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Inclusive Leadership Based on *Maqashid al-Sharia* in Shaping a Disability-Friendly Organizational Culture at TK IT Cita Mulia Ajibarang

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ABSTRACT

Fulfilling the right to education for children with disabilities requires readiness on the part of educational institutions, not merely formal policies. This study aims to examine the practice of inclusive leadership by the principal based on the maqashid syariah values and its contribution to the formation of a disability-friendly organizational culture at TK IT Cita Mulia Ajibarang. This study uses a qualitative approach with a single-case study design that is exploratory and descriptive in nature. Informants were selected purposively and included the principal, five teachers, one administrative staff member, and five parents. Data were collected through interviews, observations, and documentation in October 2026, then analyzed using the Miles and Huberman model. The results indicate that inclusive leadership is manifested through openness, availability, accessibility, appreciation, and teacher involvement. These practices are supported by regular evaluation forums held every Friday, benchmarking activities, and partnerships with psychologists. The principal's leadership is grounded in the values of honesty and compassion. Although the informants did not explicitly mention the concept of maqashid al-sharia, the leadership practices implemented align with the principles of protecting religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), and reason (ḥifẓ al-'aql), protection of family (ḥifẓ al-nasl), whereas the protection property (ḥifẓ al-māl) have not yet been fully implemented. A disability-friendly culture is reflected in the organization's physical environment, the values it upholds, and its underlying assumptions. However, physical accessibility remains limited, as evidenced by the lack of ramps, handrails in restrooms, and Braille books. This study concludes that a disability-friendly culture is beginning to take shape through leadership commitment, teacher involvement, and support from families and foundations. Strengthening partnerships with parents and providing accessible facilities are still necessary to create an inclusive educational environment.

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Introduction

Education is a fundamental right of every child, but the fulfillment of the right to education for children with disabilities in Indonesia remains uneven. This situation is caused by various barriers, such as economic constraints, *learned helplessness*, and rejection by schools. Based on data cited from the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), approximately 64% of the estimated number of children with disabilities have gained access to education. However, out of approximately 2 million children with disabilities aged 5–19, only 269,398 children receive educational services through Special Education Schools (SLB) or inclusive schools, or about 12% (RI, 2022) . This gap indicates that the challenges of inclusive education in Indonesia are not only related to the existence of policies and regulations but also to the readiness of educational institutions to create an inclusive learning environment, embrace diversity, and optimally meet the needs of children with disabilities

The implementation of inclusive education within Integrated Islamic Schools (SIT) is a critical issue because it is closely tied to the institution's commitment to upholding Islamic values and ensuring the right to education for students with disabilities. In principle, Islam teaches respect for human dignity (*karamah insaniyah*), the upholding of justice (*'adl*), and the practice of compassion (*rahmah*) toward all individuals without discrimination. In line with the mission of character development, the success of an Islamic school should not be determined solely by academic achievement but also by its ability to foster an environment that values diversity and protects vulnerable groups from discrimination (Fahrurrosi et al., 2025) . These principles serve as an ethical foundation for schools to ensure that students with disabilities receive appropriate acceptance and support. Thus, the inclusion of students with disabilities at SIT is a leadership mandate that must be realized through policies that prioritize inclusion, adequate resource allocation, and leadership by example in fostering a school culture that is fair and focused on fulfilling the rights of every student.

Various previous studies have shown that the leadership of the school principal is a crucial factor in supporting the implementation of inclusive education, as the implementation of inclusive education cannot rely solely on formal policies but also requires leadership capable of translating those policies into concrete actions. (examines transformational leadership practices in the management of inclusive education and highlights the proactive and visionary characteristics of school principals. (Sayem et al., 2025) emphasizes the role of school principals in supporting teacher readiness, including through training for special education support teachers. The study (Juriah et al., 2025) examines inclusive leadership in the context of religious diversity and demonstrates its contribution to creating a positive school climate, strengthening collaboration among teachers, and fostering mutual respect. Overall, these studies underscore the importance of leadership in in supporting inclusive practices; however, there remains room for further research to gain a deeper understanding of how principals at Integrated Islamic Schools exercise inclusive leadership in accepting, serving, and meeting the educational needs of students with disabilities.

Previous research has focused more on leadership roles and styles than on how leadership shapes a disability-friendly organizational culture, and studies on leadership in Islamic schools have not yet widely integrated *the maqashid al-sharia* as a foundation for analyzing inclusion. To address this gap, this study proposes the integration of inclusive leadership and *the maqashid al-sharia*. This study is important for understanding how Islamic values are embodied in a disability-friendly school culture, rather than merely serving as symbols or policy formalities. The results are expected to contribute to the development of Islamic educational management theory while also serving as a practical guide for school principals, foundations, and the SIT network in building an inclusive education system.

2. Methods

This study was conducted at the Cita Mulia Integrated Islamic Kindergarten, located in Ajibarang Wetan Village, Banyumas Regency. The selection of the Cita Mulia Integrated Islamic Kindergarten was based on several considerations: It was chosen because it is an Islamic school, making the *maqashid syariah* values relevant as a foundation for leadership, and because it implements an inclusive program in its learning system and school management. Data collection took place in October 2026, allowing the researcher to observe leadership practices and organizational culture over an extended period.

This study employs a qualitative approach with a single-case study design and is exploratory-descriptive in nature. The objective is to gain an in-depth understanding of the implementation of inclusive leadership by the principal, grounded in the principles *of maqashid syariah*, and its contribution to building an organizational culture that is disability-friendly at TK IT Cita Mulia Ajibarang. A qualitative approach was used because the research focuses on the processes, values, and meanings constructed by the participants within the natural setting of the educational institution. The exploratory nature of the study was used to trace how the values *of maqashid syariah* are interpreted and applied in leadership, while the descriptive nature was used to depict the manifestation of a disability-friendly culture at the levels of artifacts, embraced values, and underlying assumptions. Through this approach, the author was able to gain firsthand experience in the field, making it suitable for exploring the phenomenon in detail.

The data used consists of primary data—specifically, results from interviews and observations of informants and school activities—as well as secondary data in the form of institutional documents and relevant literature. Research subjects were selected using *purposive sampling*, taking into account their direct involvement in leadership processes, policy-making, and educational services for children with disabilities at TK IT Cita Mulia Ajibarang. The research subjects consisted of the principal, 5 teachers, one administrative staff member, and 5 parents. The selection of informants was based on the criterion of direct involvement in leadership or inclusive services. To maintain the confidentiality of the informants' identities, each informant was assigned a specific code: W1, W2, W3, W4, and W5 for parents of students with and without disabilities. G1, G2, and G3 were assigned to classroom teachers, while G4 and G5 were assigned to Special Education Teachers (GPK). These codes were used to facilitate the grouping, processing, and presentation of interview data without revealing the informants' personal identities.

This study collected data through three main methods: interviews, observation, and documentation. First, in-depth interviews were conducted with the principal, teachers, administrative staff, and parents as the primary informants, with the aim of exploring their experiences, perceptions, and views regarding the principal's inclusive leadership—grounded in the principles *of maqashid syariah*—and its contribution to building an organizational culture that is welcoming to individuals with disabilities at TK IT Cita Mulia. Second, observations were conducted using a guided observation sheet designed to directly observe activities at the school, ranging from the principal's leadership style in chairing meetings, mentoring teachers, and greeting the school community, to teachers' interactions with children with disabilities during learning and daily activities that reflect an inclusive culture. The results of these observations were recorded in field notes containing both descriptive and reflective sections. Third, documentation was conducted with permission from the institution and parents. This enabled the study to gain a rich, contextual, and accurate understanding of the situation at Cita Mulia Integrated Islamic Kindergarten.

The data analysis technique used in this study employed the Miles and Huberman model, which consists of three main stages: 1) condensation, which is the process of selecting, focusing, simplifying, abstracting, and transforming raw data obtained through interviews, observations, and documentation collected during the research. In this stage, the researcher grouped and selected data relevant to the study's focus, making the data more systematic, focused, and easier to analyze. 2) Data presentation, which involves synthesizing the analyzed information and data to draw conclusions and formulate necessary follow-up actions. Data is presented in the form of written descriptions and research narratives, supplemented with images and field notes to objectively clarify the findings in accordance with the focus of the study. 3) Verification: The verification stage is the final part of the research, during which all findings are interpreted and their meanings explained (Qomarudin & Sa'diyah, 2024) .

3. Literature Review

1. Inclusive Leadership

Inclusive leadership is a leadership style that seeks to create a work environment that values differences, accepts differing opinions, and provides fair opportunities for every team member to participate (Berjian et al., 2025) . According to(Liu, 2024) , inclusive leadership is defined as leadership behavior—both in words and actions—that reflects openness to participation and appreciation for the ideas, opinions, and contributions of others. The three main behavioral patterns of inclusive leaders include transparent and structured communication (to address information asymmetry), empowerment and recognition (to encourage the involvement of remote members), and fairness and accessibility (to ensure the fair distribution of resources). The findings of study (Wang & Hasan, 2026) explain that inclusive leadership plays a role in strengthening *psychological safety*, improving perceptions of *organizational justice*, and fostering *a sense of belonging* among every team member working in a hybrid work system.

Inclusive leadership can be categorized into several aspects. The study (Korkmaz et al., 2022) identifies four aspects: fostering individual uniqueness, strengthening a sense of belonging within the team, demonstrating appreciation, and supporting the organization's efforts toward inclusion. (Carmeli et al.; (Fagan et al., 2022)) identified that inclusive leaders demonstrate openness, availability, and approachability. (Tejeiro, 2024) emphasizes the importance of inclusive policies and practices that ensure the participation of all students, as well as the role of distributed leadership. Studies at the early childhood education (PAUD) level show that school principals play a role in fostering teachers' pedagogical competencies in inclusive services (Sayem et al., 2025) , while (Andriyani et al., 2025) highlights the development of a sustainable culture of inclusion. Thus, the aspects of inclusive leadership in this study include openness, availability, accessibility, appreciation and recognition, and engagement.

2. Maqashid al-Sharia

Maqashid al-Sharia refers to the objectives that Islamic law seeks to achieve in order to realize the common good ((Rozi et al., 2022) . Al-Ghazali explains that the common good is closely related to the preservation of five fundamental elements: religion, life, intellect, lineage, and wealth ((Dafiro & Busriyanti, 2024) . The principle of *hifzh al-din* (preservation of religion) can be realized through religious guidance activities, the strengthening of moral character, and the application of Islamic values in daily life. *Hifzh al-nafs* (preservation of the soul) is realized by creating a safe educational environment, safeguarding children's physical and psychological well-being, respecting their dignity, and protecting them from acts of violence, bullying, and discrimination. As for *hifzh al-'aql* (preservation of the intellect), it is reflected in providing equal learning opportunities, applying teaching methods tailored to children's needs and abilities, and efforts to develop their intellectual potential. The principle *of hifzh al-nasl* (preservation of lineage and family) can be applied through ongoing collaboration between educational institutions and families in supporting children's growth and development. On the other hand, *hifzh al-mal* (preservation of wealth) is realized through the

transparent, fair, and responsible management of educational funds, accompanied by the provision of adequate facilities and infrastructure that are accessible to all children (Putra, 2025) . Therefore, *the maqashid al-sharia* can serve as an ethical foundation for the delivery of education that does not merely emphasize academic achievement but also prioritizes the protection of children's dignity, the fulfillment of their rights, and their holistic well-being.

Al-Syathibi divides *the maqashid* into three levels: *dharuriyyat*, *hajiyyat*, and *tahsiniyyat*. Al-Syathibi views Sharia as requiring every individual to prioritize their well-being (Pertiwi & Herianingrum, 2024) . This reaffirms that education is a fundamental right and need for every individual, including children with disabilities. This approach emphasizes the importance of providing education that is equitable, fair, and capable of accommodating the needs of all students without discrimination (Wahyudi & Latif, 2023) . Children with special needs are no longer viewed merely as objects of compassion but as integral members of a dignified learning community who possess equal rights to participate, grow, develop, and socialize. The synergy between Islamic ethics and the principles of social justice provides a robust conceptual framework for optimizing inclusive pedagogy, strengthening collaboration with families, and reinforcing institutional accountability (Aulia et al., 2026) . *Maqashid al-Sharia* is presented as a value framework that guides inclusive leadership to be fully oriented toward upholding the dignity and ensuring the well-being of children with disabilities.

3. Disability-Inclusive Organizational Culture

A disability-friendly organizational culture must first be understood as an organizational culture—defined as a pattern of shared values and basic assumptions held by the institution's members, which ultimately determines how the organization treats its members and responds to its surrounding environment ((Korkmaz et al., 2022)). This concept is important because disability-friendliness cannot be achieved through physical facilities alone. It must be embedded in the perspectives and habits of all members of the organization. Schein also distinguishes three levels of culture: artifacts, shared values, and basic assumptions. This concept aligns with the findings of "(Andriyani et al., 2025) , which indicate that the success of inclusive education depends not only on policy structures and teaching practices but also on the values cultivated within the school environment. Thus, organizational culture serves as the foundational framework for examining how the values, norms, and assumptions at TK IT Cita Mulia Ajibarang shape the treatment of children with disabilities.

A disability-friendly organizational culture is an inclusive culture that specifically ensures the acceptance, participation, and dignity of people with disabilities. The findings of the study (Lathifah et al., 2026) show that the role of employers in fostering a positive organizational culture and climate is the most important supporting factor in achieving workplace success for people with disabilities. (emphasize that schools play a strategic role in building an inclusive culture that values diversity, influenced by the principal's leadership, collaboration, and the involvement of parents and the community. In the context of Islamic education, (Khofifah et al., 2025) emphasizes the importance of a comprehensive understanding of and appreciation for diversity in building inclusive schools that align with Islamic values. Thus, a disability-friendly organizational culture in this study is defined as a set of shared values, norms, and assumptions among institutional members who view people with disabilities as individuals with dignity, manifested in policies, practices, and an accessible and accepting environment.

4. Result and Discussion

1. Principals' Inclusive Leadership Practices

Based on the interviews and observations conducted, the author can conclude that the findings of this study indicate that the principal's inclusive leadership practices are reflected in several aspects, namely openness, availability, accessibility, appreciation and recognition, and involvement. These five aspects demonstrate the principal's efforts to build open working relationships, value the

contributions of every member, and provide space for teachers and educational staff to participate in school management. The principal provides space for teachers and staff to express their opinions during meetings and responds to feedback with an open attitude. Teachers, support staff, and parents also stated that it is easy to meet with or contact the principal to voice their concerns. When teachers face difficulties, the principal steps in to help directly. As the author observed, there was a student with ADHD who refused to participate in classroom instruction; the principal then asked the student if they would be willing to study with her. The student agreed and learned to read "Wafa" with the principal. Teachers and staff are also involved in decision-making. Every Friday, the principal facilitates a discussion and evaluation session regarding various ideas and challenges encountered while teaching. Teachers are provided with support—particularly those with students with disabilities in their classrooms—to strengthen their resilience and encourage them to remain patient and accepting when working with students. The school also routinely provides mental health support.

The inclusive leadership practices implemented by the principal are evident in several aspects, although the level of consistency in their implementation still varies. Openness is reflected in the principal's habit of giving teachers the opportunity to express their opinions and provide feedback during every meeting. Based on the observation results, Informants W1 and W2 stated, *"If there are difficulties with issues involving students at school, I can go directly to the Principal; she's also easy to talk to."* The aspect of appreciation is reflected in the principal's practice of mentioning teachers' or GPKs' names when discussing students' progress in group settings, as well as offering verbal praise— —after activities conclude. This demonstrates recognition of the contributions made by teachers and GPKs. Informant G4 revealed that they feel the work they do is "noticed and valued." Informant G3 stated, *"We can communicate with the principal in a safe and comfortable manner*." The implementation of such behaviors can foster an organizational environment that supports a sense of belonging, appreciation for individual uniqueness, psychological safety, and member engagement in achieving organizational goals.

To support the learning process, particularly services for students with disabilities, TK IT Cita Mulia conducted a benchmarking visit to Salsabila Islamic School in Bekasi to study the school's inclusive education program. Learning from the best practices of other schools through benchmarking demonstrates the school's efforts to expand its knowledge of inclusive services from external sources. The school also partners with a psychologist who has been involved in observing prospective students during the new student admission process. The initial assessment by a psychologist during the new student admission process serves to identify children's needs from the moment they enter school. Moving forward, the school plans to provide periodic follow-up support from a psychologist—for both students and teachers—focused on strengthening teachers' capacities. From the perspective of inclusive leadership, these three aspects can be seen as forms of support for the mission of inclusion and teacher capacity building.

The principal's practice of inclusive leadership creates a safe and supportive work environment for teachers as the direct implementers of inclusive services. Openness, accessibility, appreciation, and involvement make teachers feel valued and encourage them to speak up about challenges. Informant G3 feels safe communicating; W1 finds it easy to meet with the principal; and G4 feels that their work is "seen and valued." The principal steps in to help directly—for example, by teaching Wafa to read—a student with ADHD who is reluctant to learn in class. This practice aligns with findings that inclusive leadership is associated with psychological safety and engagement among members (Mohase et al., 2025) as well as a sense of belonging and appreciation (Korkmaz et al., 2022) . (, demonstrate inclusive management that adapts learning to children's characteristics, and (Pasaribu et al., 2023) emphasize that effective school leaders analyze conditions, establish strategies, provide inclusive programs, and mobilize and enhance teachers' capacities. The practices of the principal at TK IT Cita Mulia serve as social and managerial capital that strengthen teachers' readiness to support children with disabilities.

These practices stem from the principal's hands-on leadership, regular evaluation forums, values-based Islamic mental coaching, and external capacity-building initiatives. Openness and appreciation flourish within a structured environment and through the principal's exemplary leadership. Every Friday, the principal leads evaluations, mentors teachers, provides emotional support, and instills an attitude of acceptance. The school also conducts study visits to Salsabila Islamic School in Bekasi and partners with psychologists during the new student admission process. This approach aligns with the principal's role in mentoring teachers to ensure effective inclusive services (Sayem et al., 2025) , the success of inclusive education depends on leadership and the values fostered at the school (Saputro et al., 2026) , as well as the instillation of Islamic values through exemplary conduct, *tolerance (tasamuh)*, and *justice (ʻadl)* (Rahmania & Hanif, 2025) . (note that school principals foster a culture of collaborative work through moral and professional exemplary behavior as well as open communication that respects differing opinions, thereby ensuring that teachers feel psychologically safe and are involved in decision-making through deliberation. The values of *trustworthiness (amanah*), *deliberation (musyawarah)*, and *compassion (rahmah)* serve as the ethical foundation that fosters teachers' emotional loyalty, supported by joint teacher development efforts with the foundation's " " program. In the author's analysis, *trustworthiness* and *compassion* align with honesty and kindness at TK IT Cita Mulia.

2. The Application of Maqashid Sharia Values in Leadership

Research findings indicate that the leadership of the principal at TK IT Cita Mulia is driven by two Islamic values: honesty and compassion. However, none of the informants mentioned the term "maqashid syariah." The value of honesty is evident in the principal's openness when discussing the children's conditions and the school's capabilities. For example, the principal explained, *"The goal of the school at Cita Mulia is not for children to become proficient in reading and writing, but to prioritize character development; if parents are focused on their children becoming proficient in reading and writing, they are welcome to go to Bimba instead*." Honesty is also practiced by teachers when reporting on students' progress. Informant G1 explained that progress reports are based on actual conditions*: "The reports are supported by documented progress records; there is documentation for every activity."* Meanwhile, the value of compassion is evident in the daily attitudes of teachers and the principal, as seen when the principal or teachers greet students—both regular students and those with disabilities—and kiss their hands. The teacher welcomes them and then takes them by the hand to the classroom.

The research findings indicate that the values of maqāṣid al-sharīʾah can be identified through leadership practices and the organizational culture that has developed at the school. *Hifzh al- din* is reflected in the research findings regarding prayer and Quranic recitation activities, where support teachers adapt participation for students with special needs—for example, by mimicking movements and having them recite a single short word without forcing them to follow along like other students. 2). *Hifzh al-nafs* is reflected in school rules that prohibit teasing and discriminating against peers (*bullying*) for both regular students and students with disabilities. 3). *Hifzh al-ʻaql* is reflected in the implementation of adaptive learning. 4). *Hifzh al-nasl* is evident when the school schedules regular counseling sessions with a psychologist. 5). *Hifzh al-mal* does not yet appear to be optimal in terms of support for facilities, infrastructure, and funding specifically intended to meet the needs of children with disabilities. For example, there are no books in Braille, and restrooms are not equipped with handrails. Thus, the maqashid syariah values in this study are used to understand and analyze inclusive leadership practices in schools.

Regarding the application *of Hifzh al-din*, Informant G2 stated, *"In religious practice activities, for children who cannot yet follow instructions well, we usually demonstrate directly and guide them. The important thing is that the children feel like they are part of the activity*." Meanwhile, regarding the application of *Hifzh al-nafs* at school, Informant W2 stated, *"My child is visually impaired, but his friends are willing to help and play with him*." The implementation *of*

Hifzh al-'aql is reflected in adaptive learning adjustments, such as using objects like combs for tactile learning for children with visual impairments. Regarding the implementation *of Hifzh al-nasl*, there are plans for ongoing support from a psychologist; however, these plans had not yet been implemented during the study period, so their impact cannot yet be assessed. Finally, regarding the implementation *of Hifzh al-mal,* the principal explained that support from the foundation is provided in stages, so the various facility needs have not yet been fully met. However, during the construction of the new building for SD IT Cita Mulia, the foundation has already created a special pedestrian path for students with visual impairments to facilitate students who will later continue their elementary education at the Cita Mulia Foundation.

Leadership practices at TK IT Cita Mulia Ajibarang demonstrate alignment with the maqashid al-sharia, particularly in safeguarding the religion, life, and intellect of the students. This alignment is evident because inclusive leadership provides space for every child to learn and participate according to their abilities, rather than applying a one-size-fits-all approach. Regarding ḥifẓ al-dīn, teachers adapt children's involvement in prayer and memorization to their individual capacities. Regarding ḥifẓ al-nafs, the school prohibits teasing, while peers' behavior in assisting visually impaired students reflects the protection of their dignity and psychological well-being. As for ḥifẓ al-aql, this is realized through adaptive learning, including the use of tactile aids such as combs, so that learning experiences are accessible through the children's sensory abilities. These findings align with studies on the management of inclusive educational facilities that emphasize the importance of resource support for student participation and learning outcomes (Sari & Widiyan, 2026) . Thus, these practices demonstrate the tangible translation of maqaṣhid values into everyday educational actions.

The research findings indicate that principals' support for teachers, non-judgmental guidance, and communication with parents foster a comfortable learning environment. This pattern is also consistent with studies on inclusive early childhood education practices in Indonesia and Malaysia, which highlight the importance of institutional support for inclusive services (Diana et al., 2025) . However, the application of maqashid at TK IT Cita Mulia has not been uniformly implemented across all aspects. The preservation of the family (ḥifẓ al-nasl) still requires a more structured partnership with parents, while the preservation of wealth (ḥifẓ al-mal) necessitates the strengthening of accessible facilities and funding. From the perspective of the maqashid of Sharia, fulfilling the rights of people with disabilities and fostering an inclusive organizational culture are part of the fundamental necessities (*ḍaruriyyat*) in realizing human welfare. Islam unequivocally rejects all forms of discrimination and upholds the principles of justice and equal access for people with disabilities as manifestations of the application of Sharia values in social life (Syahrizal et al., 2026) . Thus, school leadership practices demonstrate alignment with the values of maqashid syariah as an ethical foundation, even though these values have not yet been formalized as the basis for school policy.

3. A Disability-Friendly Organizational Culture

Observations at TK IT Cita Mulia Ajibarang indicate that the school strives to create a learning environment that is open to students with diverse characteristics and abilities, including children with disabilities. This inclusivity is evident in daily learning activities, teacher-student interactions, and opportunities for all children to participate in other school activities. Teachers also provide support tailored to each child's needs, particularly when a child struggles to understand instructions, interact with peers, or engage in learning activities. This finding is reinforced by informant W3, who stated, *"From the very beginning, we felt accepted. The principal explained the school's situation as it is, and the teachers also made an effort to understand my child's needs."* Informant G5 added, *"We strive to treat all children well. Of course, their abilities vary, so the way we support them isn't always the same. Additionally, the school's code of conduct prohibits students from teasing peers in a discriminatory manner."* Thus, a disability-friendly school culture goes beyond merely accepting

children with special needs; it encompasses inclusive social interactions, support tailored to individual needs, and a mutual respect for diversity.

Research findings based on Schein's three levels of organizational culture indicate that the disability-friendly culture at TK IT Cita Mulia Ajibarang is reflected in the practices, values, and perspectives of the school community toward children with disabilities. At the artifact level, acceptance is evident through children's involvement in learning and religious practices, the use of simple teaching aids, individualized support, and teacher interactions that take children's needs into account. However, the accessibility of physical facilities remains limited; one example is the restrooms, which are not yet equipped with grab bars. At the level of shared values, the principal emphasizes honesty and compassion as guiding principles for building trust with parents and creating a sense of safety for the children. Meanwhile, at the level of underlying assumptions, children with disabilities tend to be viewed as individuals who have the right to learn, develop, and participate according to their potential. This perspective is reflected in teachers' efforts to tailor their support based on the children's needs. Thus, a disability-friendly organizational culture has developed through practices of inclusion and the internalization of the values of honesty and compassion, but it still requires strengthening in terms of providing accessible facilities.

The disability-inclusive culture at TK IT Cita Mulia Ajibarang has emerged from the interactions among the principal, teachers, students, parents, and the foundation; however, the school's commitment has not yet been fully supported by adequate facilities. This culture is not built by a single party but rather through complementary roles influenced by the foundation's support and the school's resources. The principal sets policy direction, fosters communication with families, and instills honesty and compassion as guiding principles for service. Teachers translate these values into daily instruction and support. Parents communicate their children's conditions and needs and continue to provide support at home. However, the commitment to accept and support children with disabilities has not yet been matched by adequate facilities. Limitations in the number of support staff, adaptive learning aids, and accessibility resources remain challenges that need to be addressed. Thus, a disability-friendly culture develops through a combination of leadership commitment, teacher involvement, family support, and the school's ability to manage available resources.

The author observes that a disability-inclusive culture has already taken root at TK IT Cita Mulia Ajibarang. This is evidenced by concrete actions, including providing support tailored to individual needs and abilities, adapting teaching methods and learning materials, offering equal opportunities to participate in both academic and social activities, and preventing all forms of discriminatory treatment. This perspective aligns with the findings of a study (Suparjo et al., 2022), which states that an inclusive culture in a school environment cannot be achieved merely through formal acceptance of diversity; rather, it must be built through school policies, teachers' exemplary behavior, the provision of equal opportunities, and the involvement of the entire school community in various activities. Findings (Munjidah & Hanif, 2022) also reinforce the importance of the roles of teachers and the school environment in shaping such behavior. Teachers should not only reprimand students when teasing occurs but also instill empathy, encourage children to care for one another, foster a culture of apologizing, and monitor interactions among children. This aligns with efforts to build a disability-friendly culture at TK IT Cita Mulia Ajibarang.

Although a disability-friendly culture is beginning to take shape, school facilities and infrastructure are not yet fully accessible to students with disabilities. Observations reveal a lack of ramps for wheelchair users, handrails in restrooms, and specialized learning materials, such as Braille books. Similar findings were reported at an inclusive school in Jember, which, despite efforts to improve accessibility, still faces challenges in understanding students' needs and providing adequate physical facilities (Mais et al., 2025) . Meanwhile, (Adriani et al., 2025) , through a study on inclusive Islamic education, emphasizes the importance of comprehensive accessibility, both in the physical environment and in teaching approaches. Recognizing these limitations, the school has demonstrated a commitment to making gradual improvements. The school strives to provide more

accessible facilities in accordance with students' needs and the available resources. Thus, limitations in facilities and infrastructure concern not only the completeness of facilities but also the fulfillment of students with disabilities' rights to safety, independence, access to learning, and participation in educational activities.

5. Conclusion

This study concludes that the principal of TK IT Cita Mulia Ajibarang practices inclusive leadership, evident in openness, availability, ease of access, appreciation, and teacher involvement. The principal also steps in directly to assist when teachers face difficulties, supported by a weekly evaluation forum every Friday, teacher mental health support, a study visit to Salsabila Islamic School in Bekasi, and a partnership with a psychologist. This leadership is driven by the values of honesty and compassion. Although the informants did not mention the term "maqashid syariah," the practices align with the preservation of religion, life, and reason, while the preservation of family and property has not yet been optimized. Inclusive leadership aligned with the values of maqashid contributes to shaping a disability-friendly culture at the levels of artifacts, embraced values, and basic assumptions—namely, acceptance; support tailored to children's needs; rules prohibiting teasing; and appreciation for diversity. However, this culture is not yet supported by accessible facilities, such as ramps, toilet handrails, and Braille books.

This study makes a theoretical contribution by integrating inclusive leadership, maqashid al-sharia, and organizational culture into a single analytical framework for integrated Islamic schools at the early childhood level. Its novelty lies in shifting the focus from leadership roles and styles to how leadership shapes a disability-friendly organizational culture, as well as in using maqashid al-sharia as an analytical lens rather than merely a normative foundation. Combining Schein's three levels of culture with the five safeguards of maqashid produces an analytical framework that other researchers can apply in similar contexts. The finding that maqashid values are present in daily practices—even when not explicitly formulated as the basis for school policy—also enriches the study of Islamic educational management. In practical terms, this study affirms that the acceptance of students with disabilities is a leadership mandate that must be realized through needs-based support, adaptive learning, and the prevention of discrimination. Thus, the success of inclusion is not measured solely by the presence of students in regular schools but by their opportunities to participate and thrive.

Schools and foundations are advised to explicitly incorporate the maqashid al-sharia values into their vision, mission, and inclusion policies so that inclusive practices do not depend on individual school principals. The gradual provision of accessible facilities—such as ramps, toilet grab bars, and Braille books—must be prioritized as a means of safeguarding lives and property, with more systematic support from foundations. Partnerships with parents, as well as ongoing counseling by psychologists for both students and teachers, need to be organized in a structured manner to strengthen family support and teacher capacity. Existing teacher evaluation and training forums should be maintained and documented so they can be replicated. For the Integrated Islamic Schools network, these findings can serve as a reference for developing inclusive leadership. Since this study was conducted at only one institution and during a single data collection period, further research using a multi-case or longitudinal design is needed to test the applicability of the findings, examine the culture at subsequent educational levels, and assess the impact of psychological counseling after implementation.

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