

IMPLEMENTATION OF GOOD UNIVERSITY GOVERNANCE INCLUSIVE SERVICES FOR STUDENTS WITH DISABILITIES IN ISLAMIC UNIVERSITIES: A LITERATURE REVIEW

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Abstract: *Inclusive higher education is a fundamental right for students with disabilities. Although various regulations have promoted inclusivity in Islamic higher education institutions in Indonesia, implementation remains challenging. This study analyzes the challenges and strategies for implementing inclusive education in State Islamic Higher Education Institutions (PTKIN) through the perspectives of Good University Governance (GUG) and Inclusive Service Management. The research employs a library research method with a qualitative approach to examine policies, challenges, and best practices. The findings indicate that the main obstacles include inaccessible infrastructure, limited inclusive policies, and inadequate teacher training. Implementing GUG based on transparency and accountability has proven to enhance the effectiveness of inclusive policies. In conclusion, integrating GUG and Inclusive Service Management is an effective strategy for creating a more inclusive and equitable university environment.*

Keywords: *Good University Governance; Inclusive Education; Islamic University; Disability; Service Management.*

Introduction

Education is a fundamental right for every individual, including people with disabilities. Islam, as a universal religion, emphasizes the importance of education for all human beings without exception. The principles of equality and inclusiveness in Islam are reflected in various verses of the Qur'an and Hadith, which emphasize that every individual has the same right to acquire knowledge as Allah SWT says in the Qur'an, Surah Al-Hujurat, verse 13, which stresses that a person's glory before Allah is not determined by their physical condition, but by their piety. These values align with inclusive education, which promotes equality and accessibility for all, including individuals with disabilities (Munawir et al., 2024). In the current era of globalization, inclusive higher education has become a global agenda supported by various international regulations. The United Nations Convention on the Rights of Persons with Disabilities (UNCRPD), which was ratified by Indonesia in 2011, explicitly states that participating countries must ensure an inclusive education system at all levels, including higher education. This commitment is strengthened by the issuance of Law No. 8 of 2016 concerning Persons with Disabilities, which specifically regulates the rights of persons with disabilities in education, including access to quality higher education (Taufik & Rahaju, 2021).

Despite a strong legal foundation, implementing inclusive higher education in Indonesia, especially in State Islamic Religious Universities (PTKIN), still faces various challenges. Research results show that most Islamic universities in Indonesia are not yet fully friendly to people with disabilities. Inaccessible physical infrastructure, such as the absence of ramps, guiding blocks, elevators, and special toilets for people with disabilities, is the main obstacle for people with disabilities to access higher education facilities. This disability-unfriendly infrastructure not only limits mobility but also becomes a barrier for people with disabilities to participate in academic and non-academic activities at the university fully (Riyadi, 2021). In addition to infrastructure challenges, PTKIN's internal policies have also not fully accommodated the needs of people with disabilities. A study conducted by (Ismail & Sulaiman, 2022) revealed that many PTKINs do not yet have specific policies related to inclusive education, such as guidelines for admitting students with disabilities, providing academic support services, and adaptive evaluation methods. This lack of clear policies means that people with disabilities often face bureaucratic barriers to accessing education services at Islamic universities.

A significant challenge is the lack of educators with competencies in inclusive education. Most lecturers at PTKIN do not have a comprehensive understanding of the learning needs of people with disabilities and have not been equipped with inclusive pedagogy skills. As a result, the teaching methods applied tend to be conventional and do not adequately accommodate the diverse learning styles of students with disabilities. This causes a gap in academic achievement between students with disabilities and other students (Muhibbin & Hendriani, 2021). Amid these challenges, the Good University Governance (GUG) approach and Inclusive Service Management are seen as potential frameworks for realizing a disability-friendly Islamic university. GUG, which emphasizes the principles of transparency, accountability, responsibility, independence, and fairness, can be the foundation for inclusive higher education management. The principle of transparency ensures that information about policies and services for people with disabilities is easily accessible. Accountability obliges universities to be responsible for fulfilling the educational rights of all students, including those with disabilities. Meanwhile, the principle of participation encourages people with disabilities to be involved in decision-making that affects their academic lives.

Inclusive Service Management, which provides services tailored to individual needs, can complement GUG implementation. This approach emphasizes the importance of universal service design, information accessibility, and personalized support for people with disabilities. In the context of Islamic higher education, Inclusive Service Management can be integrated with Islamic values that uphold equality and impartiality to marginalized groups, including people with disabilities (Papadopoulos et al., 2024). The integration of GUG and Inclusive Service Management in the context of Islamic higher education in Indonesia is an area of research that remains largely unexplored. Most studies on inclusive education in Indonesia focus on the technical aspects of implementation, such as providing infrastructure or learning methods; however, few have examined it from the governance and service management perspective. Good governance and effective service management are essential factors in realizing inclusive and quality higher education (Murtyaningsih, 2024). Some previous studies have examined the implementation of GUG in Islamic higher education, but have not specifically linked it to inclusive education. For example, a study by Nurkhaliza and Kamal (2022) analyzed the implementation of the GUG principles in managing Islamic universities in Indonesia but did not specifically discuss how GUG can support the realization of a disability-friendly university. Similarly, studies on Inclusive Service Management in Islamic universities are limited to certain aspects, such as library or academic services, and do not cover all university services.

On the other hand, research on inclusive education in Islamic higher education has primarily focused on theological and philosophical aspects, such as how Islamic values support inclusive education. However, few studies have examined the practical aspects of its implementation, including governance and service management perspectives. For example, a study conducted by (Tarigan et al., 2024) explores the theological basis of inclusive education in Islam, but has not discussed how these values are translated into governance and service management practices in Islamic higher education. This research gap highlights the importance of a comprehensive study on the challenges of creating a disability-friendly Islamic university from the perspectives of GUG and Inclusive Service Management. This research fills a void in the academic literature and has practical implications for developing inclusive education policies and practices in Islamic higher education in Indonesia.

Amid the Indonesian government's efforts to improve the quality of higher education and expand access for marginalized groups, including people with disabilities, this research has become increasingly relevant. The results of this study are expected to make a significant contribution to the development of an inclusive governance and service management model that is appropriate to the context of Islamic universities in Indonesia so that it can support the achievement of the Sustainable Development Goals (SDGs), especially goal 4 on inclusive and equitable quality education. Based on this background, this research aims to analyze the challenges faced in realizing disability-friendly Islamic universities in Indonesia and identify strategic solutions through Good University Governance and Inclusive Service Management approaches. More specifically, this research intends to explore how GUG principles, such as transparency, accountability, and participation, can be implemented to strengthen the governance of inclusive education in Islamic higher education, as well as how Inclusive Service Management can be integrated with Islamic values to create a friendly and accessible university ecosystem for people with disabilities.

Method

This research employs a qualitative approach grounded in library research to examine the challenges of establishing disability-friendly Islamic universities in Indonesia from the perspectives of Good University Governance (GUG) and Inclusive Service Management. The qualitative approach was chosen for its ability to provide a comprehensive understanding of complex social phenomena, including the issue of inclusive education in Islamic universities. According to (Creswell & Creswell, 2023), qualitative research allows the exploration of the

meanings that individuals or groups attach to social or humanitarian problems. Desk research focuses on collecting data through the review of various relevant written sources, which, according to (Zed, 2021) goes beyond simply collecting information; it also involves identifying, analyzing, and synthesizing various findings to generate new understanding. Data sources include primary literature such as reputable scientific journal articles indexed by SINTA, Scopus, or Web of Science, and secondary literature in books, research reports, and policy documents. Documents analyzed included national regulations, such as Law No. 8/2016 on Persons with Disabilities, ministerial regulations, international documents, and internal documents of Islamic universities, including statutes, academic guidelines, and strategic plans.

This research covers the period of the literature review from 2018 to 2024, with an emphasis on the literature of the last five years (2020-2024), a period that includes significant developments in inclusive education policy in Indonesia and a period of adaptation of higher education institutions to the demands of inclusion, including during the COVID-19 pandemic. The literature selection method was carried out through four systematic stages: (1) identification of relevant keywords and searching in various electronic databases; (2) screening by title and abstract, followed by full-text review using predefined inclusion and exclusion criteria; (3) critical assessment of the methodological quality of the literature using instruments such as the Critical Appraisal Skills Program (CASP) and the Mixed Methods Appraisal Tool (MMAT); and (4) extraction of relevant data which were then categorized based on the main themes of the research, such as infrastructure challenges, PTKIN internal policy issues, faculty competency development, implementation of GUG principles, and Inclusive Service Management practices. Data analysis was conducted through a thematic analysis approach following the steps proposed by (Braun & Clarke, 2021), including familiarization with the data, systematic coding, searching for potential themes, reviewing themes, defining and naming themes, and report writing. The analytical process was iterative, moving back and forth between the data, emerging themes, and relevant literature to ensure in-depth interpretation. To ensure credibility and dependability, the researcher employed validation strategies, including triangulation of data sources by comparing findings from different types of literature, peer debriefing with colleagues who have expertise in inclusive education and higher education governance, and an audit trail documenting the research process and methodological decisions. Through this comprehensive approach, the research aims to produce an in-depth analysis of the challenges of realizing disability-friendly Islamic universities and identify strategic solutions that can contribute to the development of inclusive education theory and practice as well as serve as a reference for policymakers in improving the accessibility of higher education for people with disabilities in Indonesia.

Findings and Discussion

Findings

1. The Concept of Disability-Friendly Islamic University

The concept of a disability-friendly Islamic university embodies the principles of justice and equality at the heart of Islamic teachings. The implementation of this concept reflects the commitment of Islamic higher education institutions to creating an inclusive learning environment for all students, including those with disabilities. This aligns with the mandate of Islamic teachings and various national and international regulations.

a) Principles of Inclusivity in Islam

Islam views equal access to education as a fundamental right of every individual, including people with disabilities. The Qur'an emphasizes human equality before Allah SWT regardless of physical condition or ability. Surah Al-Hujurat verse 13 states that Allah created humans with differences, but only his piety distinguishes a person's degree. The inclusive approach in Islamic education is also reflected in the hadith of the Prophet Muhammad SAW who encouraged people to seek knowledge without exception. In a narration, the Prophet Muhammad gave special attention to Abdullah Ibn Umm Maktum, a blind companion who was made mu'adzin in Medina, showing that the condition of disability is not a barrier to participating in social life and obtaining knowledge (Syarniah et al., 2025). Contemporary scholars such as Yusuf Al-Qaradawi emphasize that education is the human right of every Muslim, including people with disabilities. Al-Qaradawi argues that providing access to education for people with disabilities is *wajib kifayah* for Muslim communities. In line with this, Sheikh Abdullah bin Bayyah stated that neglecting the rights of persons with disabilities is contrary to *maqasid sharia* (the purpose of Islamic sharia), which emphasizes the maintenance of reason (*hifz al-'aql*) (Aisyah & Maftuhin, 2020). According to (Utomo et al., 2024), the Islamic perspective on disability emphasizes a holistic approach, where people with disabilities are not only seen as objects of assistance but as individuals who have equal rights and potential. This approach aligns with the Islamic concept of *karamah* (dignity), which ensures equal dignity for all human beings without exception.

b) International and National Standards on Inclusive Higher Education

At the international level, the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD), which Indonesia ratified in 2011, is the legal basis obligating the state to ensure access to inclusive higher education for persons with disabilities. Article 24 of the UNCRPD explicitly emphasizes the state's obligation to provide an inclusive education system at all levels of education, including higher education. At the national level, Law No. 8/2016 on Persons with Disabilities strengthens this legal framework by emphasizing the obligation of higher education institutions to provide reasonable accommodation for persons with disabilities. Article 42 of the law explicitly states that persons with disabilities are entitled to reasonable accommodation as students. Specifically for State Islamic Religious Universities (PTKIN), Minister of Religious Affairs Regulation No. 46/2019 on Persons with Disabilities in Madrasahs is an essential reference for developing an inclusive Islamic university. This regulation requires PTKIN to provide accessible facilities and infrastructure and create a curriculum that accommodates the needs of students with disabilities (Ismail & Sulaiman, 2022).

c) Key Challenges in Implementing a Disability-Friendly Islamic University

Despite the theological basis and supporting regulations, implementing disability-friendly Islamic universities still faces various challenges. Infrastructure limitations are the main obstacle in most PTKINs. Research results (Sulaeman & Trustisari, 2024) only 23% of PTKIN have adequate physical infrastructure for students with disabilities, such as ramps, guiding blocks, accessible toilets, and appropriate signage. In addition, low academic awareness regarding the needs of students with disabilities is also a significant challenge. The lack of understanding of lecturers and administrative staff regarding the various needs of students with disabilities often leads to suboptimal services. Research (Juntak & Rynaldi, 2023) shows that 67% of lecturers at PTKIN have never received training on inclusive education, making it challenging to adjust learning methods for students with disabilities.

Table 1.
Accessibility Gap in State Islamic Religious Universities (PTKIN)

Accessibility Aspect	Ideal Condition Based on Standard	Actual Conditions at PTKIN	The Gap
Physical Infrastructure	All buildings have ramps, elevators, guiding blocks, and accessible toilets.	23% of PTKINs have accessible infrastructure; 77% still do not meet standards	High (77%)
Learning Accessibility	Available learning materials in accessible formats (braille, audio, digital accessibility)	31% PTKIN provides alternative learning materials	High (69%)
Specialized Support Services	Disability service unit with trained staff available	18% PTKIN has a disability service unit	Very High (82%)
Inclusion Curriculum	Curriculum and syllabus that accommodate the needs of students with disabilities	27% PTKIN developed an inclusive curriculum	High (73%)
Admission Policy	Accessible and non-discriminatory student admission system	42% PTKIN has an accessible admission policy	Medium (58%)
HR Training	All lecturers and staff receive training on inclusive education	33% of PTKIN lecturers and staff receive training in inclusive education	High (67%)

Digital accessibility is also a crucial issue in the era of online learning. A study conducted by (Hajri, 2023) found that online learning platforms used by PTKIN generally do not accommodate the needs of students with disabilities, especially those who are blind and deaf. The limited number of assistive devices available on the university campus, such as screen readers, voice recognition software, and other assistive technologies, further exacerbates this. Budget constraints are often used as an excuse for not prioritizing the development of disability-friendly infrastructure and services. However, as emphasized by (Iskandar et al., 2021) The main problem is not the limited budget, but rather the prioritization and planning that have not placed disability issues as an integral part of university development.

Table 2.
Initiatives and Best Practices for Implementing Disability-Friendly Islamic Universities

Institution	Flagship Initiative	Impact and Outcomes	Success Supporting Factors
UIN Sunan Kalijaga Yogyakarta	Disability Service Unit (ULD) integrated with the academic system	- Increased number of students with disabilities (245% in 5 years) - The graduation rate of students with disabilities reached 87% - Increase in scientific publications on disability	- Full support from university leadership - Collaboration with disability organizations - Sustainable funding
UIN Maulana Malik Ibrahim Malang	Center for Disability Studies and Services with an integrative approach	- Inclusive curriculum development in 8 faculties - 78% of university infrastructure is accessible - Implementation of assistive technology in the library	- Implementation of ISO 21001:2018 - Integration of Islamic values and inclusivity - Strategic partnership with industry
International Islamic University Malaysia (IIUM)	Disability Services Unit with a holistic approach	- Disability research center from an Islamic perspective - Special counseling and mentoring services - Integration of inclusive education technology	- Islamization of Knowledge: an integrative approach - National policy support - International collaboration
Al-Azhar University, Egypt	Special scholarship program and adaptive learning	- Database of Islamic literature on disability - Development of disability fiqh - Disability graduates as inclusive preachers	- Strong religious authority - Global alumni network - Long scholarly tradition
UIN Ar-Raniry Banda Aceh	Disability Resource Center with a community-based approach	- Integration of local wisdom in disability services - Development of accessible teaching modules - Adaptive learning evaluation system	- Collaboration with local government - Active participation of students - Adoption of appropriate technology
UIN Syarif Hidayatullah Jakarta	Integrated Disability Services with a policy mainstreaming approach	- Inclusive policies at all levels of the university - Digitization of Islamic teaching materials in accessible formats - Development of university navigation applications for disabilities	- University bureaucracy reform - Digital transformation - International network

Based on these challenges, a comprehensive approach is needed to implement a disability-friendly Islamic university. This approach should encompass transforming physical infrastructure, developing human resource capacity, revising academic policies, and fostering an inclusive culture within the university environment. From an Islamic perspective, these challenges should be seen as opportunities to actualize the values of justice and equality taught by Islam. As stated by (Zainudin, 2023) Developing a disability-friendly

Islamic university is not just a matter of fulfilling regulatory obligations, but also part of practising Islamic teachings that uphold equality and justice for all human beings.

2. The Role of Good University Governance in Supporting Inclusive Islamic Universities

Good University Governance (GUG) is crucial in realizing an inclusive and disability-friendly Islamic university. Good university governance reflects the institution's commitment to transparency, accountability, responsibility, independence, and fairness in all aspects of higher education. In developing an inclusive Islamic university, implementing the principles of Good Governance is the basis for ensuring that the needs of students with disabilities are well accommodated.

a) Implementation of GUG Principles in PTKIN

Transparency and accountability in inclusive service policies are fundamental to IUG implementation in Islamic universities. According to (Rasid & Wali, 2024) Transparency in this context includes disclosing information regarding policies, programs, and budgets allocated for disability student services. Accountability encompasses the responsibility of university leaders in implementing inclusive policies, including regular evaluation of their achievements and impact. A study conducted by (Noviandari & Masruroh, 2021) A study on 15 PTKIN in Indonesia shows that institutions that apply the principle of transparency in managing disability programs have higher student satisfaction with disabilities (78% versus 45%) than institutions that do not use this principle. Furthermore, transparency in inclusive policy-making facilitates the active participation of students with disabilities in decision-making processes that affect them. Budget efficiency for developing accessible infrastructure is another crucial aspect of GUG. (Ismael & Supratman, 2023) emphasizes the importance of budget planning that considers the principles of priority and proportionality in allocating funds for accessible university development. Budget efficiency does not mean minimizing allocations for disability services; instead, it ensures that every dollar invested has the maximum impact on improving university accessibility.

A case study at UIN Maulana Malik Ibrahim Malang shows how the principle of efficiency is applied through a "universal design" approach in developing university infrastructure. This approach ensures that any building construction or renovation is designed from the outset to meet the needs of all users, including individuals with disabilities, thereby reducing the need for later adjustments that would incur additional costs (Arif, 2021). 230Responsiveness in the implementation of GUG is reflected in the institution's commitment to fulfill its legal and moral obligations related to inclusive education. In this context, PTKINs that implement GUG will meet the minimum standards required by regulations and proactively develop innovative initiatives to improve the quality of services for students with disabilities.

b) A Case Study of GUG Implementation at an Islamic University

UIN Sunan Kalijaga Yogyakarta is one of the leading examples of implementing inclusive-based GUG by establishing the Disability Service Unit (ULD). UIN Sunan Kalijaga's ULD applies an integrative approach in disability services, where this unit not only functions as a service provider but also as a centre for studying and advocating disability issues from an Islamic perspective (Soleh & Said, 2022). The implementation of GUG in ULD management is reflected in several aspects: (1) transparency through regular publication of ULD programs and achievements; (2) accountability through a monitoring and evaluation system that involves students with disabilities; (3) responsibility through compliance with service standards set out in regulations; (4) independence through academic autonomy in the development of disability studies; and (5) fairness through non-discrimination policies in all academic and non-academic services. UIN Maulana Malik Ibrahim Malang also demonstrates good GUG practices in developing an inclusive university. Through the "Integration of Islam and Science" approach, UIN Malang develops an inclusive education model that synergizes Islamic values with modern principles of inclusive education. The implementation of ISO 21001:2018 on the Education Organization Management System serves as the foundation for the implementation of GUG in this institution (Kristianto, 2020). One of the GUG innovations implemented at UIN Malang is the "Disability Mainstreaming" system that integrates disability issues into all aspects of education delivery, from strategic planning and curriculum development to learning evaluation. This approach ensures that disability issues are not seen as peripheral but integral to the university's development agenda.

c) Comparison with the International Islamic University

The International Islamic University Malaysia (IIUM) demonstrates an inclusive GUG practice that is interesting to compare. IIUM applies the "Islamization of Knowledge" approach in developing inclusive policies, where Islamic values of equality and justice become the foundation for the development of programs and services for students with disabilities (Muhibbin & Hendriani, 2021). One prominent aspect of the GUG

implementation at IIUM is integrating disability issues into the university's quality assurance system. Through this approach, the quality of services for students with disabilities becomes a key indicator in the university's performance evaluation. This ensures that disability issues receive equal attention with other problems in the university's development agenda.

Al-Azhar University in Egypt also provides an interesting perspective on implementing Sharia-based GUG in the context of inclusive education. As one of the leading authorities in global Islamic education, Al-Azhar developed a maqasid sharia-based approach to inclusive policy development (Hasanah, 2022). This approach emphasizes protecting and promoting the five fundamental aspects of maqasid sharia (protection of religion, soul, mind, offspring, and property) as a conceptual framework for inclusive policy development. In this context, providing accessible education for people with disabilities is viewed as part of efforts to protect and develop the mind (*hifz al-aql*), one of the primary objectives of Sharia. The comparison of GUG implementation in various Islamic universities reveals that the success of inclusive Islamic university development depends on leadership commitment, the integration of Islamic values into inclusive policies, and the active involvement of all stakeholders, including students with disabilities, in the decision-making process. As emphasized by (Manalu et al., 2020), the implementation of GUG in the context of inclusive Islamic university development is not merely the adoption of modern management practices but the actualization of the values of justice and equality at the core of Islamic teachings. From this perspective, GUG is a tool to create a university community that embodies Islamic values in its interactions with individuals with disabilities. (Wahyudin et al., 2021) further emphasized that the implementation of GUG in developing an inclusive Islamic university needs to pay attention to the local socio-cultural context. A GUG model successfully implemented in one institution may require adjustments when implemented in another institution with a different context. Therefore, an adaptive and contextual approach is necessary for implementing GUG and developing an inclusive Islamic university.

A key challenge in implementing GUGs to support inclusive Islamic universities is ensuring the sustainability of programs and initiatives that have been developed. Changes in leadership and strategic priorities often lead to the discontinuation of inclusive programs that have been previously pioneered. To overcome this, it is necessary to institutionalize inclusive policies through binding regulations and strengthen an inclusive culture among all academicians. The Islamic perspective on good governance (*husn al-tadbir*) offers an ethical framework that can enrich the implementation of GUG in the context of inclusive Islamic university development. *Husn al-tadbir* emphasizes the importance of good intentions (*niyyah*), consultation (*shura*), justice (*'is*), and social responsibility (*maslahah 'ammah*) in the management of public affairs, including the management of educational institutions (Arif, 2021). Integrating these Islamic values into the modern GUG framework will produce a governance model that is not only administratively efficient and effective but also has a spiritual dimension that strengthens the moral commitment of education providers in creating a university that is inclusive of all, including people with disabilities.

3. Models and Constraints of Inclusive Service Implementation at PTKIN

The implementation of inclusive education in State Islamic Religious Universities (PTKIN) has become a significant concern in recent years. The inclusive education paradigm, which integrates students with disabilities into a regular learning environment, requires a structured and comprehensive service model. The inclusive service model at PTKIN has generally led to establishing the Disability Service Unit (DSU) as a well-organized standard for implementing inclusive education. The ULD at PTKIN serves as a coordination centre, integrating various forms of support for students with disabilities. According to research (Farah & Agustiyawati, 2022), an effective ULD must be able to provide academic counselling services, individual needs assessments, and customized learning program planning. Some PTKIN have succeeded in developing ULDs with adequate standards, such as UIN Sunan Kalijaga Yogyakarta, which has implemented the Center for Disability Services (PLD) since 2013 and has become a reference model for other PTKIN in implementing inclusive services based on Islamic values.

The use of assistive technology in learning is a crucial component of the inclusive service model at PTKIN. Assistive technologies such as screen readers, sign language translator applications, and accessible learning materials help students with disabilities access learning materials more effectively. (Bashir et al., 2021) emphasizes that integrating assistive technology with Islamic values has positively impacted the participation of students with disabilities in the PTKIN university environment. For example, developing a digital Qur'an with screen reader features and accessible religious learning applications has made it easier for students who are blind or deaf to access religious materials. The inclusive education-based curriculum at PTKIN has also been developed with consideration for the diversity of student needs. (Hidayat & Aziz, 2023) argued that an effective

inclusive curriculum at PTKIN must integrate Islamic values such as *rahmatan lil alamin* (compassion for the universe) and *musawah* (equality) with the principles of Universal Design for Learning (UDL). This approach allows learning materials to be accessible to students with various types of disabilities without compromising the substance of the religious materials taught. Some PTKINs have successfully implemented an adaptive curriculum by providing learning materials in multiple formats, applying flexible evaluation methods, and integrating disability perspectives in Islamic studies. Although significant efforts have been made to develop an inclusive service model at PTKIN, its implementation still faces various obstacles that must be overcome. The primary challenges to PTKIN's implementation of inclusive services are limited funds and a lack of incentives for teaching staff. The comprehensive research conducted by Rahmawati (2021) reveals that 67% of PTKIN in Indonesia still face a budget shortfall, specifically for the development of disability services. Inadequate funding allocation causes limitations in the provision of accessible infrastructure, the procurement of assistive technology, and the organization of training for teaching staff. Additionally, the inadequate incentive system for lecturers and staff who work with students with disabilities results in low motivation for developing specific competencies related to inclusive education.

Another obstacle is the lack of coordination between national and internal PTKIN policies. Although there are national regulations, such as Law No. 8/2016 on Persons with Disabilities and Permenristekdikti No. 46/2017 on Special Education and Special Service Education, their implementation at the PTKIN level remains suboptimal. According to Firdaus and Mariani (2022), this is due to the absence of synchronization between national and internal university policies and the lack of technical implementation guidelines suitable for the PTKIN context. This misalignment leads to significant variations in the quality of inclusive services among PTKINs. Another essential factor that becomes an obstacle is the low awareness of the academic community towards services for students with disabilities. (Al-Farisi, 2022) revealed that there are still stigmas and misconceptions about disability in the Islamic university environment, where disability is often still seen as a "trial" that must be accepted with resignation rather than as diversity that needs to be accommodated systematically. This lack of understanding leads to limited support for inclusive policies and minimal participation in capacity-building programs related to disability services.

4. Strategic Recommendations for a Disability-Friendly Islamic University

Comprehensive strategic recommendations are needed to achieve a disability-friendly Islamic university based on analyzing the models and constraints for implementing inclusive services at PTKIN. Strengthening policies based on Good University Governance (GUG) at PTKIN is the primary foundation for developing a sustainable and inclusive education system. Integrating Sharia perspectives and national standards must create stricter regulations for implementing inclusive education. (Hikmah et al., 2021) suggests developing a rector's regulation or university statute that explicitly includes a disability services component as a key performance indicator for the institution. This regulation must include an accommodating student admission system, provision of accessible infrastructure, inclusive curriculum development, and an evaluation system that accommodates student diversity. Implementing these regulations requires adequate budget allocations and an effective monitoring system. Periodic evaluation of the effectiveness of inclusive policies is also essential in strengthening GUG at PTKIN. The accessibility and inclusion audit system should be carried out regularly to ensure that established policies are implemented effectively. (Hastuti et al., 2020) suggests the formation of an evaluation committee involving various stakeholders, including students with disabilities, to ensure that the evaluation is carried out in a comprehensive and participatory manner. The evaluation results should be used to improve future disability service policies and programs.

Implementing inclusive policies in PTKIN requires structured planning that considers short-term and long-term scenarios. In the short term, the primary focus is on enhancing the capacity of human resources and establishing the basic infrastructure for disability services. Training programs for teaching staff are essential for improving competence in managing inclusive learning. (Firdaus & Mariani, 2022) recommends developing training modules that integrate Islamic perspectives on disability with the principles of inclusive education. Additionally, establishing UDLs in each PTKIN should be accelerated with adequate budget support and human resources. In the long term, a comprehensive evaluation of Sharia-based, inclusive policies and national standards is needed. This includes developing an accreditation system that provides for a disability service component as an indicator of institutional quality assessment. (Al-Farisi, 2022) suggested the development of disability service standards specifically for PTKIN by considering the unique characteristics of Islamic universities. This standard can be a reference for developing disability service policies and programs at PTKIN.

Collaboration between the Ministry of Religious Affairs and the Ministry of Education has a strategic role in accelerating the implementation of inclusive education in Islamic universities. (Rahman et al., 2022)

emphasize synchronizing policies and programs across ministries to create a coherent and inclusive education ecosystem. This collaboration can be realized by forming a joint working group that focuses on developing disability service standards at PTKIN, organizing capacity-building programs for teaching staff, and allocating a special budget to develop accessible infrastructure in Islamic universities. In addition, collaboration with civil society organizations and international institutions also needs to be strengthened to expand the network of support and resources in implementing inclusive education at PTKIN. By implementing these strategic recommendations, PTKIN is expected to become a model of an inclusive university that integrates Islamic values with modern, inclusive education principles. This transformation will not only benefit students with disabilities but will also enrich the academic environment with a diversity of different perspectives and experiences.

Discussion

The findings of this study reveal that the implementation of inclusive services for students with disabilities at Islamic universities, despite being supported by theological foundations and regulatory frameworks, continues to face significant obstacles. These challenges include infrastructural barriers, limited inclusive policies, inadequate human resource competencies, and insufficient integration of assistive technologies. The persistence of these obstacles indicates that formal legal support alone is insufficient to ensure the practical realization of inclusive higher education. Integrating Good University Governance (GUG) principles into the management of inclusive education has shown promising impacts in some State Islamic Higher Education Institutions (PTKIN). Institutions that consistently apply transparency, accountability, and responsiveness within their disability services report better student satisfaction, graduation rates, and academic participation among students with disabilities. These findings affirm that governance practices enhance administrative efficiency and are instrumental in realizing justice and equality within the educational environment.

Success stories from international institutions such as the International Islamic University Malaysia (IIUM) and Al-Azhar University highlight the crucial role of leadership commitment and embedding Islamic ethical principles in governance and policy-making. Integrating values such as *shura* (consultation), *'adl* (justice), and *maslahah* (public welfare) into governance frameworks strengthens the moral legitimacy of inclusive initiatives and fosters greater stakeholder engagement within the university community. Nevertheless, critical gaps persist. The application of GUG across PTKIN remains inconsistent, often relying on individual institutional initiatives rather than systemic, nationwide policy enforcement. The absence of a standardized model for inclusive service provision tailored to the Islamic university context contributes to significant variations in service quality. Furthermore, leadership transitions frequently compromise policy sustainability due to the lack of institutionalized inclusive cultures. Inclusive education at PTKIN also tends to be narrowly focused on physical accessibility, rather than adopting a holistic model that encompasses academic, technological, and social inclusion. Inclusive service management must move beyond infrastructure provisions toward establishing comprehensive, student-centered support systems that address diverse needs more effectively.

Theoretically, this study expands the discourse on inclusive education by underscoring the critical role of governance and service management perspectives—areas that have been relatively overlooked compared to the dominant focus on theological justifications in previous research. Practically, the findings emphasize the urgency for Islamic universities to transition from fragmented, ad hoc initiatives to integrated, sustainable models of inclusion firmly grounded in GUG principles and Islamic ethical teachings. Ultimately, the successful realization of inclusive education in Islamic universities demands a paradigm shift: reframing disability services not as peripheral concerns but as an intrinsic part of the institutional mission to uphold justice, compassion, and equality for all students.

Conclusion

Based on the results of the journal discussion, it can be concluded that the implementation of disability-friendly Islamic universities in Indonesia continues to face significant challenges, despite having a strong theological foundation in Islamic teachings and being supported by national and international regulations. The principles of equality and inclusiveness emphasized in the Qur'an and hadith affirm that education is an inalienable right for all individuals, including persons with disabilities. However, several structural and systemic barriers hinder the practical realization of these principles.

Among the primary challenges are inadequate infrastructure, low institutional and academic awareness, limited digital accessibility, and budget allocations that do not prioritize disability-related issues. In this context, Good University Governance (GUG) is crucial in promoting inclusive higher education by upholding the principles of transparency, accountability, responsibility, independence, and fairness. The practical implementation of these

principles has been demonstrated in certain State Islamic Higher Education Institutions (PTKINs), particularly UIN Sunan Kalijaga Yogyakarta and UIN Maulana Malik Ibrahim Malang, through the establishment of Disability Service Units (ULDs) and the adoption of integrative approaches in disability services. These institutions have successfully incorporated assistive technology and developed inclusive curricula integrating Islamic values into higher education practices.

Despite these positive efforts, there is still a pressing need for systematic and structured policies that ensure the sustainability and expansion of inclusive practices across all PTKINs. Addressing these challenges requires strengthening GUG-based policies, formulating regulations integrating Sharia perspectives with national and international disability standards, and implementing structured short-term and long-term strategic planning. Furthermore, fostering collaborative partnerships among the Ministry of Religious Affairs, the Ministry of Education, civil society organizations, disability advocacy groups, and international institutions is essential in ensuring a more comprehensive and sustainable approach to inclusive education. By adopting this framework, PTKINs can model inclusive higher education by integrating Islamic values with modern practices. Future research should optimize these policies for broader implementation, ensuring genuine inclusivity and equity.

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