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Inclusive Education as a Moral Imperative: A Theological Reflection on Educational Equality through the Lens of Pancasila Philosophy

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Abstract

Inclusive education seeks to guarantee equal learning opportunities for all students, including those with special needs, as an expression of human dignity and social justice. Despite its urgency, the implementation of inclusive practices in Indonesia continues to face persistent challenges, such as limited pedagogical understanding among educators, inadequate learning facilities, structural disparities, and social stigma that marginalizes vulnerable learners. This study examines inclusive education through a theological reflection grounded in Pancasila Philosophy, particularly its moral principles of belief in God, human dignity, national unity, deliberative democracy, and social justice. These principles serve not only as philosophical foundations but also as ethical imperatives that shape Indonesia's vision of equitable education. Using a qualitative-descriptive method with a literature review and content analysis of educational policies and philosophical texts, this study reveals a significant gap between normative frameworks and practical implementation. Teacher competency, resource allocation, and community awareness remain uneven across regions. The findings underscore the need to reinterpret Pancasila values as moral and theological mandates that affirm the equal worth of every learner. The study recommends strengthening inclusive-policy enforcement, developing holistic teacher training rooted in Pancasila's ethical vision, and improving school infrastructure to ensure full accessibility. Ultimately, inclusive education must become more than a policy mandate; it must embody Indonesia's theological and philosophical commitment to affirming all students without discrimination within the National Education System.

Keywords: Inclusive Education, Pancasila Philosophy, Educational Equality, Theological Ethics, Social Justice, Children with Special Needs

Introduction

Pancasila, as the philosophical foundation of the Indonesian nation, provides a comprehensive moral and theological framework for understanding inclusive education as a national mandate as well as an ethical obligation. The first principle, *Belief in the One and Only God*, affirms that every human being is created with inherent dignity, worth, and equal rights. From a theological perspective, this principle rejects any form of discrimination and reinforces the moral imperative to ensure that all children—including those with disabilities—receive equitable educational opportunities. The second principle, *Just and Civilized Humanity*, deepens this mandate through

the values of humanism and egalitarianism. It emphasizes that every individual deserves fair and respectful treatment and has the right to intellectual, emotional, and moral development without exclusion (Handayani, 2024).

The third principle, *The Unity of Indonesia*, requires the nation to cultivate solidarity and collective responsibility in maintaining equality across diverse groups. In the context of inclusive education, this principle underscores the importance of strengthening unity by ensuring that learners of all backgrounds and abilities are integrated within the same educational ecosystem. Meanwhile, the fourth principle, *Democracy Guided by the Inner Wisdom in Deliberation and Representation*, highlights the participatory nature of educational policy. Inclusive education necessitates collaboration among teachers, parents, community members, and policymakers, who collectively shape an equitable learning environment through open dialogue and shared decision-making (Yohanes et al., 2022).

Finally, the fifth principle, *Social Justice for All Indonesian People*, positions distributive justice and equal opportunity as core commitments of the Indonesian educational system. This principle asserts that all citizens—including students with special needs—must be granted equal access to resources, facilities, and opportunities to reach their full potential. Thus, when viewed through the lens of Pancasila philosophy, inclusive education is not merely a pedagogical strategy but a theological and moral imperative rooted in human dignity, fairness, and social justice (Kurniawan et al., 2025).

The appreciation and practice of distributive justice require the fair allocation of educational access based on individual needs, fulfilling social justice by providing appropriate facilities, resources, and pedagogical approaches for children with special needs through inclusive education (Parnawi & Syahrani, 2024; Pendidikan et al., 2024). *Equality of Opportunity* further emphasizes that justice in education is achieved not by treating all learners the same, but by offering differentiated support based on individual conditions. True equality is therefore grounded in recognizing diversity and tailoring educational interventions accordingly (Septyah & Nugroho, 2024). However, the primary challenge lies in the practical implementation, which often diverges from the moral and philosophical ideals of Pancasila. Many communities and schools still struggle to accept, respect, and affirm differences, particularly those related to disability (Dwihastuti, 2025; Winario, 2020).

In practice, numerous schools continue to reject students with special needs due to inadequate facilities or insufficiently trained educators. Social stigma and discriminatory attitudes remain pervasive. Students with autism spectrum disorders, for example, are frequently excluded, mocked, or labeled as “strange” because of their communication styles. Learners with dyslexia are often denied appropriate learning accommodations—such as audio materials or simplified texts—leading them to be mischaracterized as lazy or intellectually incapable. Yet all learners hold the same inherent right to education regardless of their physical or psychological conditions (Kurniawan et al., 2025). These realities reveal a disjunction between the normative ideals of Pancasila and the lived experiences of learners with special needs.

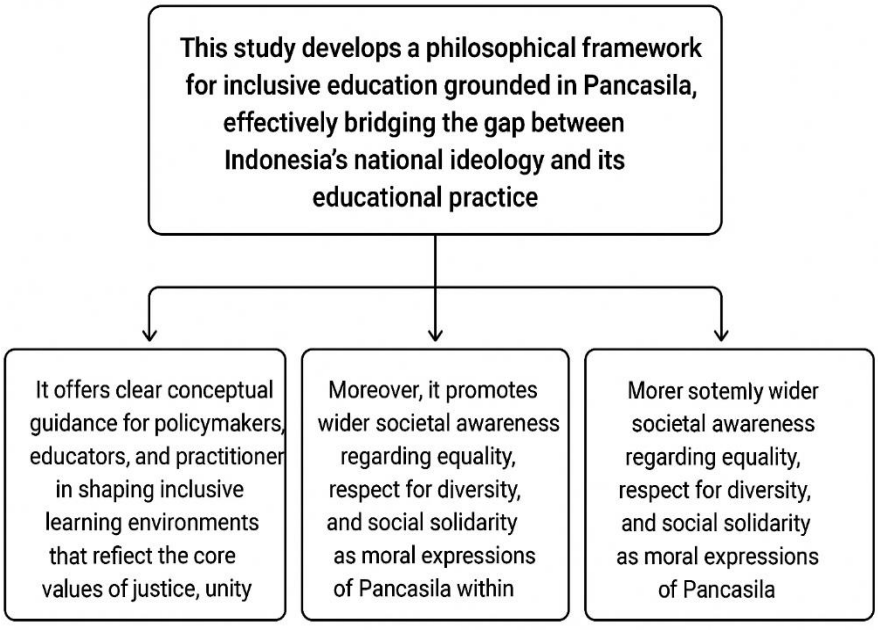
Existing research on inclusive education in Indonesia has largely centered on practical barriers—limited facilities, inadequate teacher competency, and low societal acceptance of students with special needs (Setiawan & Cipta Apsari, 2019; Andriani et al., 2024). However, relatively little attention has been devoted to examining inclusive education through the philosophical foundations of Pancasila, particularly in its ontological, epistemological, and axiological

dimensions. This study addresses that gap by presenting Pancasila as a comprehensive philosophical basis for establishing a fair, humane, and inclusive educational ecosystem (Guru et al., 2024).

The novelty of this research lies in integrating Pancasila's core principles—*Just and Civilized Humanity*, *Unity of Indonesia*, and *Social Justice for All*—into a conceptual framework for inclusive education. This shifts the discourse beyond technical or administrative concerns toward deeper reflections on human dignity, social solidarity, moral responsibility, and distributive justice. As a result, inclusive education is reframed not merely as a policy requirement but as a moral and philosophical expression of Pancasila within Indonesia's educational landscape.

A previous study by Malida (2020) found that the implementation of inclusive education in many Indonesian schools remained limited due to inadequate facilities, a shortage of trained teachers, and a general lack of awareness regarding inclusive values (Salwa Andini & Yakobus Ndona, 2024). While this study successfully identified structural and practical challenges, it did not explore the underlying philosophical rationale for inclusivity rooted in Pancasila. The present study advances this discussion by analyzing inclusive education through the philosophical lens of Pancasila, highlighting its implications for educational equality and human dignity at the theoretical and practical levels.

This study develops a philosophical framework for inclusive education grounded in Pancasila, bridging the gap between national ideology and educational implementation. It provides conceptual guidance for policymakers, teachers, and educational practitioners to construct inclusive learning environments that embody values of justice, unity, and humanity. It promotes broader societal awareness of equality, respect for diversity, and solidarity as moral expressions of Pancasila in everyday educational settings.



Literature Review

Philosophical Foundations of Inclusive Education

The philosophical foundations of inclusive education emphasize human dignity, equality, and the moral obligation to provide equitable learning opportunities for all students, including those with special needs. Pancasila, as Indonesia's foundational philosophy, serves as an ethical and philosophical compass for shaping educational practices that uphold justice, humanity, and social solidarity. Scholars argue that the ontological dimension of Pancasila affirms the inherent worth of every human being, implying that each child—regardless of disability or background—possesses equal rights to education (Raihanah Muttmainnah et al., 2024; Soedarso, 2006). This philosophical stance aligns with global inclusive education paradigms, which view diversity as a natural and enriching aspect of human existence (Bekmurodova, 2024; Hikmatovna, 2025). In Indonesia, the philosophical discourse on inclusion is further enriched by the recognition that education must reflect ethical responsibilities rooted in social justice and humanism (Prasojo et al., 2021; Pendidikan et al., 2024). Handayani (2024) highlights that Pancasila's axiological dimension provides normative direction for creating an inclusive environment grounded in respect, empathy, and solidarity. Thus, inclusive education is conceptualized not merely as policy compliance but as a moral imperative embedded in Indonesia's philosophical identity. Studies such as Andriani et al. (2024) and Septyah & Nugroho (2024) emphasize that philosophical grounding is essential to overcoming structural and cultural barriers to inclusion, enabling educational systems to uphold justice and human dignity as mandated by Pancasila.

Inclusive Education Practices, Challenges, and Policy Implementation

Research on inclusive education in Indonesia reveals persistent challenges in implementing equitable practices despite strong philosophical and regulatory foundations. Several studies highlight gaps between inclusive education policies and classroom realities, including limited teacher competence, inadequate facilities, and insufficient understanding of differentiated instruction (Munawwaroh, 2019; Setiawan & Apsari, 2019). Dwihastuti (2025) underscores that many teachers struggle to adopt humanistic and differentiated learning strategies required to support diverse learners in inclusive settings. Selasi (2024) demonstrates that early childhood education institutions still lack structured models to support socio-emotional development of children with special needs, resulting in inconsistent implementation across schools. Similarly, Kurniawan et al. (2025) argue that Pancasila's educational philosophy has not been fully operationalized, leading to unequal treatment and learning opportunities in practice. Social stigma, discrimination, and resistance from schools remain major obstacles (Winario, 2020; Andriani et al., 2024). International research supports these findings, noting that effective inclusion requires systemic collaboration, community engagement, and continuous professional development (Bekmurodova, 2024; Rentzi, 2024). Studies also reveal that inclusive education in Indonesia still tends to be interpreted administratively rather than as a moral–ethical mandate, leading to partial adoption of inclusive values (Yohanes et al., 2022). These challenges collectively indicate the urgent need for a stronger philosophical, theological, and pedagogical integration of Pancasila values into educational practice.

Pancasila as a Moral –Theological Basis for Social Justice in Education

Pancasila provides a moral and theological foundation for fostering social justice in education, reinforcing inclusive education as a moral calling rather than a technical policy. The first and

second principles—Belief in One Supreme God and Just and Civilized Humanity—affirm that every human being is created with inherent dignity, echoing theological views of humans as imago Dei, which strengthens the obligation to provide equitable educational access (Parnawi & Syahrani, 2024; Ekawati, 2024). The principle of Social Justice further mandates distributive justice and the equal allocation of educational opportunities for all, including children with disabilities (Pertiwi et al., 2025; Handayani, 2024). Prasojo et al. (2021) argue that Pancasila's ethical system is flexible and capable of addressing contemporary sociocultural changes, including the urgency for inclusive educational reforms. This corresponds with global perspectives emphasizing inclusive culture as an expression of justice and democratic participation (Rentzi, 2024). Theologically, inclusive education reflects moral responsibility to honor human dignity, confront discrimination, and uphold compassion as a social virtue (Salwa Andini & Ndona, 2024). When interpreted holistically, Pancasila's philosophical–theological framework offers a strong normative basis for educational policies that embrace diversity, eliminate exclusion, and promote solidarity. Thus, inclusion becomes a moral imperative embedded in Indonesia's national identity, calling for educational transformation that is both ethically grounded and pedagogically sustainable (Guru et al., 2024; Pangareho, 2024).

Methodology

This study employed a qualitative research design integrating a literature review with qualitative content analysis. The research examined philosophical concepts, theological values, and Indonesian education policies through the lens of Pancasila. Data were obtained from academic journals, books, government regulations, and scholarly writings related to inclusive education and Pancasila as Indonesia's moral foundation.

Data analysis followed three systematic stages:

1. **Data Reduction** – selecting, screening, and classifying relevant sources based on philosophical, theological, and educational themes.
2. **Data Display** – organizing information into conceptual categories that connect Pancasila values with inclusive education principles.
3. **Conclusion Drawing** – synthesizing findings to formulate a philosophical–theological framework for inclusive and equitable education rooted in Pancasila.

Procedure

Document collection and analysis

Literature and policy documents were gathered from national laws (e.g., *UU Sisdiknas*), government regulations (*Permendikbud*), philosophical and theological writings, and peer-reviewed journals. Sources were accessed through Google Scholar, national education databases, and accredited academic repositories.

Data Selection

Materials were filtered using the following inclusion criteria: a) relevance to inclusive education in Indonesia; b) clear linkage to Pancasila philosophy or theological perspectives on human dignity; c) publication within the last ten years, except for classic foundational works retained for theoretical depth.

Data Analysis

Qualitative content analysis was applied using the ontological, epistemological, and axiological dimensions of Pancasila as analytical lenses. These dimensions were used to examine how Pancasila informs educational values, policy implementation, moral formation, and inclusive learning practices.

Interpretation and Synthesis

Interpretation focused on identifying philosophical patterns, normative implications, and theological principles such as equality, human dignity as *imago Dei*, social justice, and moral responsibility. These insights were synthesized to develop an integrated theological–philosophical model for inclusive education grounded in Pancasila's ethical vision.

Ethical Considerations

This study received ethical clearance from the IAKN Ambon Research Ethics Committee. Because the research relied solely on publicly available documents, it involved no human participants and posed minimal ethical risk. Ethical integrity was ensured through: a) accurate citation and acknowledgment of all referenced materials; b) objective interpretation of philosophical and theological concepts; c) respect for intellectual property through proper attribution of ideas and frameworks.

Validation of Findings

Validity was ensured through source triangulation by comparing recurring themes across multiple independent references. This process strengthened accuracy, reliability, conceptual coherence, and alignment with the study's aim of integrating Pancasila philosophy and theological perspectives in developing an inclusive education framework for Indonesia

Results

Alignment Between Pancasila's Philosophical Values and Inclusive Education Practices

The findings of this study reveal that the philosophical values of Pancasila provide a strong moral and ontological foundation for the development of inclusive education in Indonesia. The principles of Just and Civilized Humanity and Social Justice offer ethical direction for ensuring equal educational opportunities for all learners, including children with disabilities. Studies by Andriani et al. (2024) and Raihanah Muttmainnah et al. (2024) affirm that Pancasila's humanistic orientation aligns with global inclusive frameworks by emphasizing dignity, equality, and communal responsibility.

However, comparison with findings from Bekmurodova (2024) and Rentzi (2024) shows that Indonesian implementation remains inconsistent due to gaps between philosophical ideals and practical execution at the school level. While Western models emphasize collaborative school culture, Indonesia's approach still struggles with structural barriers such as limited teacher training and insufficient infrastructure (Handayani, 2024; Munawwaroh, 2019). The implication of these findings is that the philosophical grounding of Pancasila has not yet been fully translated into

enforceable pedagogical standards. Future research should focus on operationalizing Pancasila's philosophical dimensions—ontology, epistemology, and axiology—into practical guidelines that can inform curriculum design and classroom practices, enabling a stronger integration of moral values into everyday learning environments.

Challenges and Gaps in Inclusive Education Implementation in Indonesia

The analysis indicates that inclusive education in Indonesia continues to face substantial implementation challenges, despite clear philosophical and regulatory frameworks. Teacher preparedness remains one of the most persistent obstacles, as many educators lack adequate training in differentiated instruction, inclusive pedagogy, and socio-emotional support for children with special needs (Dwihastuti, 2025; Setiawan & Apsari, 2019). Infrastructure limitations, inconsistent policy dissemination, and societal stigma further hinder inclusive practices (Winario, 2020; Pertiwi et al., 2025).

Compared with international practices described by Hikmatovna (2025) and Bekmurodova (2024), Indonesia shows slower progress in establishing inclusive learning communities that emphasize collaboration and shared responsibility. The implication of this gap is that inclusive education in Indonesia remains predominantly normative—recognized in policy but inconsistently applied in practice.

The comparison highlights that countries with stronger inclusive outcomes invest heavily in teacher development and whole-school inclusive cultures, whereas Indonesia still tends to approach inclusion administratively rather than holistically (Selasi, 2024; Yohanes et al., 2022). This study contributes to future research by identifying the need for longitudinal studies examining teacher as the believers need the role of Holy Spirit (Wibowo, M., Tanhidy, J., & Ming, D., 2022) to capacity-building models, socio-cultural barriers to acceptance of diversity, and the development of inclusive leadership frameworks grounded in Pancasila values.

Theological–Ethical Implications of Pancasila for Educational Equality

The findings demonstrate that Pancasila not only provides philosophical justification but also theological–ethical grounding for promoting educational equality. The first principle, Belief in One Almighty God, reinforces a theological view of human beings as creations of equal value, which supports the moral imperative of ensuring inclusive education for all learners (Parnawi & Syahrani, 2024; Ekawati, 2024). The principles of Humanity and Social Justice strengthen this ethical obligation by mandating fairness, compassion, and distributive justice within the educational system (Pertiwi et al., 2025; Salwa Andini & Ndona, 2024).

When compared with global perspectives on justice-oriented education, such as those presented by Rentzi (2024), Pancasila offers a uniquely integrated moral framework that blends theological, cultural, and philosophical values. However, findings show that the theological dimension of inclusion is rarely articulated explicitly in education policies or teacher training programs (Handayani, 2024; Kurniawan et al., 2025).

The implication is that Indonesia's inclusive education discourse tends to treat inclusion as a technical mandate, rather than as a moral or spiritual responsibility rooted in national ideology. This study contributes to future research by highlighting the need for frameworks that integrate theological ethics with pedagogical strategies, enabling schools to cultivate a culture of empathy,

justice, and solidarity that reflects the full moral vision of Pancasila with 4 elements points: *1) Ontological Element:* The ontological aspect of inclusive education emphasizes that all Indonesians, including students with special needs, are equal subjects in education. Every individual possesses inherent dignity, both physically and spiritually, and therefore has the absolute right to participate in learning. Inclusive education reflects this recognition by ensuring that students, regardless of their background, abilities, or social status, are acknowledged as valuable members of the educational community (Dwihastuti, 2025). Schools serve as environments where all students are respected as social and moral beings and are provided equal opportunities to learn together.

2) *Epistemological Element:* From an epistemological perspective, inclusive education is not merely the transfer of knowledge but also the cultivation of wisdom and ethical understanding. Pancasila serves as a guiding framework that integrates modern scientific knowledge with local cultural wisdom. Educational policies and learning processes are designed to ensure equitable access to quality education for all, including children in remote areas and those with special needs (Kurniawan et al., 2025). Knowledge is approached holistically, incorporating moral, humanitarian, and spiritual values, promoting both intellectual development and social responsibility.

3) *Axiological Element*: The axiological dimension highlights the values that underpin inclusive education, primarily social justice, equality, and mutual respect. Educational systems aim to eliminate disparities by providing tailored learning opportunities and fair access to resources, enabling students of all abilities to thrive. The principles of humanity, tolerance, and unity are embedded in teaching and learning practices, encouraging collaboration, empathy, and ethical behavior (Pertiwi et al., 2025). Inclusive education reflects the moral imperative of treating all individuals equitably and nurturing a culture of respect and fairness within society.

4) Pancasila-Based Implementation: The application of Pancasila principles ensures that inclusive education aligns with Indonesia's national philosophy and values. Each principle contributes to shaping an equitable learning environment: belief in God underlines equality and dignity, just and civilized humanity promotes empathy, unity encourages collaboration across diverse communities, deliberation fosters fair decision-making, and social justice guarantees equal opportunities for all students (Parnawi & Syahrani, 2024). By embedding these values, inclusive education becomes a practical realization of Pancasila, supporting national identity, moral development, and a just and harmonious society.

Theoretical Model: Interconnection Between Pancasila, Theological Ethics, and Inclusive Education

Model Explanation

- **Pancasila** provides the national philosophical foundation emphasising humanity, justice, and common good.
- **Theological ethics** deepens these principles by grounding them in human dignity (*imago Dei*) and moral responsibility.
- These two frameworks **intersect** to form a cohesive basis for **inclusive education**, guiding policies and practices that ensure equitable learning opportunities for all.

Discussion

The implementation of inclusive education in Indonesia is deeply rooted in the philosophical values of Pancasila. Each principle of Pancasila provides a framework for ensuring equality, dignity, and respect for all students, including those with special needs. Belief in the One Almighty God recognizes every student as a valued human being, while the principles of humanity, unity, democracy, and social justice guide the development of educational systems that are fair, inclusive, and ethically responsible. Pancasila thus serves as both a moral compass and a practical guide in shaping educational practices.

Ontologically, inclusive education recognizes that all students, regardless of their physical, intellectual, or social conditions, are equal participants in the learning process. Schools are structured to value each student's existence and potential, reflecting the inherent dignity of human beings as emphasized in Pancasila. By creating learning environments that acknowledge individuality while promoting social integration, education becomes a means to cultivate personal growth, social responsibility, and a sense of belonging among all students.

From an epistemological perspective, Pancasila informs the design of knowledge acquisition and learning processes. Inclusive education integrates formal scientific knowledge with local wisdom, moral, and humanitarian values, ensuring that learning is both comprehensive and meaningful. Policies and curricula are developed to provide equal opportunities for all students to access education, including those in remote areas and with special needs. The approach encourages reflection, critical thinking, and the ethical application of knowledge, fostering a well-rounded education grounded in national philosophy.

Axiologically, inclusive education guided by Pancasila emphasizes values such as social justice, equality, empathy, and cooperation. Teaching practices, assessment methods, and school cultures are designed to eliminate discrimination and promote fairness, recognizing each student's unique abilities and needs. Students learn to respect differences, develop moral integrity, and actively participate in democratic and ethical decision-making, reflecting the Pancasila ideals of humanity, deliberation, and social justice.
The integration of Pancasila philosophy into inclusive education strengthens national identity, unity, and cultural integrity. By embedding the values of diversity, tolerance, and equity in education, inclusive practices contribute to building an Indonesian society that is just, humane, and collaborative. Schools become miniature communities that model Pancasila principles, preparing students to engage in broader societal life with compassion, wisdom, and respect for all citizens and to honour God (Harianto, G. P., Metekohy, B., Sahertian, N., & Ming, D., 2022). Ultimately, Pancasila ensures that inclusive education is not just a policy, but a living expression of the nation's philosophical and ethical values. The findings of this study demonstrate that inclusive education in Indonesia remains conceptually affirmed but inconsistently implemented, particularly when examined through the moral and philosophical lens of Pancasila.

First, the principle of *Just and Civilized Humanity* provides a strong ethical foundation for equal educational access, yet disparities persist due to limited teacher competence, insufficient school readiness, and variations in district-level policy execution. This aligns with Handayani (2024) and Munawwaroh (2019), who highlight that regulatory frameworks such as Permendiknas No. 70/2009 have not been fully internalized at the institutional level. Furthermore, the theological reflection embedded in the first principle—*Belief in One Almighty God*—emphasizes the moral imperative to honor each learner's dignity, suggesting that inclusive education is not only a pedagogical requirement but a theological mandate. The implications of these findings point to the need for a paradigm shift from policy compliance to value-based educational transformation. Strengthening Pancasila's philosophical grounding within teacher training programs will help cultivate humanistic competencies, as suggested by Dwihastuti (2025) and Kurniawan et al. (2025). Moreover, fostering inclusive school cultures requires collaborative models that involve educators, parents, faith communities, and local governments. Bekmurodova (2024) and Rentzi (2024) emphasize that inclusive communities succeed when supported by systemic cultural change rather than technical interventions alone. Thus, inclusive education must be addressed holistically—integrating moral, socio-cultural, and theological dimensions.

A comparison with previous scholarship indicates that while earlier studies focused primarily on pedagogical strategies or disability rights, the unique contribution of this research lies in highlighting Pancasila and theological ethics as normative frameworks for inclusive practices. Studies by Andriani et al. (2024), Pertiwi et al. (2025), and Septyah and Nugroho (2024) acknowledge the philosophical foundation of inclusivity, yet they do not fully explore its theological implications. Meanwhile, Islamic perspectives on inclusivity (Parnawi & Syahrani, 2024) and multicultural theories (Winario, 2020) offer complementary viewpoints but lack integration with Pancasila's five principles. This study bridges these gaps by presenting a unified moral-philosophical analysis grounded in Indonesian ideological identity.

This study opens pathways for further research in several directions:

(1) empirical evaluation of teacher formation programs that integrate Pancasila-based and theological ethics;
(2) development of measurable indicators for assessing school cultures grounded in Pancasila's

values of justice, unity, and dignity;
(3) comparative theological analyses on inclusive education across diverse religious traditions in Indonesia;
(4) longitudinal research examining policy impacts on inclusive practices at provincial and municipal levels.

Such future studies will advance a more holistic, humanizing, and philosophically grounded inclusive education framework for Indonesia.

Conclusion

The findings of this study affirm that inclusive education, when viewed through the lens of Pancasila philosophy, is not merely a pedagogical model but a moral and theological imperative embedded within Indonesia's foundational values. The First Principle, Belief in One Almighty God, reinforces the theological conviction that every learner bears inherent dignity as God's creation; thus, schools must function as communities that respect and protect human worth without discrimination. The Second and Third Principles—Just and Civilized Humanity and The Unity of Indonesia—illustrate that inclusive learning environments encourage tolerance, solidarity, and equitable treatment, fostering social cohesion across diverse backgrounds. The Fourth Principle emphasizes deliberative democracy, guiding schools to design inclusive policies through participatory dialogue among stakeholders. Finally, the Fifth Principle, Social Justice for All Indonesians, demands equitable access, resources, and educational support for every child, including those with special needs.

The study further concludes that the effectiveness of inclusive education in Indonesia is hindered by variations in policy implementation, insufficient teacher preparation, and limited institutional readiness. Strengthening inclusive practices requires grounding educational reforms in Pancasila's ethical framework, ensuring that policies are created through wisdom and collective deliberation. The government, therefore, plays a crucial role in distributing resources fairly, developing robust teacher-training programs, and ensuring that inclusive principles are translated into everyday school practices.

Implications

First, education must be rooted in the understanding that every student is a dignified individual deserving equal respect, regardless of social, economic, cultural, or physical differences. This perspective establishes the moral foundation for an inclusive system. Second, the government must guarantee fair access to quality education by improving infrastructure and professional development, especially in underserved regions. Third, communities and stakeholders must actively participate in shaping an inclusive and compassionate educational culture grounded in Pancasila's humanitarian and spiritual values.

This study contributes conceptually by integrating Pancasila philosophy and theological ethics as a normative framework for inclusive education—an area still underexplored in existing literature. Future research should investigate (1) empirical models of teacher formation that integrate Pancasila-based humanistic values, (2) measurable indicators for evaluating Pancasila-oriented inclusive school cultures, (3) comparative theological perspectives on inclusivity within Indonesia's religious diversity, and (4) long-term policy analyses assessing provincial and district-level disparities. Such research will deepen the development of a transformative, value-driven inclusive education system for Indonesia.

This study is conceptual in nature and does not include empirical data, which limits its ability to evaluate the practical effectiveness of the proposed framework. In addition, variations across Indonesia's diverse regions may affect the generalizability of the conclusions. Future studies should incorporate mixed-method research, classroom-based investigations, and longitudinal policy analyses to test how Pancasila-based inclusive models function in real educational settings. Examining the perspectives of teachers, school leaders, and students will also help refine and strengthen the framework proposed in this study

Acknowledgment

We affirm our commitment to supporting the development of inclusive education by fostering environments that respect diversity, promote equality, and ensure every student is valued and supported.

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