



Manifestation of Inclusive Education as a Value Orientation in the Vision and Mission of MIS Nurul Muslimin Sungai Raya Kubu Raya Regency

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Inclusive education in Islamic education does not always take the form of explicit policies but may be manifested through values embedded in institutional documents. This study examines how inclusive education is understood and manifested as a value orientation in the vision and mission of MIS Nurul Muslimin Sungai Raya using Talcott Parsons' structural functionalism. Employing a qualitative case study, data were collected through document analysis and interviews with key informants. The findings show that inclusive values are not explicitly formulated but are implicitly reflected in three orientations: akhlakul karimah (noble character), social harmony, and student potential development. These values provide a normative orientation toward diversity but have not been fully translated into operational educational practices. Within the AGIL framework, social harmony and akhlakul karimah are supported by interview data as indications of integration and pattern maintenance, while adaptation and goal attainment remain interpretive inferences from the vision and mission. The study also identifies a gap between articulated values and their implementation, indicating that inclusive values function as a systemic orientation but have not yet been fully internalized in practice. Thus, strengthening the operational dimension is essential to transform inclusive values from normative commitments into systematic and sustainable educational practices.

Keywords: *Inclusive Education; Parsons' Structural Functionalism; Value Orientation; Vision and Mission*

ABSTRAK

Pendidikan inklusif dalam Pendidikan Islam tidak selalu hadir dalam bentuk kebijakan eksplisit, tetapi dapat termanifestasi melalui nilai-nilai yang tertanam dalam dokumen kelembagaan. Penelitian ini menganalisis bagaimana pendidikan inklusif dimaknai dan dimanifestasikan sebagai orientasi nilai dalam visi dan misi MIS Nurul Muslimin Sungai Raya menggunakan perspektif fungsionalisme struktural Talcott Parsons. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus melalui analisis dokumen dan wawancara dengan informan kunci. Hasil penelitian menunjukkan bahwa nilai inklusif tidak dirumuskan secara eksplisit, tetapi tercermin secara implisit dalam tiga orientasi, yaitu akhlakul karimah, keharmonisan sosial, dan pengembangan potensi peserta didik. Nilai-nilai tersebut membentuk orientasi normatif terhadap keberagaman, tetapi belum sepenuhnya diterjemahkan ke dalam praktik pendidikan operasional. Dalam kerangka AGIL, keharmonisan sosial dan akhlakul karimah didukung oleh data wawancara sebagai indikasi fungsi integrasi dan pemeliharaan pola, sedangkan adaptasi dan pencapaian tujuan



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masih merupakan inferensi interpretatif dari visi dan misi. Penelitian juga menemukan kesenjangan antara nilai yang dirumuskan dan implementasinya, yang menunjukkan bahwa nilai inklusif telah berfungsi sebagai orientasi sistem tetapi belum sepenuhnya terinternalisasi dalam praktik. Oleh karena itu, penguatan aspek operasional diperlukan agar nilai inklusif dapat berkembang dari komitmen normatif menjadi praktik pendidikan yang sistematis dan berkelanjutan.

Kata Kunci: Pendidikan Inklusif, Fungsionalisme Struktural Parsons, Orientasi Nilai, Visi dan Misi

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A. INTRODUCTION

Inclusive education has emerged as a major paradigm in global education systems, emphasizing the principles of equity, participation, and respect for student diversity. This approach positions education as a fundamental right of every individual, regardless of social background, physical condition, or intellectual ability. A study by (Alvani & Indriyani, 2024) emphasizes that inclusive education is a key strategy for creating equitable and sustainable education systems by ensuring that all students have equal opportunities to learn in educational environments that are responsive to diversity. Thus, inclusive education can be understood not only as a pedagogical strategy but also as a foundational value shaping educational direction and provision.

Within the Indonesian education system, inclusive education is grounded in principles of justice, equity, and respect for human dignity. Law No. 20 of 2003 on the National Education System establishes education as a right that must be provided democratically, equitably, and without discrimination. Regulation of the Minister of National Education No. 70 of 2009 further affirms opportunities for students to learn together in the same educational environment (Rohalia, 2025). However, regulations alone are insufficient without the internalization of inclusive values within educational systems and institutional cultures (Andriani et al., 2024).

At the institutional level, inclusive values are reflected in a school's vision and mission, which function as strategic directions representing an institution's core values (Yuniarni et al., 2023). The presence of inclusive values in these statements is an important indicator of an institution's commitment to equitable, nondiscriminatory education (Everd et al., 2025). not merely a formal declaration, but an initial sign of how far inclusive principles have been internalized organizationally.

Within the context of Islamic education particularly in madrasahs, examining inclusive education as a value orientation has become increasingly important. As educational institutions grounded in Islamic values, madrasahs have considerable potential to develop forms of education that respect diversity and uphold human dignity (Widodo & Umar, 2020). The principle of respect for human dignity is also reflected in a hadith of the Prophet Muhammad (peace be upon him), who said:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

"Indeed, Allah does not look at your appearance or your wealth, but He looks at your hearts and your deeds." (Muslim, Kitab al-Birr wa al-Silah, No. 2564)

This hadith emphasizes that outward differences do not determine a person's worth; every student should be regarded by their dignity and potential rather than physical condition or background a principle aligned with inclusive education's recognition of diversity. A study by (Rohman & Bustanul Ulum, 2025) identifies values of equality, compassion, and appreciation of individual potential as central to the education of children with special needs, reinforcing the principle that every student deserves to be treated with dignity regardless of their condition.

This study therefore examines inclusive education not only as classroom practice but as a value orientation manifested in an institution's vision and mission, focusing specifically on a madrasah ibtidaiyah context (Kim et al., 2026).

This study uses Talcott Parsons' structural functionalist perspective, viewing vision and mission as components of a social system that sustain institutional continuity and direction, complemented by emphasis on social practice and relationships in realizing inclusive education.

Research on inclusive education within educational institutions has been conducted by (Pedaste et al., 2024), found that institutional vision influences school policy and commitments to student diversity, while (Zidniyati, 2019) emphasized the relationship between inclusive education, values, structures, and integration within educational systems. Another relevant study by (Nadiya & Nurusyifa, 2026) further showed that madrasah vision and mission statements may remain symbolic when not translated into managerial practices. However, these studies do not specifically examine how inclusive education values are constructed and manifested within institutional vision and mission.

Research specifically examining inclusive education as a value construction within institutional documents therefore remains limited. This gap is significant because such statements represent not merely administrative documents but values that shape educational direction, culture, and institutional orientation. Understanding this process is essential to positioning inclusive education not simply as a technical practice, but as a value consciousness embedded within the institutional system.

The novelty of this study lies in applying Talcott Parsons' structural functionalist perspective to interpret vision and mission as components of a value system that maintain institutional stability and direction. This approach moves beyond describing institutional documents by examining how inclusive values function, become internalized, and contribute to the continuity of the educational system. As emphasized by Jenestar Wanjiru, the success of inclusive education is strongly determined by how such values are enacted in social practices within the school environment.

This study analyzes inclusive education as a value orientation manifested in the

vision and mission of MIS Nurul Muslimin, drawing on the philosophical and juridical foundations of inclusive education alongside Talcott Parsons' social theory, complemented by Wanjiru's praxis-oriented perspective, to provide a comprehensive understanding of the relationship between inclusive values and the madrasah's institutional orientation.

B. METHOD

This study employed a qualitative approach with a case study design to examine the manifestation of inclusive education as a value orientation within the vision and mission of an educational institution (Riswari et al., 2022). This approach was selected to develop an in-depth understanding of the values constructed within institutional documents and their relationship to educational practices within a specific context. The case study design was employed to obtain a comprehensive understanding of the phenomenon under investigation within a specific setting, thereby enabling a more in-depth and contextualized analysis (Zahra et al., 2026). The study was conducted at MIS Nurul Muslimin Sungai Raya, located on Merdeka Street, Limbung Village, Sungai Raya District, Kubu Raya Regency. The research was conducted over a period of approximately one month.

Primary data were obtained from the madrasah's official vision and mission documents and interviews with three purposively selected informants: the head of the madrasah, one classroom teacher, and one subject teacher. Informants were selected based on their roles and involvement in translating institutional values into educational practices. Secondary data included relevant scholarly literature, academic books, and educational policy documents (Abdurrahman, 2024).

Data were collected through documentation and interviews. The documentation process involved an in depth examination of the content of the madrasah's vision and mission, which constituted the primary focus of the study. Semi-structured interviews were conducted to explore the informants' understanding of the background, meaning, and value orientation embedded in the madrasah's vision and mission, thereby enabling a more accurate and contextually grounded interpretation (Alaslan et al., 2023).

Data were analyzed using thematic analysis, which involved an in-depth reading of the data, identification of meaningful patterns within the documents and interview findings, and the development of themes based on semantic proximity and their relevance to the research focus (Braun & Clarke, 2006). This process resulted in the identification of three main themes that formed the focus of the analysis: *akhlakul karimah* (commendable character), social harmony, and the development of students' potential. The analysis focused on identifying and interpreting the inclusive education values manifested in the madrasah's vision and mission.

Talcott Parsons' structural functionalist perspective was employed as an analytical lens to examine the function of values within the educational system, particularly in relation to institutional orientation (Hanapi & Amaluddin, 2025). Data trustworthiness was established through source and methodological triangulation by

comparing interview data with documentary evidence and examining the consistency of the information obtained. This process was undertaken to ensure that the research findings demonstrated a level of credibility and validity that could be scientifically justified (Alaslan et al., 2023).

C. RESULT AND DISCUSSION

1. Nilai Inclusive Education as a Value Orientation

Inclusive education within an educational system is understood not merely as a pedagogical approach but as a value orientation grounded in justice, equity, and respect for student diversity, requiring educational systems to accommodate differences in students' abilities, social backgrounds, and individual characteristics without segregation. Study (Ainscow, 2011) emphasizes that its success depends not only on formal policies but also on an inclusive school culture in which these values are genuinely embraced and enacted.

The findings indicate that inclusive education is not explicitly formulated as a policy in the vision and mission of MIS Nurul Muslimin but is manifested as a value orientation reflected in the positioning of all students as subjects of education without distinction based on their backgrounds, abilities, or individual characteristics. Consistent with (Ainscow, 2011), this suggests that inclusivity within the madrasah is understood primarily as a value embedded in the educational process rather than as a formally structured program or policy.

The presence of inclusive values in institutional documents does not guarantee their realization in practice. Without strengthened social relationships (connectedness) and leadership capable of directing inclusive practice, these values risk remaining ideals rather than institutionalized norms. Inclusive education is grounded in principles of human rights and social justice, affirmed by Law No. 20 of 2003 on the National Education System, which guarantees every citizen's right to quality education without discrimination. Inclusive education should therefore be seen as a concrete manifestation of the state's commitment to this right (Kurniawan et al., 2026)

Indonesia's legal framework, including Law No. 20 of 2003 and Regulation of the Minister of National Education No. 70 of 2009, establishes nondiscriminatory access to education, while regulations governing madrasahs further recognize educational access for students with special educational needs (Ismiyanto, 2025; Anshari, 2023). However, the presence of such regulations does not necessarily indicate their full realization in institutional practice. From a structural functionalist perspective, this condition suggests a gap between normative goals and their institutional implementation.

Inclusive education as a value orientation positions every student as a rights-bearing subject entitled to equal access to educational services. From this perspective, exclusionary practices that restrict educational access to particular groups cannot be justified. Within this framework, diversity is not regarded as an

obstacle but as a social reality that needs to be managed constructively. Research by (Ketikidou & Saiti, 2025) explain that inclusive education represents a moral commitment to social justice in education. This demonstrates that inclusivity has a strong ethical dimension within the educational system. Accordingly, educational institutions need to develop a nondiscriminatory paradigm across all aspects of educational provision.

2. Vision and Mission as Representations of Educational Values and Direction

The vision and mission of an educational institution function not merely as formal statements but as representations of values that guide educational practices. They articulate the institution's perspectives on students, educational goals, and relationships within the learning process (Gu et al., 2018). Therefore, vision and mission should be understood as normative foundations whose embedded values have implications for inclusive and nondiscriminatory educational practices.

The findings indicate that inclusive values in institutional documents do not necessarily translate into inclusive practices. Without systematic implementation, these values may remain conceptual. Effective inclusivity requires shared values, strong social connectedness within the school community, and leadership capable of collectively directing inclusive practices. Without these dimensions, inclusive values may remain ideals rather than become institutionalized practices.

More concretely MIS Nurul Muslimin Sungai Raya formulates its vision as *"Membentuk Manusia Berakhlakul Karimah dan Berprestasi"* ("Developing Individuals of Noble Character and Achievement"). This vision reflects two primary orientations that the institution seeks to achieve: character formation grounded in Islamic values and academic achievement. Meanwhile, its mission comprises the following objectives: *improving academic achievement; creating an Islamic, harmonious, and environmentally pleasant madrasah; integrating Islamic values into each subject and applying them in students' attitudes and everyday behavior; guiding students to become independent and beneficial to others; and developing students' abilities in Qur'anic reading and writing (BTQ)*. This formulation indicates that the vision does not stand alone but is translated into more operational objectives through the mission, encompassing academic development, the social environment, and religious character formation (Anisa, 2020). Nevertheless, the formulation does not explicitly indicate how student diversity is accommodated in educational practices.

Findings show the madrasah's vision and mission integrate religious values with contemporary educational goals: *"akhlakul karimah"* as moral foundation, and *berprestasi* (achievement) as academic aspiration indicating an orientation toward both cognitive and holistic student development. Nevertheless, this integration alone does not demonstrate concrete strategies for accommodating differences in students' needs.

Several elements of MIS Nurul Muslimin's mission are relevant to inclusive education. The commitment to developing independent students who benefit

others reflects recognition of diverse student potential, while the emphasis on a harmonious madrasah environment supports nondiscriminatory social relationships. However, without specific provisions addressing student diversity, these values remain general and open to interpretation. Thus, the vision and mission have the potential to support inclusive practices, but their values have not yet been translated into systematic strategies for accommodating student diversity.

Vision and mission should also align with national policy Permendiknas No. 19 of 2007 requires schools to formulate and continuously develop their vision, mission, and institutional goals (Sukaningtyas et al., 2017). This points to a possible gap between formally articulated values and their internalization in actual decision-making and practice.

3. Construction and Operationalization of Inclusive Education Values in the Vision and Mission

The construction of inclusive values within vision and mission is part of the mechanisms shaping the educational social system. Values such as *akhlakul karimah* (noble character), *harmonious*, and *self-potential development* do not merely represent ideal goals but also reflect how the institution views students as individuals who possess dignity, diversity, and potential that should be nurtured. Accordingly, within the context of MIS Nurul Muslimin, inclusive values are more appropriately understood as implicit values whose presence can subsequently be examined through the educational practices taking place within the madrasah.

Although inclusive values are embedded in the vision and mission, they have not been explicitly formulated as policies or specific principles for addressing students' diverse needs. The absence of the term "inclusive education" in institutional documents does not necessarily indicate that the madrasah is exclusive, nor does it confirm the formal implementation of inclusive education. Therefore, inclusivity at MIS Nurul Muslimin should be examined through the relationship between the values articulated in institutional documents and their enactment in educational practices.

From Parsons' structural functionalist perspective, values direct social system action, sustained through four functions Adaptation, Goal Attainment, Integration, and Latency (AGIL) (Lischka-Schmidt, 2023). This study uses AGIL to examine whether the values in MIS Nurul Muslimin's vision and mission function only as normative orientation or are also translated into educational action, assessed not by terminology alone but by evidence of how the madrasah responds to students, pursues goals, and maintains relationships.

Interviews with the head of the madrasah indicate that the vision and mission are positioned as broad directions for institutional development, while their implementation is adapted to the conditions and needs encountered in practice. The head of the madrasah stated, "*The vision and mission are formulated as broad directions for institutional development, while their implementation is adjusted to the conditions and needs in practice*" (interview with the Head of MIS

Nurul Muslimin, March 26, 2026). This statement indicates that the vision and mission are not treated as rigid rules but rather as guiding principles that allow the madrasah to adapt its actions to students' circumstances. Within Parsons' framework, this condition corresponds to the *Adaptation* function, which refers to the capacity of a system to adjust to the conditions it encounters so that the system can continue to operate.

This adaptive function is more concretely reflected in the way the madrasah addresses students who experience difficulties in following the learning process. Based on an interview with a classroom teacher, one student required additional attention because their ability to keep pace with the learning process differed from that of other students. The classroom teacher explained "*This student requires additional attention because they still experience difficulties keeping up with the learning material. During lessons, the student continues to learn alongside their classmates but occasionally needs assistance and guidance from the classroom teacher.*" (Interview with a Classroom Teacher at MIS Nurul Muslimin, March 30, 2026).

Based on observations and interview conducted at MIS Nurul Muslimin Sungai Raya, support for the student was provided directly by the classroom teacher, and no dedicated special education teacher was available. These findings indicate that the madrasah responds to differences in students' abilities through adjustments made by teachers during the learning process.

This reflects the *Adaptation* function in a direct, context-specific form: teachers adjust attention and support to students' circumstances. However, without dedicated resources such as a special education teacher or written guidelines, this adaptation remains practice-level rather than institutionalized.

This is further supported by (Hamidah, 2022) study at MIS Nurul Muslimin, which documented *Kelompok Kerja Guru (KKG)* and *In-House Training (IHT)* as mechanisms for teacher competency development, indicating that the madrasah's *Adaptation* function operates not only through classroom responses but also through building educators' professional capacity.

The *Goal Attainment* function is reflected in the position of the vision and mission as broad directions for educational provision within the madrasah. References to *akhlakul karimah* (noble character), harmony, and the development of students' potential indicate the goals that the institution seeks to achieve. Research Findings (Hamidah, 2022) further shows the madrasah's management pursues shared goals through personnel management and targeted work programs, demonstrating institutional *Goal Attainment* mechanisms. However, these goals do not explicitly address students with diverse needs, so *Goal Attainment* remains evident in general governance rather than as an inclusive-specific objective.

The *Integration* function is reflected in the madrasah's efforts to maintain the participation of students with learning difficulties within the classroom. They

continue learning alongside their classmates, while teachers provide support according to their needs and maintain a conducive learning environment. From a Parsonsian perspective, this reflects efforts to preserve connectedness within the classroom social system. Integration does not require identical treatment but involves organizing social relationships so that differences do not prevent students from participating in the life of the group.

Jenestar Wanjiru's concept of socio-moral connectedness deepens this reading: inclusive practice concerns not just students' physical presence but the social relationships that keep them part of the learning community. At MIS Nurul Muslimin, students' continued participation alongside classmates, supported by teacher attention, reflects this connectedness, extending the teacher's role beyond adaptation to sustaining social belonging (Wanjiru, 2021).

The *Latency* function concerns the maintenance of values and patterns that sustain the social system. At MIS Nurul Muslimin, *akhlakul karimah* (noble character), articulated in the institutional vision, serves as a normative foundation for shaping behavior and social relationships, including attentiveness, respect, and guidance toward students. However, the available data are insufficient to establish that this value has been uniformly internalized as part of an inclusive educational culture. Thus, *Latency* is understood here as a value foundation supporting the emergence of inclusive practices rather than evidence of a fully established inclusive culture.

Based on the MIS Nurul Muslimin shows partial alignment with Parsons' AGIL functions: Adaptation through teachers' responsive support, Goal Attainment through the vision, mission, and work programs (though not explicitly inclusive), Integration through students' continued participation alongside classmates, and Latency through the value of *akhlakul karimah* embedded in the vision. All four functions appear, but their institutionalization is uneven.

These findings distinguish inclusive values as orientation from inclusive values as structured system: the madrasah responds to students needing extra attention, but support remains teacher-led rather than backed by a dedicated service structure suggesting inclusive practice has developed organically rather than through formal design. This aligns with (Maimunah & Kurniawan, n.d.), who stress the importance of translating values into institutional mechanisms so they do not remain merely normative. At MIS Nurul Muslimin, values of potential development and harmony have begun moving from norm toward praxis, though this remains largely organic rather than institutionalized.

The construction of inclusive education values in the vision and mission of MIS Nurul Muslimin reflects a practical orientation that has not yet been fully institutionalized. The madrasah accepts students with diverse learning needs, monitors their progress, provides teacher support, and involves them in shared learning, reflecting the AGIL functions of *Adaptation* and *Integration*. However, the absence of a dedicated special education teacher, specific guidelines, and explicit

inclusive education objectives indicates that these practices do not yet constitute a formal inclusive education system (Ilham et al., 2026). Thus, inclusive practices have developed organically, while their formal institutionalization through policies and service systems remains an area for further development.

4. Manifestation of Inclusive Education Values in the Vision and Mission of MIS Nurul Muslimin

The manifestation of inclusive education values in the vision and mission of MIS Nurul Muslimin Sungai Raya can be examined by considering the extent to which the values articulated in the institutional documents are reflected in educational practices within the madrasah. Whereas inclusive values at the level of the vision and mission have been constructed through an emphasis on moral character, harmony, and the development of students' potential, the manifestation stage focuses primarily on how these values are translated into concrete actions (Gymnastiar & Ambarnis, 2025). In this context, manifestation is understood not merely as direct implementation but also as a process that demonstrates the extent to which these values are enacted and sustained within the dynamics of everyday educational life

The inclusive education values articulated in the vision and mission of MIS Nurul Muslimin Sungai Raya do not remain merely at the conceptual level but can also be observed in how the institution perceives and responds to students within educational practice. The formulation *"development of students' potential"* can be interpreted as an orientation that provides space for the development of students' diverse abilities. This interpretation is supported by an interview with a classroom teacher at MIS Nurul Muslimin, who stated, *"Students do not all have the same abilities. Some understand the material as soon as it is explained, while others need it to be explained repeatedly"* (interview with a Classroom Teacher at MIS Nurul Muslimin, March 30, 2026). The teacher further explained that students who require additional explanation receive closer guidance and are provided with explanations using simpler language, while continuing to participate in the learning process alongside their classmates.

This shows inclusivity is not explicitly stated in the vision and mission but emerges through teachers' responses to students' differing abilities, individualized support that keeps students within shared learning activities. This aligns with (Nuansah et al., 2025), who found inclusive practices can emerge from institutional responses to student differences even without a formal declaration of inclusive education. Even so, these manifestations still depend largely on teachers' initiative rather than institutionalized policy.

The social-relational dimension reflected in the value of *"harmony"* articulated in the vision indicates an orientation toward fostering a conducive and nondiscriminatory educational environment. This is reinforced by the head of the madrasah, who stated that efforts are made to maintain a harmonious atmosphere so that students feel comfortable and are not treated differently. As reflected in the

interview, the head of the madrasah explained, *"We strive to maintain a harmonious atmosphere in the madrasah so that the students feel comfortable and no one feels that they are being treated differently"* (interview with the Head of MIS Nurul Muslimin, March 26, 2026). This statement indicates that harmony is understood as an effort to maintain social order and create a conducive learning environment, although it has not yet been specifically directed toward a systematic strategy for managing student diversity.

These findings are further supported by the teachers' perspectives, which reflect practices at the classroom level. In everyday learning activities, interactions among students tend to be guided by habituating attitudes of mutual respect and cooperation. One informant described the practice as follows: *"The students in the class are already accustomed to not making fun of one another and are encouraged to work together"* (interview with a Classroom Teacher at MIS Nurul Muslimin, March 31, 2026). This condition indicates that the value of harmony does not remain merely at the normative level; however, its implementation is still developing incrementally and has not yet been systematically structured. Educational practices remain strongly influenced by individual teachers' interpretations and initiatives and therefore have not yet developed into a firmly institutionalized system.

The value of *akhlakul karimah* (noble character) as a moral foundation reflects the institution's efforts to shape students' behavior in accordance with prevailing norms. Within the context of inclusive education, this value has the potential to strengthen attitudes of mutual appreciation and respect for existing differences. However, the manifestation of this value remains largely evident in general moral development and has not yet been specifically directed toward fostering inclusive awareness of student diversity (Arifin & Supena, 2023). This indicates that the existing moral values have not yet been fully oriented as a foundation for inclusive practices.

This finding is further supported by an interview with the head of MIS Nurul Muslimin, who stated, *"The values articulated in the vision and mission have served as guiding principles for the provision of education; however, their implementation is still being carried out gradually, in accordance with the institution's circumstances and capacity"* (interview with the Head of MIS Nurul Muslimin, March 26, 2026). This statement indicates an effort to translate these values into practice, although the process has not yet been implemented in a systematic and structured manner. In other words, the manifestation of inclusive values still depends largely on individual initiative and understanding rather than constituting a firmly institutionalized system.

Manifestation of inclusive education values in the vision and mission of MIS Nurul Muslimin shows alignment between normative values and educational practices, although implementation remains limited and unstructured. Values such as student potential development, harmony, and *akhlakul karimah* provide a

foundation for inclusivity, but their realization requires stronger policies, learning strategies, and institutional culture (Mosakas et al., 2025). In Parsons' perspective, institutional stability depends on the alignment between values and practices, making the manifestation of inclusive values an ongoing process rather than a completed condition.

D. CONCLUSION

This study shows that inclusive education at MIS Nurul Muslimin Sungai Raya is not formally formulated as policy but manifested as a value orientation in the institution's vision and mission, particularly through *akhlakul karimah*, social harmony, and student potential development. Some values are supported by interview data, while others are primarily based on document analysis. Theoretically, the findings demonstrate that institutional values expressed through vision and mission can be examined using Talcott Parsons' structural functionalist framework as mechanisms that sustain the continuity and direction of the educational system. However, strong normative values do not necessarily ensure strong implementation. Practically, the findings highlight the need for madrasah ibtidaiyah to bridge this gap through adaptive instructional strategies, inclusive practice guidelines, and a school culture that respects student diversity, thereby translating normative values into structured policies. This study is limited by its reliance on document analysis and interviews with three informants, particularly regarding curriculum adaptation and measurable educational outcomes. Future research should incorporate direct observation and broader stakeholder participation to develop a more systematic, contextualized, and sustainable understanding of inclusive education in Islamic primary education.

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