

Designing Elements of an Inclusive Teacher Emancipation Model Based on Hadith from the Book of *Riyadhus Solihin*: A Fuzzy Delphi Analysis

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Abstract: Inclusive teachers find it difficult to handle children with learning disabilities in a normal classroom setting. This is because children with learning disabilities have distinctive learning difficulties, resulting in nearly total dependency on everyone. Therefore, this requires modification and adaptation in the learning activities to ensure effective learning. Consequently, inclusive teachers who do not possess the right worldview about children with learning disabilities and the reality of man in general will affect how they interact with these children or students. Thus, the objective of this research is to develop elements for an emancipation model for inclusive teachers to unlearn and relearn the new perspective of man based on the true worldview derived from hadith in Kitab *Riyadhus Solihin* (the Book of *Riyadhus Solihin*). This research used the method of design and a developmental research approach comprising three phases. In this study, the researchers focused on the second phase of Fuzzy Delphi. There were 12 panel experts involved in ranking the elements of the emancipation model for inclusive teachers. Findings showed that all the elements, which are: (1) Reality of Man; (2) The presence of children with learning disabilities signifies the perfection of Allah's creation; (3) Absolute and temporary ownership; (4) Educational goals; and (5) Inclusive Teacher's Role, were above 70% that were considered suitable and applicable. Notably, these particular aspects have not yet been the focus of other researchers. It is hoped that this model will help inclusive teachers undertake effective education programs.

Keywords: inclusive teacher, emancipation, fuzzy Delphi method, children with learning disabilities, *Riyadhus Solihin*.

基于里亚杜斯·索利欣书中的圣训设计包容性教师解放模型的要素：模糊德尔菲分析

摘要：包容性教师发现很难在正常的课堂环境中处理有学习障碍的儿童。这是因为学习障碍儿童有独特的学习困难，导致他们几乎完全依赖每个人。因此，这就需要对学习活动进行修改和调整，以确保有效的学习。因此，对于学习障碍儿童和人类现实不具备正确世界观的包容性教师将影响他们与这些儿童或学生的互动方式。因此，本研究的目的是为包容性教师开发一种解放模型的要素，让他们忘却并重新学习基于《基塔布·里亚杜斯·索利欣》圣训中的真实世界观的新人类视角。这项研究采用了设计方法和包括三个阶段的开发研究方法。在

这项研究中，研究人员重点关注模糊德尔菲的第二阶段。有 12 名小组专家参与对包容性教师解放模式的要素进行排名。调查结果表明，所有要素是：(1) 人的现实；(2) 有学习障碍的儿童的存在标志着真主造物的完美；(三) 绝对所有权和临时所有权；(四) 教育目标；(5) 包容性教师角色，超过 70%被认为是合适和适用的。值得注意的是，这些特定方面尚未成为其他研究人员关注的焦点。希望这种模式能够帮助全纳教师开展有效的教育计划。

关键词：包容性教师、解放、模糊德尔菲法、有学习障碍的儿童、里亚杜斯·索利欣。

1. Introduction

Teachers are the main agents or driving force behind the implementation of the National Education Philosophy policy [1]. This includes teachers who are directly involved in the national special education program. The production of quality human capital as aspired by the National Education Philosophy can be achieved through the unwavering commitment of teachers. This aligns with the Teacher Education Philosophy (FPG) and the Malaysian Teacher Standards (SGM) 2.0, which uphold the nation's aspirations in self-development and balanced student growth (Teacher Education Division, MOE).

However, the transition to 21st-century education presents significant challenges for teachers. In the context of mainstream teachers directly involved in inclusive education through the inclusive education program (PPI), they must possess high competence and professionalism in implementing teaching and learning in schools, while accommodating the diverse needs of students with different strengths and abilities [2]. This can put considerable pressure on teachers if they are not provided with the correct worldview regarding inclusive education and if they are still trapped in the prevailing societal definition of disability. To address this situation, teachers must have the right perspective about themselves and inclusive education. This is because this perspective will influence teachers' attitudes and actions toward inclusive education [3]. Misconceptions and inaccurate perceptions of inclusive education resulting from teachers' unclear perspectives significantly impact inclusive education. Some teachers directly involved in inclusive education, especially mainstream teachers implementing inclusive programs have negative perceptions of inclusive education [4]. They perceive the presence of students with diverse learning needs in the classroom as challenging because it requires them to diversify their teaching methods. Additionally, these teachers claim that the training programs they have undergone did not adequately prepare them for inclusive teaching. Furthermore, the findings of the Nazir and Quality Assurance Council, MOE (2013) indicated that inclusive education had not been effectively implemented because of a clear misunderstanding of inclusive education and student

needs. Some of these teachers also neglect or take lightly their religious responsibility toward students with diverse learning needs because they are trapped by the label of "children of heaven" given to these students. Studies also show that the level of knowledge among inclusive education teachers regarding teaching students with diverse needs is low, they lack confidence in delivering effective instruction, and they have a low level of meta-subject competence [5]. This indicates that teachers have unclear perspectives on the nature of their responsibilities and inclusive education. This issue requires serious attention and immediate intervention, especially to ensure that the inclusive education program within the National Education Plan (2013–2025) can achieve its objectives.

Educators engaged in the Inclusive Education Program represent a pivotal asset in advancing the government's inclusivity agenda, which aims to ensure that no student is left behind. This aligns with the Sustainable Development Goals (SDGs), specifically SDG-4, which emphasizes access to quality education. These educators must be supported through training programs designed to provide them with a clear understanding of their roles and the Persons with Disabilities (PWD) Act 2008 (Malaysian Act 685) with comprehension of the essence of human nature. This process is referred to as "emancipation," signifying liberation from old patterns of thinking to a novel perspective; it should be grounded in a worldview, as advocated by [3] and [6]. In the Malaysian educational context, an Islamic worldview should serve as the foundation for cultivating a clear perspective. This is especially pertinent in the context of empowering and strengthening Rabbani People with Disabilities (PWDs), which agrees with the findings of the National Empowerment of Rabbani PWDs Roundtable. In particular, the second objective of the abovementioned roundtable aims to establish an inclusive Islamic education program through the development of modules, curricula, specialized assessments and the training of educators.

Furthermore, existing training models primarily focus on physical and pedagogical readiness aspects. However, they are still limited in scale and not conducted regularly. Training models or modules that

focus on improving teachers' understanding and correcting their perspectives on inclusive education are relatively lacking. This is a crucial point to be understood and reinforced so that a new perspective based on true knowledge can be developed. Subsequently, it is essential to strengthen teachers' emotional resilience to continue serving as nurturing guides for students with diverse needs. This aligns with the aspirations of the inclusive education plan and the findings of the national empowerment roundtable for Rabbani individuals. Therefore, considering the significant role of teachers in inclusive education, this study aims to propose elements of an emancipation model for inclusive teachers using the Fuzzy Delphi method. The items in the fuzzy survey are built on the basis of themes derived from hadiths in the Book of *Riyadhus Solihin*.

2. Literature Review

Emancipation refers to the liberation of thought or perspective from the conventional ways of thinking within the norms of society toward a new pattern of thinking and a fresh perspective. In the context of subject emancipation, it means "self-understanding" or "self-consciousness." It is a form of understanding to better know oneself or to understand oneself differently [7]. Meanwhile, in the context of educator emancipation, reference to the concept of subject emancipation is deemed more appropriate or accurate.

Emancipation occurs by enlightening individuals about hidden influences within themselves and their social environment. It is also related to moving individuals toward a better humanity [8]. Therefore, to fulfill this mission, emancipation must be based on a correct worldview. In the context of Muslims, the Islamic worldview is referenced and is based on primary sources, namely, the Quran and the Sunnah.

Meanwhile, inclusive educators refer to mainstream teachers who are involved in the inclusive education program. These teachers are responsible for implementing the inclusive education program, which is an educational program for students with special educational needs (MBPK), where MBPK students are present alongside typical students in the same classroom in government schools or government-aided schools.

Therefore, the emancipation of inclusive educators means providing them with a new understanding of human nature based on the Islamic worldview. In this context, the essence of human beings is derived from the hadiths in the book *Riyadhus Solihin* by Imam Nawawi [9], may Allah have mercy upon him. The primary keywords used to obtain relevant hadiths are related to human beings, such as "an-Nas," "al-Mar'u," "ar-Rijal," "Muslim," and "Mu'min." *Riyadhus Solihin* was chosen because the hadiths in this book are organized around themes of developing human beings based on high moral values toward Allah. Furthermore,

all the hadiths in *Riyadhus Solihin* are encompassed within three main aspects: morality toward Allah through the heart, thought, and behavior [10], which are deemed suitable for the context of emancipating inclusive educators. The concept of educator emancipation drawn from *Riyadhus Solihin* includes five main components: the essence of self, existence, possession, goals, and the responsibilities of human beings.

3. Methodology

The researchers conducted this study using the Fuzzy Delphi method, introduced in 1985 [11], which combines the fuzzy numbering set and the Delphi method. This means that the Fuzzy Delphi method is an improvised version of the Delphi method. Improvisation somehow improves the technique's effectiveness as a measuring tool, as it is deemed capable of solving problems with precision and unpredictability in a study. Furthermore, the Fuzzy Delphi method is synthesized from the traditional Delphi and Fuzzy set theory. This Fuzzy set theory was introduced in 1965 [12]. In addition, this theory is an extension of the classical set theory, in which each element of a set is evaluated using a binary set (Yes or No). Not only that, but the Fuzzy set theory enables gradual evaluation of each element in a set of values contained within a fuzzy set, i.e., from 0 to 1 or by unit interval (0, 1). The Fuzzy Delphi technique is capable of processing the ambiguity of the predictive items, the respondents' information, and the participants' individual characteristics. Concisely, the Fuzzy Delphi method is used to ascertain consensus among experts who serve as respondents by applying quantitative methods.

3.1. Sampling

Purposive sampling was used to select the relevant experts. The panel comprises highly qualified experts in inclusive education. The panel of experts is made up of 12 experts who agreed to participate in the study. If the experts chosen are less proficient about the study subjects, the credibility of the study is jeopardized. As a result, several selection criteria were determined in the selection panel as follows:

- 1) A minimum of 5 years of experience in an inclusive program;
- 2) Skill in teaching in inclusive classes.

These criteria were selected to ensure that all experts chosen are aligned with the research focus, and that the research findings obtained can achieve the objectives set forth in this study.

3.2. Participants

The 12 experts, consisting of experts from inclusive education and policy makers, were selected to answer the questionnaire. Experts in the fuzzy method use non-probability sampling or judgment sampling [13] based

on their expertise. The details of the expert are given in Table 1.

Table 1 List of the participants (Developed by the authors)

Participant	Expert field	Place of work
A01	Inclusive teacher	SK Taman Putra Perdana
A02	Inclusive teacher	SMK Putra Perdana
A03	Inclusive teacher	SMK Putra Perdana
A04	Inclusive teacher	SMK Desa Cempaka
A05	Inclusive teacher	SMK Desa Cempaka
A06	Inclusive teacher	SMK Desa Cempaka
A07	Inclusive teacher	SMK Desa Cempaka
A08	Inclusive teacher	SMK Tun Perak
A09	Polycymakers	SMK Tun Perak
A10	Polycymakers	SK Tengku Indera Petra
A11	Polycymakers	Politeknik Ibrahim Sultan
A12	Polycymakers	SMK Dato' Abu Bakar Baginda

3.3. Instrument

This instrument consists of five elements on the content of the inclusive teacher's emancipation model: (1) reality of man; (2) the presence of children with learning disabilities signifies the perfection of Allah's creation; (3) absolute and temporary ownership; (4) educational goals; and (5) inclusive teacher's role. These elements were constructed on the basis of selected hadith from Kitab *Riyadhus Solihin* using keywords: Mu'min (مؤمن), Muslim (مسلم), al-Mar'u (المرء), and an-Nas (الناس). This research used a Fuzzy Delphi questionnaire with 88 items and a five-point fuzzy linguistic scale: disagree, somewhat disagree, either agree or disagree, somewhat agree, and agree. The experts were given a set of questionnaires, and they had to answer according to the five points of agreement. Once they had answered, the experts returned the instrument to the researcher.

3.4. Procedure of the Fuzzy Delphi Method

The steps of the Fuzzy Delphi method are as follows:

Step one: Determination of experts or number of experts involved

In total, 12 experts were selected to answer the questionnaire.

Step two: Linguistic scale selection

This process involves converting all linguistic variables into fuzzy triangular numbering. This step involves the conversion of linguistic variables to the addition of fuzzy numbers. The numbering of fuzzy triangles represents values m_1 , m_2 , and m_3 and is written as follows (m_1 , m_2 , and m_3). Value m_1 represents the minimum value, value m_2 represents a

reasonable value, and value m_3 represents the maximum value. Meanwhile, fuzzy triangle numbering is used to produce a fuzzy scale for translating linguistic variables into fuzzy numbers. The number of levels for the fuzzy scale is in odd numbers. This can be explained in Figure 1.

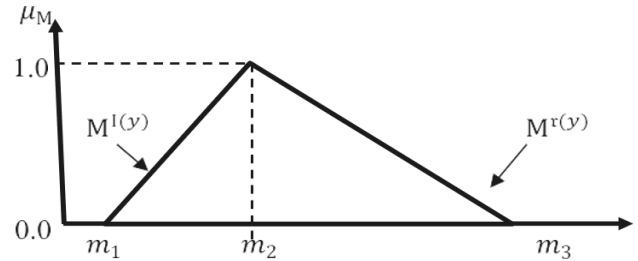


Fig. 1 Fuzzy triangle number [14]

There are two types of linguistic point scales, namely, the five-point linguistic scale and the seven-point scale. Therefore, in this study, the researcher chose a five-point linguistic scale consisting of disagree, approximately disagree, undecided, approximately agree, and agree. Table 2 shows the five-point linguistic scale used.

Table 2 The five-point linguistic scale [14]

Number of Likert scales	Interpretation of the Likert scale	Fuzzy Scale		
		m1	m2	m3
1	Disagree	0.00	0.10	0.30
2	More or less disagree	0.00	0.30	0.50
3	Undecided	0.03	0.50	0.70
4	More or less agree	0.50	0.70	0.90
5	Agree	0.70	0.90	1.00

The basic to transform the five-point linguistics scale into specific fuzzy numbers is that the fuzzy scale is not at a fixed value as in the Likert scale. This shows that using the Likert scale, each choice by the expert or the respondent only chooses a whole number, and it is fixed, and the interpretation is one-way only. However, if the expert chooses a value of 1 on the Likert scale, it shows the answer and data from the respondent only disagrees. For the fuzzy scale, if an expert or respondent chooses a value in the Likert scale in the questionnaire, when the data is translated into a fuzzy scale, the translation of the chosen scale will be categorized into three values: minimum value, reasonable value, and maximum value. This shows that the translation of the data in the fuzzy scale is not at one value. This is what differentiates the use of a fuzzy scale from a Likert scale [14]. Table 3 shows the difference in interpretation of the Likert scale and the fuzzy scale.

Table 3 Difference in interpretation of the Likert scale and fuzzy scale [14]

Expert choice	Likert scale	Interpretation of the Likert scale	Fuzzy scale	Interpretation of the fuzzy scale
Five-point Likert scale	5	agree	0.9 Minimum value (m_1)	The agreement value is probably on a scale of 0.9 or 90%
			1.0 Reasonable value (m_2)	The agreement value is probably on a scale of 1.0 or 100% agree
			1.0 Maximum value (m_3)	The agreement value is probably on a

Step three: Get the average value or threshold value (d)

After the researcher successfully obtained all the data and information from the experts, the researcher converted all Likert scales to fuzzy scales. All data and information were analyzed using Microsoft Excel software. There are three conditions that can be used to accept all items agreed by the experts, whether the item is discarded or accepted based on the experts' agreement. According to [14], researchers can use these three conditions: Condition 1: using a threshold value, Condition 2: based on the traditional Delphi method, and Condition 3: Based on α -cut value. The formula for Condition 1 using the threshold value is as follows [14]:

$$d(\check{m}, \check{n}) = \sqrt{\frac{1}{3}[(m_1 - n_1)^2 + (m_2 - n_2)^2 + (m_3 - n_3)^2]}$$

To obtain the total threshold value or threshold value (d), the following elucidates the method of reading the mathematical symbols: m_1 is the minimum average value for each expert minus n_1 , which is the minimum element value of each expert, then squared. Then, add with m_2 is a reasonable average value for each expert minus with n_2 that is, the reasonable element value of each expert, then squared. Subsequently, add with m_3 is the maximum average value for each expert minus with n_3 , which is the maximum element value of each expert, then squared. The result of the average value and the element value of the minimum, reasonable, and maximum is multiplied by one-third and the root of the power. The threshold value is $d \leq 0.2$ means that the item accepted. If the threshold value is $d > 0.2$, which is more than 0.2, the item will be rejected or a second round will be conducted only against experts who disagree [14].

Next, for Condition 2: Based on the traditional Delphi method, it is stated that if the expert group reaches consensus on accepted items at more than 75%, it means that the accepted items were either used or discarded. On the other hand, if the consensus of the experts taken by the researcher reaches less than 75%, then the researcher must perform a second round to ensure that the consensus group agrees on the items [14].

Step four: Defuzzification process

The defuzzification process determines the ranking of the item using Condition 3, which is based on α -cut value. This means that α -cut is an average number between fuzzy numbers around 0 and 1, thus, the α -cut value is 0.5 [13]-[15]. If the A max Fuzzy score value is equal to or more than 0.5, then the measured item is accepted; if it is less than 0.5, the measured item is rejected. The symbol of the defuzzification process is Amax. There are three formulas that can be used in the defuzzification process, and the researcher can choose

either one. The formulas are as follows [14]:

$$A_{\max} = 1/3 \times (m_1 + m_2 + m_3)$$

$$A_{\max} = 1/4 \times (m_1 + m_2 + m_3)$$

$$A_{\max} = 1/6 \times (m_1 + m_2 + m_3)$$

3.5. Analysis of the Data

In this research, the researchers used a Microsoft Excel template to analyze the Fuzzy Delphi data. The researchers followed the course of Fuzzy Delphi analysis and bought the analysis book [16]. Then, the researchers used a QR code to access the Excel template completely with fuzzy formulas. The researcher only enters the data and analyzes the result of the fuzzy number. This template is similar to an SPSS template where the researcher only enters the data and analyzes the data. All formulas have been placed in SPSS. The researcher keyed in the raw data into Microsoft Excel according to five points of the fuzzy scale. The responses were transformed from linguistic variables to fuzzy scales. Then, the researcher observes threshold values of ≤ 0.2 . This means that the item achieved good consensus if the threshold values were below 0.2, where the consensus must be at least 75% [13]. Next, defuzzification was used to convert these values to real numbers for ranking their importance. The defuzzification number must be higher than 0.5 to be accepted; if it is below 0.5, the item should be dismissed. The analysis is illustrated in Figure 2.

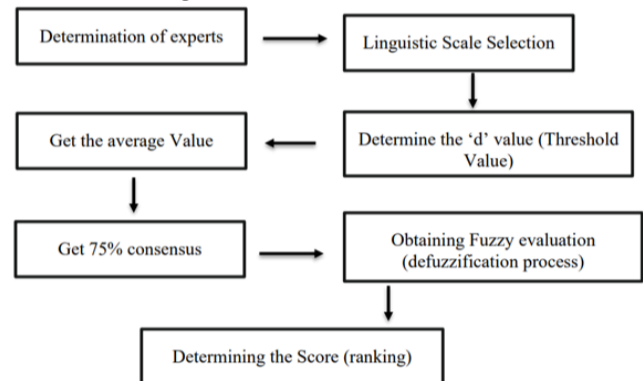


Fig. 2 Schematic workflow diagram of consensus development process [14]

4. Results and Discussion

4.1. Threshold Value

To determine the degree of expert consensus, all items were analyzed by determining the distance between the fuzzy numbers to determine the threshold value, d . During data analysis, the distance between two fuzzy numbers was calculated by measuring the deviation of the mean values between the experts. The degree of consensus shall have a threshold value < 0.2 or at least 75% to obtain the expert consensus value.

Table 4 shows the threshold values and percentage of expert consensus for the element of inclusive teacher

emancipation. The findings show that the first condition is already complied with because the threshold value for all items is less than or equal to 0.2 (≤ 0.2). Next, the second condition is complied with because the consensus value of the expert group for each item is more than 75%, where all the 88 items obtained between 90% and 100%. This indicates that the degree of consensus between experts has reached an excellent level. Therefore, the second round of Fuzzy Delphi is not required because the data acquisition has met both conditions.

Table 4 Findings of threshold values for the element of inclusive teacher emancipation.

The reality of men (Developed by the authors)			
Item	Subject	Threshold value	Expert consensus percentage (%)
1.	Human beings consist of two main elements: spiritual and physical	0.108	100
2.	The spiritual element is eternal, whereas the physical element is temporary	0.244	75
3.	The spiritual element is superior to the physical element	0.108	100
4.	Humans have made a covenant in the spiritual realm to obey Allah	0.044	100
5.	They know Allah even before being born on Earth	0.080	100
6.	By understanding the essence of oneself, we can understand Allah	0.080	100
7.	Our educational methods are influenced by our worldview and understanding	0.128	100
8.	Self-awareness is a prerequisite for recognizing our nature as humans and Allah as the Lord	0.044	100
9.	When humans use their intellect to understand themselves, their faith and belief in the truth of their Lord increase	0.080	100
10.	Humans are endowed with the intellect to fulfill the responsibility of stewardship that is not granted to other creatures	0.080	100
11.	A sound intellect is based on true revelation or religion	0.080	100

The presence of children with learning disabilities signifies the perfection of Allah's creation (Developed by the authors)

Item	Subject	Threshold value	Expert consensus percentage (%)
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1.	Allah who created human beings from non-existence into existence	0.000	100
2.	The existence of human beings is a decree of Allah	0.000	100
3.	The life of human beings is a decree of Allah	0.000	100

Absolute and temporary ownership (Developed by the authors)

1.	Knowledge belongs to Allah	0.000	100
2.	What humans possess is temporary	0.000	100
3.	What humans possess belongs to Allah	0.000	100

Educational goals (Developed by the authors)

1.	The purpose of human life is eternal happiness in hereafter	0.096	91.7
2.	The purpose of human life is to fulfill the covenant with Allah (Al-Mithaq)	0.096	91.7

Inclusive teacher's role (preserving the right of Allah) (Developed by the authors)

1.	Submit to Allah's decrees	0.000	100
2.	Dedicate oneself to Allah	0.000	100
3.	Draw near to Allah	0.000	100
4.	Believe that Allah rewards every deed	0.000	100
5.	Maintain a relationship with Allah	0.000	100
6.	Fulfil the obligatory requirements	0.000	100
7.	Believe in Allah's attribute of answering prayers	0.000	100
8.	Believe in the wisdom behind what happens	0.000	100
9.	Believe in the Unseen	0.044	100
10.	Prioritize Allah and His Messenger's commands	0.000	100
11.	Avoid major sins	0.000	100

Inclusive teacher's role (servant of Allah) (Developed by the authors)

12.	Sacrifice for Allah	0.044	100
13.	Engage in reflection (<i>muhasabah</i>)	0.044	100
14.	Observe the recommended Sunnah practices	0.166	91.7
15.	Prioritize the Sunnah Rawatib prayers	0.175	91.7
16.	Manifest the attributes and names of Allah.	0.080	100
17.	Multiply supplications (<i>dua</i>)	0.044	100
18.	Love knowledge	0.108	100
19.	Feel one's own shortcomings and depend on Allah's help	0.080	100
20.	Make the Prophet Muhammad a role model	0.000	100
21.	Maintain sincerity	0.044	100
22.	Observe proper etiquette with Allah	0.000	100
23.	Rely on and express gratitude for Allah's blessings	0.044	100

Inclusive teacher's role (vicegerent-self) (Developed by the authors)

24.	Maintain manners and ethics as an educator	0.000	100
25.	Practice what is instructed to the students	0.140	100
26.	Wholeheartedly fulfill your duties	0.044	100
27.	Preserve the sanctity of religion	0.044	100
28.	Stay away from unproductive matters	0.044	100
29.	Dedicate time for self-reflection	0.151	91.7
30.	Uphold authority as an educator	0.044	100
31.	Convey knowledge effectively and wisely	0.044	100
32.	Be a responsible educator	0.044	100

Continuation of Table 4

33.	Self-improve as an educator	0.044	100
34.	Safeguard entrusted responsibilities	0.000	100
35.	Maintain personal dignity	0.044	100
36.	Prioritize religious obligations over emotions	0.044	100
37.	Set a good example	0.044	100
38.	Avoid giving instructions for personal gain	0.044	100
39.	Disseminate knowledge	0.044	100
40.	Understand the good and bad consequences of actions	0.044	100
41.	Show empathy	0.044	100
42.	Engage in beneficial activities	0.080	100
43.	Act wisely according to the situation	0.044	100
44.	Serve with utmost dedication	0.108	100
45.	Exercise patience in trials	0.080	100
46.	Maintain focus and seriousness in tasks	0.108	100
47.	Restrain anger	0.140	100
48.	Know the limits when taking actions (wisdom)	0.080	100

Inclusive teacher's role (vicegerent-student) (Developed by the authors)

49.	Understanding students' conditions in the classroom	0.080	100
50.	Fulfilling the rights and needs of students	0.108	100
51.	Praying for the students	0.080	100
52.	Encouraging students to do what pleases Allah and abstain from what Allah forbids	0.044	100
53.	Building good relationships with students	0.108	100
54.	Encouraging students to engage in acts of kindness	0.044	100
55.	Instilling obedience to teachers' instructions in students	0.128	100
56.	Thinking, speaking, and acting in ways	0.108	100

	that benefit students		
57.	Praying for students without their knowledge	0.108	100
58.	Facilitating students' affairs	0.151	91.7

Inclusive teacher's role (vicegerent-environment) (Developed by the authors)

59.	Helping each other	0.044	100
60.	Building an environment of mutual love	0.044	100
61.	Serving the community	0.044	100
62.	Seeking guidance from the knowledge and experiences of others	0.108	100
63.	Showing compassion to fellow humans	0.044	100
64.	Remaining attentive to those around us	0.044	100
65.	Conveying information about students to parents	0.080	100
66.	Refraining from speaking ill of others	0.080	100
67.	Being mindful of the environment	0.080	100
68.	Considering all acts done for the betterment of others as acts of goodness in the eyes of Allah	0.080	100
69.	Maintaining relationships with students' families	0.151	91.7

4.2. Fuzzy Evaluation of the Elements of the Inclusive Teacher Emancipation Model

The analysis shows the element of inclusive teacher emancipation. In this questionnaire, there are 88 items. There were five constructs in this questionnaire. All items have a high expert consensus of more than 0.800. This means that all 88-component items of inclusive teacher's emancipation have been agreed upon by all experts.

Table 5 Fuzzy evaluation of Construct 1: reality of men (Developed by the authors)

No.	Item/Element	Fuzzy Score			Accepted Element	Ranking
		m1	m2	m3		
A4	Human beings have made a covenant in the realm of the spirit to obey Allah	0.729	0.979	1.000	0.903	1
A8	Self-awareness is a prerequisite for recognizing our essence as human beings and Allah as the Lord	0.729	0.979	1.000	0.903	1
A5	Humans know Allah even before they were born on Earth	0.708	0.958	1.000	0.889	3
A6	By understanding our true nature, we can recognize Allah	0.708	0.958	1.000	0.889	3
A9	When people use their intellect to know themselves, their faith and belief in the truth of their Lord increases	0.708	0.958	1.000	0.889	3
A10	Human beings are endowed with the intellect to fulfill the responsibility of stewardship that is not given to other creatures	0.708	0.958	1.000	0.889	3
A11	Sound intellect is based on true revelation or religion	0.708	0.958	1.000	0.889	3
A1	Human beings consist of two main elements: spiritual and physical	0.688	0.938	1.000	0.875	8
A3	The spiritual element is superior to the physical element	0.688	0.938	1.000	0.875	8
A7	Our educational approach is influenced by our worldview and understanding	0.667	0.917	1.000	0.861	10
A2	The spiritual element is eternal, whereas the physical element is temporary	0.604	0.854	0.938	0.799	11

According to Table 5, item A4 (defuzzification: 0.903) is ranked number one by the experts, while A8 (defuzzification: 0.903), which states that "Self-awareness is a prerequisite for recognizing our essence as human beings and Allah as the Lord," is ranked number two. Next, item A5 (defuzzification: 0.889) on "Humans know Allah even before being born on Earth"

is ranked number three, while A6 (defuzzification: 0.889), which states that "By understanding our true nature, we can recognize Allah," is ranked number four. Furthermore, A9, which reads "When humans use their intellect to know themselves, their faith and belief in the truth of their Lord increase" (defuzzification: 0.889), is ranked as number five. A10 (defuzzification:

0.889) is ranked as number six, while A11 (defuzzification: 0.889) holds the seventh position. A1, which mentions “Human beings consist of two main elements: the spiritual and the physical” (defuzzification: 0.875), is ranked as number eight, followed by A3 (defuzzification: 0.875), which is

ranked as number nine. Next, A7 (defuzzification: 0.861), which discusses how “Our educational approach is influenced by our worldview and understanding,” is ranked as number ten. This is followed by A2 (defuzzification: 0.799), which is ranked as number eleven by the experts.

Table 6 Fuzzy evaluation of Construct 2: the presence of children with learning disabilities signifies the perfection of Allah’s creation (Developed by the authors)

No.	Item/Element	Fuzzy Score			Accepted Element	Ranking
		m1	m2	m3		
B1	Allah, who brought humans into existence from nonexistence	0.750	1.000	1.000	0.917	1
B2	The creation of humans is a decree of Allah	0.750	1.000	1.000	0.917	1
B3	The life of humans is a decree of Allah	0.750	1.000	1.000	0.917	1

Table 6 indicates the ranking for Construct Two: “The presence of children with learning disabilities signifies the perfection of Allah’s creation.” Based on these findings, B1: “Allah, who brought humans into existence from nonexistence” (defuzzification: 0.917)

is ranked as number one. Second, B2: “the creation of humans is a decree of Allah” (defuzzification: 0.917), and third, B3: “the life of humans is a decree of Allah” (defuzzification: 0.917) is ranked as number three.

Table 7 Fuzzy evaluation of Construct Three: absolute and temporary ownership (Developed by the authors)

No.	Item/Element	Fuzzy Score			Accepted Element	Ranking
		m1	m2	m3		
C1	Knowledge belongs to Allah	0.750	1.000	1.000	0.917	1
C2	What humans possess is temporary	0.750	1.000	1.000	0.917	1
C3	What humans have is owned by Allah	0.750	1.000	1.000	0.917	1

The results in Table 7 indicate that all experts unanimously agree on the items. Based on these findings, C1: “Knowledge belongs to Allah” (defuzzification: 0.917) is ranked as number one, followed by C2 (defuzzification: 0.917), which states

“what humans possess is temporary,” ranking as number two. Next, C3: “what humans have is owned by Allah” (defuzzification: 0.917) is ranked as number three.

Table 8 Fuzzy evaluation of Construct 4: educational goals (Developed by the authors)

No.	Item/Element	Fuzzy Score			Accepted Element	Ranking
		m1	m2	m3		
D1	The purpose of human life is eternal happiness in the hereafter	0.708	0.958	0.979	0.882	1
D2	The purpose of human life is to fulfill the covenant with Allah (Al-Mithaq)	0.708	0.958	0.979	0.882	1

Table 8 presents educational goals as elements of inclusive teacher emancipation. The top-ranked item is D1: “The purpose of human life is for eternal happiness in the hereafter” (defuzzification: 0.882), followed by D2: “The purpose of human life is to fulfill the covenant with Allah (Al-Mithaq)” (defuzzification: 0.882) in the second position.

Table 9 Fuzzy evaluation of Construct Five: inclusive teacher’s role (preserved the right of Allah) (Developed by the authors)

No.	Item/Element	Fuzzy Score			Accepted Element	Ranking
		m1	m2	m3		
E1	Accepting Allah’s decree	0.750	1.000	1.000	0.917	1
E2	Dedicating oneself to Allah	0.750	1.000	1.000	0.917	1
E3	Drawing closer to Allah	0.750	1.000	1.000	0.917	1
E4	Believing that Allah rewards every action	0.750	1.000	1.000	0.917	1
E5	Maintaining a	0.750	1.000	1.000	0.917	1

E6	relationship with Allah Performing obligatory acts	0.750	1.000	1.000	0.917	1
E7	Believing in Allah’s ability to answer prayers	0.750	1.000	1.000	0.917	1
E8	Believing in the wisdom behind what happens	0.750	1.000	1.000	0.917	1
E10	Prioritizing Allah’s commands and His Messenger	0.750	1.000	1.000	0.917	1
E11	Avoiding major sins	0.750	1.000	1.000	0.917	1
E9	Believing in the Unseen	0.729	0.979	1.000	0.903	11

On the basis of the findings in Table 9, all experts strongly concur with all the items, illustrating the significance of the inclusive teacher’s role in upholding

the rights of Allah. This is evident when item E1 (accepting Allah's decree) receives the highest consensus with a defuzzification value of 0.917, ranking as number one, while E2 (defuzzification: 0.917) is ranked as number two. E3 (drawing closer to Allah) is ranked as number three. E4: believing that Allah rewards every action is ranked as number four, while E5: maintaining a relationship with Allah is ranked as number five. E6: performing obligatory acts

is ranked as number six, while E7: believing in Allah as the answerer of prayers is ranked as number seven. E8: believing in the wisdom behind what happens is at number eight, and E10: prioritizing the commands of Allah and His Messenger is at number nine. Following this, E11 (defuzzification: 0.917) is ranked as number 10 and E9 (defuzzification: 0.903) is ranked as number eleven.

Table 10 Fuzzy evaluation of Construct Six: inclusive teacher's role (servant of Allah) (Developed by the authors)

No.	Item/Element	Fuzzy Score			Accepted Element	Ranking
		m1	m2	m3		
E20	Taking Prophet Muhammad as a role model	0.750	1.000	1.000	0.917	1
E22	Observing proper etiquette with Allah	0.750	1.000	1.000	0.917	1
E12	Sacrificing for the sake of Allah	0.729	0.979	1.000	0.903	3
E13	Engaging in self-reflection (<i>muhasabah</i>)	0.729	0.979	1.000	0.903	3
E17	Increasing the number of supplications (<i>dua</i>)	0.729	0.979	1.000	0.903	3
E21	Preserving sincerity	0.729	0.979	1.000	0.903	3
E23	Relying on Allah and expressing gratitude for His blessings	0.729	0.979	1.000	0.903	3
E16	Manifesting the attributes and names of Allah	0.708	0.958	1.000	0.889	8
E19	Recognizing one's own shortcomings and relying on Allah's assistance	0.708	0.958	1.000	0.889	8
E18	Having a love for knowledge	0.688	0.938	1.000	0.875	10
E14	Observing the recommended Sunnah practices	0.646	0.896	0.979	0.840	11
E15	Prioritizing the Sunnah Rawatib prayers	0.625	0.875	0.979	0.826	12

On the basis of the findings in Table 10, all experts strongly agree with all the items, demonstrating the significance of a teacher's role as a servant of Allah. This is evident in the rankings, with item E20, taking the Prophet as a role model, receiving the highest defuzzification score of 0.917, followed by E22, observing proper etiquette with Allah (defuzzification: 0.917), E12, sacrificing for the sake of Allah (defuzzification: 0.903), E13, engaging in self-reflection (*muhasabah*) (defuzzification: 0.903), E17, increasing supplications (defuzzification: 0.903), E21,

preserving sincerity (defuzzification: 0.903), E23, relying on Allah and expressing gratitude for His blessings (defuzzification: 0.903), E16, manifesting the attributes and names of Allah (defuzzification: 0.889), E19, recognizing one's own shortcomings and relying on Allah's assistance (defuzzification: 0.889), E18, having a love for knowledge (defuzzification: 0.875), E14, observing the recommended Sunnah practices (defuzzification: 0.840), and lastly, E15: prioritizing the Sunnah Rawatib prayers (defuzzification: 0.826).

Table 11 Fuzzy evaluation of Construct 7: inclusive teacher's role (vicegerent-self) (Developed by the authors)

No.	Item/Element	Fuzzy Score			Accepted Element	Ranking
		m1	m2	m3		
E24	Maintaining etiquette and morals as an educator	0.750	1.000	1.000	0.917	1
E34	Maintaining entrusted responsibilities	0.750	1.000	1.000	0.917	1
E26	Diligently performing duties	0.729	0.979	1.000	0.903	3
E27	Preserving the purity of religion	0.729	0.979	1.000	0.903	3
E28	Staying away from unproductive matters	0.729	0.979	1.000	0.903	3
E30	Preserving dignity as an educator	0.729	0.979	1.000	0.903	3
E31	Delivering knowledge effectively and wisely	0.729	0.979	1.000	0.903	3
E32	Being a responsible educator	0.729	0.979	1.000	0.903	3
E33	Self-improvement as an educator	0.729	0.979	1.000	0.903	3
E35	Maintaining personal dignity	0.729	0.979	1.000	0.903	3
E36	Prioritizing religious obligations over emotions	0.729	0.979	1.000	0.903	3
E37	Setting a good example	0.729	0.979	1.000	0.903	3
E38	Avoiding giving instructions for personal gain	0.729	0.979	1.000	0.903	3
E39	Disseminating knowledge	0.729	0.979	1.000	0.903	3
E40	Understanding the good and bad consequences of actions	0.729	0.979	1.000	0.903	3
E41	Showing empathy	0.729	0.979	1.000	0.903	3
E43	Acting wisely according to the situation	0.729	0.979	1.000	0.903	3
E42	Engaging in beneficial activities.	0.708	0.958	1.000	0.889	18
E45	Demonstrating patience in times of adversity	0.708	0.958	1.000	0.889	18
E48	Knowing the limits when taking actions (wisdom).	0.708	0.958	1.000	0.889	18
E44	Serving with wholehearted dedication.	0.688	0.938	1.000	0.875	21
E46	Maintaining focus and seriousness in tasks.	0.688	0.938	1.000	0.875	21
E29	Allocating time for self-reflection.	0.667	0.917	0.979	0.854	23
E47	Restraining oneself from anger.	0.646	0.896	1.000	0.847	24
E25	Practicing what is instructed to students.	0.646	0.896	1.000	0.847	24

The findings of Table 11 reveal that all experts unanimously agree on the significance of the teacher's role as a vicegerent in this world. This is evident in the rankings, with item E24: Maintaining etiquette and morals as an educator (defuzzification: 0.917) taking the top spot, followed by E34: maintaining entrusted responsibilities (defuzzification: 0.917) at the second position. E26: diligently performing duties (defuzzification: 0.903) ranks third, while E27: preserving the purity of religion (defuzzification: 0.903) comes in fourth. E28: staying away from unproductive matters (defuzzification: 0.903) secures the fifth position, and E30: preserving dignity as an educator (defuzzification: 0.903) is sixth. E31: delivering knowledge effectively and wisely (defuzzification: 0.903) ranks seventh, E32: being a responsible educator (defuzzification: 0.903) is eighth, and E33: self-improvement as an educator (defuzzification: 0.903) is ninth. E35: maintaining personal dignity (defuzzification: 0.903) is tenth, followed by E36: prioritizing religious obligations over emotions

(defuzzification: 0.903), E37: setting a good example (defuzzification: 0.903), E38: avoiding giving instructions for personal gain, (defuzzification: 0.903), E39: disseminating knowledge (defuzzification: 0.903), E40: understanding the good and bad consequences of actions, (defuzzification: 0.903), E41: showing empathy (defuzzification: 0.903), E43: acting wisely according to the situation (defuzzification: 0.903), E42: engaging in beneficial activities (defuzzification: 0.889), E45: demonstrating patience in times of adversity (defuzzification: 0.889), E48: knowing the limits when taking actions (wisdom) (defuzzification: 0.889), E44: serving with wholehearted dedication (defuzzification: 0.875), E46: maintaining focus and seriousness in tasks (defuzzification: 0.875), E29: allocating time for self-reflection (defuzzification: 0.854), E47: restraining oneself from anger (defuzzification: 0.847), and E25: practicing what is instructed to students (defuzzification: 0.847) rounding out the list.

Table 12 Fuzzy evaluation of Construct 8: inclusive teacher's role (vicegerent-student) (Developed by the authors)

No.	Item/Element	Fuzzy Score			Accepted Element	Ranking
		m1	m2	m3		
E52	Encouraging students to do what pleases Allah and abstain from what Allah forbids	0.729	0.979	1.000	0.903	1
E54	Encouraging students to engage in acts of goodness	0.729	0.979	1.000	0.903	1
E49	Understanding the students' conditions in the classroom	0.708	0.958	1.000	0.889	3
E51	Praying for the students	0.708	0.958	1.000	0.889	4
E50	Fulfilling the rights and needs of students.	0.688	0.938	1.000	0.875	5
E53	Building good relationships with students.	0.688	0.938	1.000	0.875	5
E56	Thinking, speaking, and acting in ways that benefit students.	0.688	0.938	1.000	0.875	5
E57	Praying for students without their knowledge.	0.688	0.938	1.000	0.875	5
E55	Instilling obedience to teachers' instructions in students.	0.667	0.917	1.000	0.861	9
E58	Facilitating students' affairs.	0.667	0.917	0.979	0.854	10

Based on the findings in Table 12, it is evident that all experts strongly agree with all items. Item E52: encouraging students to do what pleases Allah and abstain from what Allah forbids (defuzzification: 0.903), E54: encouraging students to engage in acts of goodness (defuzzification: 0.903), E49: understanding the students' conditions in the classroom (defuzzification: 0.889), E51: praying for the students (defuzzification: 0.889), E50: fulfilling the rights and

needs of students (defuzzification: 0.875), E53: building good relationships with students (defuzzification: 0.875), E56: thinking, speaking, and acting in ways that benefit students (defuzzification: 0.875), E57: praying for students without their knowledge (defuzzification: 0.875), E55: instilling obedience to teachers' instructions in students (defuzzification: 0.861), and E58: facilitating students' affairs (defuzzification: 0.854).

Table 13 Fuzzy evaluation of Construct 9: inclusive teacher's role (vicegerent-environment) (Developed by the authors)

No.	Item/Element	Fuzzy Score			Accepted Element	Ranking
		m1	m2	m3		
E59	Helping each other	0.729	0.979	1.000	0.903	1
E60	Building an environment of mutual love	0.729	0.979	1.000	0.903	1
E61	Serving the community	0.729	0.979	1.000	0.903	1
E63	Show compassion to fellow humans	0.729	0.979	1.000	0.903	1
E64	Remaining attentive to those around us	0.729	0.979	1.000	0.903	1
E65	Conveying information about students to parents	0.708	0.958	1.000	0.889	6
E66	Refraining from speaking ill of others	0.708	0.958	1.000	0.889	6
E67	Being mindful of the environment.	0.708	0.958	1.000	0.889	6
E68	Considering all acts done for the betterment of others as acts of goodness in Allah's eyes	0.708	0.958	1.000	0.889	6
E62	Seeking guidance from the knowledge and experiences of	0.708	0.958	1.000	0.875	10

others						
E69	Maintaining relationships with students' families	0.667	0.917	0.979	0.854	11

Based on the findings Table 13, all experts strongly agree with all items. Item E59: Helping each other, (defuzzification: 0.903) is ranked number one, E60 (defuzzification: 0.903) is ranked number two, E61 (defuzzification: 0.903) is ranked number three, E63 (defuzzification: 0.903) is ranked number four, E64 (defuzzification: 0.903) is ranked number five, E65 (defuzzification: 0.889) is ranked number six, E66 (defuzzification: 0.889) is ranked number seven, E67 (defuzzification: 0.889) is ranked number eight, E68 (defuzzification: 0.889) is ranked number nine, E62 (defuzzification: 0.875) is ranked number ten, and E69 (defuzzification: 0.854) is ranked number eleven.

5. Discussion

The research findings using the Fuzzy Delphi technique demonstrate the position of the constructs of the elements for the emancipation model for inclusive teachers. All five elements: reality of man, the presence of children with learning disabilities signifies the perfection of Allah's creation, absolute and temporary ownership, educational goals, and inclusive teacher's role were accepted as the elements for the inclusive teacher's emancipation model.

The first element of the inclusive teacher's emancipation model is the reality of the man construct, which encompasses the concept that humans have made a covenant in the spiritual realm to obey Allah with the highest defuzzification score of 0.903. This indicates that all experts agree that in the process of emancipation (unlearn and relearn) within the context of an inclusive teacher, it is crucial to impart an understanding and remind them of the covenant made in the spiritual realm, where every individual witnessed Allah as the Lord and accepted the responsibility of being a vicegerent (*khalifah*) through Islamic brotherhood (*Ukhuwah Islamiah*). With an understanding of this responsibility, individuals will perceive the needs of their fellow beings as a duty to fulfill in order to uphold their covenant with Allah SWT. Therefore, an inclusive teacher who possesses this understanding will make every effort to ensure that every student's right to receive knowledge is fulfilled. This aligns with the desire of the Ministry of Education through the inclusive education program which emphasizes that students with special needs should also be given the opportunity to receive education on an equal footing with typical students. This also helps reconcile the perspectives of some inclusive teachers who may be hesitant to involve MBPK students in their classrooms because they perceive them as challenging to educate [17]-[18].

The second essential element in the process of emancipating inclusive teachers is the recognition that the presence of children with learning disabilities

signifies the perfection of Allah's creation. The highest construct within this element is Allah, who created human beings from non-existence into existence with a defuzzification score of 0.917. This aligns with the use of the term "khalafa" in Surah Al-Mukminun: 12-14. As explained in [3], the word "khalafa" in the sequence of creation is at the very beginning and signifies the existence of something for the first time, something that has never existed before, and it comes with a corresponding decree (*qadar*). This condition indicates that the nature of human beings is extremely impoverished and weak, incapable of doing anything without the permission of Allah SWT [19]-[20]. According to [21], with this existence, the essence of a human being is that they are indebted to Allah for their existence. Humans fundamentally depend on Allah SWT for everything. They do not possess themselves and cannot create anything for themselves. Every aspect of human life is a gift from Allah SWT. Therefore, humans realize that everything they possess, be it physical, intellectual or spiritual, is a blessing from Allah SWT. Due to this indebtedness for existence, humans are responsible for acknowledging Allah SWT as the Creator, submitting themselves, being grateful to Him, recognizing His oneness and greatness, living according to His law, and making Allah the purpose of their lives. Inclusive Teachers who understand this perspective will view their own condition and the condition of their students, both typical and those with special needs, as equal. Any differences that exist are signs of the greatness of Allah SWT and the artistic creation manifested by each of His creatures according to His will and decree [19]-[20].

The third element of the emancipation of inclusive teachers is absolute and temporary ownership. Within this element, the construct with the highest fuzzy value is knowledge, which belongs to Allah with a score of 0.917. The concept that knowledge belongs absolutely to Allah reflects the idea that all knowledge and wisdom originate from Allah as the ultimate source. Allah is the creator of the universe and everything within it, including knowledge. Human beings are recipients of knowledge from Allah, and the knowledge possessed by humans is a result of Allah's permission and allowance. This means that humans cannot comprehend anything without the knowledge that Allah inspires. This aligns with the principles of inclusive education, which state that education is for all, and everyone has the right to access knowledge. This is because all knowledge fundamentally belongs to Allah, and Allah has the absolute power to grant and withdraw knowledge from human beings.

In the context of the fourth element, which is educational goals, the highest-ranking construct is that the purpose of human life is for the eternal happiness of

the hereafter, with a score of 0.882. Setting goals in every aspect of life is fundamental to human action. Placing the right goals leads to purposeful actions, especially when it pertains to education. The goals of teachers impact the teaching and learning journey in the classroom [22]. The findings indicate that the goal of happiness in the afterlife has the consensus of experts as the top-ranking element that is important for the emancipation process within the context of educational goal setting.

Inclusive teachers who understand that the ultimate goal is happiness in the afterlife will exert their utmost effort to provide the necessary services in the context of effective inclusive programs. The fifth important element in the emancipation process of inclusive teachers is the “inclusive teacher’s role.” This element is divided into three components: the teacher’s role in preserving the right of Allah, the teacher’s role as the servant of Allah, and the teacher’s role as vicegerent. In the context of understanding the teacher’s role in preserving the right of Allah, the item with the highest consensus score among experts is submission to Allah’s decrees with a score of 0.917. An inclusive teacher who understands that by submitting to Allah’s decrees, especially in the challenging environment of an inclusive classroom, and acknowledging their own weaknesses and humble nature, is essentially seeking the abundant help of Allah SWT. This aligns with a hadith of the Prophet Muhammad (SAW), which means: *From Anas (may Allah be pleased with him), he said: “The Messenger of Allah (peace be upon him) said, ‘There is no Muslim who has three children, and they die before reaching the age of puberty except that Allah will admit them to Paradise with His mercy and favor towards them (Sahih al-Bukhari: 1381).* This hadith explains that one of the most severe hardships is the loss of loved ones. When a person is content and accepts Allah’s decree in such difficult times, Allah increases His blessings. Therefore, Allah multiplies the rewards for their parents.

As for the second component of the duties of inclusive teachers, which is being a servant of Allah, the item of the Prophet Muhammad as a role model received the highest defuzzification score of 0.917. This indicates that experts agree that an important aspect of the role of inclusive teachers as servants of Allah is to take the Prophet Muhammad (peace be upon him) as a role model. In conducting their responsibilities as inclusive teachers, it is highly appropriate for them to consider the thoughts, behaviors and actions of the Prophet Muhammad (peace be upon him) as the primary exemplar. This aligns with the recognition given by Allah to the Prophet Muhammad (peace be upon him) as a possessor of noble character (Al-Qalam: 4) and a fitting example to be emulated (Al-Ahzab: 21).

The last component within the element of the inclusive teachers’ duties is the role of inclusive

teachers as vicegerents (khalifah). It is divided into three parts: Inclusive Teacher’s role toward themselves, students, and the environment. In the context of their duties toward themselves, experts agree that the most important item is maintaining etiquette and morals as educators, with a defuzzification score of 0.917. *Adab* refers to actions that arise from true knowledge, including understanding the position of everything in the system of life, including the position of Allah SWT [18]. *Akhlak*, on the other hand, is a constant state of the soul that gives rise to actions, behaviors, or practices effortlessly, without requiring conscious thought [23]. As stated in [24], teachers should have good and noble manners because they play the roles of “*murabbi*” (nurturer), “*muallim*” (teacher), and “*muaddib*” (educator), serving as role models for their students. Next, in the context of their duties as vicegerents about students, the item that received expert consensus as the top-ranked element is encouraging students to do what pleases Allah and abstain from what Allah forbids with a defuzzification score of 0.903. This aligns with the fourth emancipation element, which places the goal of happiness in the afterlife as the primary educational goal. As Muslims, when happiness in the afterlife becomes the ultimate goal, action in this world should be in accordance with the commandments of Allah SWT. Inclusive Teachers who understand this will perform their duties as vicegerents with their students by calling them to obey Allah’s commands and avoid His prohibitions. This is because what one believes in their thoughts will be translated into their actions and behaviors [21]. Finally, in the context of their duties as vicegerents within the environment, teachers generally have a significant impact on the community around them, not just within the confines of the classroom [22]. Therefore, the role of teachers as vicegerents in the environment is highly relevant and important as key agents in shaping society. Inclusive teachers who have been provided with the proper understanding of humanity through the emancipation process will become the best advocates in society, becoming the best support system for students with special needs and persons with disabilities in general. This aligns with the item that received the highest expert consensus for this component, i.e., helping each other with a score of 0.903.

In conclusion, the elements outlined in this study are of utmost importance for the emancipation process of inclusive teachers. They can greatly assist inclusive teachers in their efforts to perform effective inclusive education programs and ultimately achieve the fundamental goal of inclusive education programs, which is “no one is left behind.”

6. Conclusion

The limitation of this study is that it only uses the Delphi Fuzzy technique to design inclusive teacher

emancipation elements. Further studies can employ other approaches such as the nominal group technique or the interpretive structural modeling technique. The respondents involved in this study are experts in education, special education, lecturers, teachers, officers, and heads of the special education sector. Future studies can involve the disabled themselves and their parents. Concisely, the development and design of the inclusive teacher's emancipation model shall emphasize the importance of the reality of man, the presence of children with learning disabilities signifies the perfection of Allah's creation, absolute and temporary ownership, educational goals, and inclusive teacher's role. Notably, these particular aspects have not yet been the focus of other researchers. Therefore, these elements of emancipation should give inclusive teachers a new worldview and help them serve at their level best, especially to ensure the success of inclusive programs.

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