatory, and culturally responsive.

Therefore, rethinking English learning in this context means moving from a narrow emphasis on language outcomes toward a broader understanding of language education as a space for communication, inclusion, participation, and value development. For English teachers, the findings emphasize the importance of designing learning experiences that respect students' individual needs while connecting English instruction with values that are relevant to their cultural and religious context.

However, the study is limited by its qualitative focus on a single educational setting and a small number of interviewed participants. Future research could involve more schools, broader participant groups, or mixed-method approaches to examine how the integration of Islamic values and inclusive pedagogy influences English learning experiences and outcomes across different educational contexts.



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