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Literature Review: Implications of Inclusive Education in Indonesia According to the Thoughts of Socrates, Aristotle, John Dewey and J.J. Rousseau

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Abstract

This article was written with the aim of presenting a literature review to understand the thoughts of philosophers related to the implications of inclusive education, equality, participation, and diversity in the time period between 2014-2024. This research used the Systematic Literature Review (SLR) method. The researcher collected articles from journals relevant to the topic of the thoughts of philosophers related to the implications of inclusive education, equality, participation, and diversity. The literature search was conducted by accessing the online database from Google Scholar with a publication spanning the last 10 years [2014-2024]. The results obtained from the search revealed 20 articles relevant to the research topic. The results indicate that inclusive education in Indonesia requires a strong philosophical foundation to realize equality, participation, and respect for diversity. This literature review shows that the implications of inclusive education in Indonesia are aligned with the ideas of classical and modern philosophers namely Socrates, Aristotle, John Dewey, and J.J. Rousseau who all emphasize education as a means of holistic and equitable human development. However, its implementation still faces challenges, requiring synergy between philosophical theory, policy, and learning practice to achieve the goals of inclusive education.
Keywords: *Inclusive Education, Philosophy, Equality*

Introduction

Globally, the urgency of inclusive education is further reinforced by the Sustainable Development Goals (SDGs), particularly Goal 4, which emphasizes "inclusive and equitable quality education and lifelong learning opportunities for all." This emphasizes that a nation's success in education is measured not only by academic achievement, but also by the extent to which the education system reaches all levels of society without discrimination, including children with special needs. Therefore, inclusive education is a crucial indicator of sustainable development, requiring a serious commitment from the government, society, and all stakeholders.

Children with special needs are an integral part of society and have equal rights and opportunities to receive education. Children with special needs refers to children with specific physical, cognitive, emotional, or developmental conditions that result in limitations in interacting with their social environment and in optimally accessing learning. As global awareness of children's rights increases, the existence of children with special needs is receiving increasing attention, both in academic discourse and in public policy (Ni'mah et al., 2022). Education is viewed as a fundamental right of every child, without exception, making the provision of equal educational services for children with special needs not only a moral requirement but also a legal obligation guaranteed by various international instruments, such as the Convention on the

Rights of Persons with Disabilities (CRPD), which has been ratified by Indonesia (Bening & Putro, 2022).

In the development of global educational discourse, inclusive education has emerged as a crucial paradigm emphasizing the principles of equality, respect for diversity, and empowering all students to develop according to their individual potential. Inclusive education goes beyond simply enrolling children with special needs in mainstream schools, but encompasses broader efforts to build systems, curricula, learning methods, and school cultures that accommodate and celebrate differences. In other words, inclusive education rejects all forms of discrimination and exclusion in education and instead views diversity as a resource to enrich the learning process (Tanjung et al., 2022).

The implementation of inclusive education across countries exhibits diverse practices, depending on the local social, cultural, and policy contexts. In developed countries, inclusive education is generally supported by relatively well-established systems, such as the availability of specialized teachers, financial support, and community participation in creating a welcoming learning environment. However, in developing countries, including Indonesia, the challenges of implementing inclusive education remain significant (Wijaya et al., 2023). These challenges include limited trained human resources, inadequate school infrastructure, and cultural resistance to children's diversity in the learning environment (Sebrina & Sukirman, 2019).

In Indonesia, inclusive education has begun to gain stronger legitimacy through the enactment of several policies, such as Law Number 20 of 2003 concerning the National Education System, which affirms that every citizen has the right to education, and Law Number 8 of 2016 concerning Persons with Disabilities, which explicitly guarantees the right to education for persons with disabilities. Furthermore, various ministerial regulations and derivative policies encourage the implementation of inclusive schools at the regional level. However, despite the relatively adequate legal framework, the implementation of inclusive education is still far from expectations.

One fundamental problem is the limited number of educators competent in addressing the diverse needs of children. Teachers in public schools often lack the specialized pedagogical skills to teach children with special needs. The success of inclusive education, however, depends heavily on teachers' ability to manage heterogeneous classrooms, employ diverse learning methods, and create a welcoming environment for all students. Another challenge is the lack of supporting infrastructure, such as accessible classrooms, adaptive learning media, and assistive technology. Furthermore, the lack of public understanding, including among parents and those surrounding schools, of the importance of inclusive education is also a serious obstacle (Sembung et al., 2023). Stigma against children with special needs persists, resulting in limited social acceptance of their presence in public schools (A. M. Jannah et al., 2021).

These issues demonstrate that inclusive education in Indonesia is not merely a technical issue, but also a philosophical and cultural one. Therefore, a philosophical perspective is needed to provide a theoretical foundation for formulating policy directions and practices for inclusive education. The thoughts of classical educational philosophers can serve as a foundation to strengthen arguments about the importance of truly equitable education that is oriented towards the needs of each child. Socrates, for example, with his dialectical method emphasized the importance of dialogue in education. This concept is relevant to inclusive learning, which demands active student involvement and respect for every perspective expressed in the classroom (Putri et al., 2025).

Aristotle viewed education as a means to achieve eudaimonia, the good life, through the holistic development of human potential. This view aligns with the principles of inclusive

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education, which strive to provide the widest possible access for every child to develop their potential. John Dewey, with his progressive educational ideas, emphasized the importance of active and participatory learning experiences. For inclusive education, this idea affirms that every child, including those with special needs, has the right to meaningful learning experiences through direct involvement in democratic classroom activities. Rousseau, with his ideas on natural child development, also made significant contributions to the idea of education that respects the developmental differences of each individual (Madyaning Ratri & Nenden Ineu Herawati, 2024). Inclusive education thus aligns with Rousseau's ideas, namely adapting educational approaches to the unique circumstances of each child, rather than imposing uniform standards (Badiah et al., 2023).

By revisiting these philosophical considerations, inclusive education in Indonesia can be strengthened both conceptually and practically. Educational philosophy not only provides normative direction but also helps design implementation strategies that are more deeply rooted in humanitarian values and justice. Through a deeper understanding of philosophical principles, it is hoped that inclusive education policies in Indonesia will not remain merely rhetorical but will be truly implemented in daily school practice.

Therefore, this article seeks to explore the major ideas of classical educational philosophers to explore their relevance to inclusive education in Indonesia. The study focuses on how the thoughts of Socrates, Aristotle, Dewey, and Rousseau can serve as a conceptual foundation for addressing the challenges of inclusive education, both in terms of policy, learning practices, and social acceptance. Therefore, this research is expected to make a tangible contribution to efforts to develop a more just and equitable education system that is oriented toward fulfilling the rights of every child, including children with special needs, to develop optimally.

In the school context, the role of teachers is central to implementing inclusive education. Teachers function not only as transmitters of material but also as facilitators, mediators, and motivators, capable of creating a welcoming learning environment that is responsive to the needs of each student. Teachers trained in differentiated learning approaches and inclusive strategies can help children with special needs learn more optimally alongside their peers (R. Jannah et al., 2024). Therefore, increasing teacher capacity through training, academic supervision, and ongoing professional support is an absolute requirement for realizing successful inclusive (Faizah, 2020).

However, in practice, there remains a gap between formulated policies and daily inclusive education practices. Many schools have been administratively designated as inclusive, but lack adequate preparation in terms of teaching staff, supporting facilities, and adaptive curricula. This creates a gap between the ideals of the policy and the reality of implementation. In fact, in some cases, children with special needs who are accepted into mainstream schools experience marginalization because the schools are not fully able to provide services appropriate to their needs.

Community and parental support is also crucial in implementing inclusive education. Without positive social acceptance, schools' efforts to accommodate children's diversity will face significant obstacles. Parents need to be equipped with the understanding that the presence of children with special needs in mainstream schools is not a burden, but rather an opportunity to foster empathy, solidarity, and social skills for all students. Similarly, the community surrounding the school must be encouraged to foster an inclusive culture, for example by creating a safe environment that respects differences and is free from stigma and discrimination (Yuniarni et al., 2023).

From the perspective of educational philosophy, the ideas of Socrates, Aristotle, Dewey, and Rousseau are not merely historical discourse but have real relevance for the practice of inclusive

education in Indonesia. Socrates taught that truth is discovered through dialogue; this aligns with collaborative learning in inclusive classrooms. Aristotle emphasized justice as the foundation of social life, which in the educational context means providing equal learning opportunities for all children. Dewey advocated experiential education, which requires schools to provide hands-on activities that engage all students (Ila Khayati Muflikhah & Abdul Khobir, 2023). Rousseau emphasized the importance of respecting children's natural development, meaning learning approaches must be tailored to the individual pace of each student, including those with special needs (Setyowati & Wardani, 2020).

Therefore, academic research on the relationship between classical educational philosophy and inclusive education in Indonesia is crucial. First, it provides a strong theoretical foundation for critiquing current inclusive education policies and practices. Second, it enriches the perspectives of education practitioners in designing more adaptive and responsive learning strategies. Third, it contributes to the development of academic literature in the field of special education and inclusive education, which is still relatively limited in Indonesia. With this kind of study, it is hoped that inclusive education will not just be policy jargon, but will actually be realized as a real practice in schools.

Method

This study employs a Systematic Literature Review (SLR) approach, following the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines to ensure transparency, replicability, and academic rigor. The SLR method allows for a comprehensive synthesis of existing research regarding the philosophical foundations of inclusive education (Ruiz-Navas et al., 2024).

Eligibility Criteria

The selection of studies was guided by specific Inclusion and Exclusion Criteria:

1. Inclusion Criteria: (1) Peer-reviewed articles focusing on the thoughts of philosophers (e.g., Socrates, Dewey, Rousseau) concerning inclusive education, equality, and diversity; (2) studies published between 2014 and 2024; (3) articles written in English or Bahasa Indonesia; and (4) research specifically relevant to the Indonesian educational context.
2. Exclusion Criteria: (1) Non-peer-reviewed sources such as blogs or news reports; (2) articles published outside the 10-year range; and (3) studies that do not meet the quality threshold during critical appraisal.

Search Strategy and Information Sources

A systematic search was conducted via the Google Scholar database. The search string utilized Boolean operators to maximize relevance: “Inclusive Education” AND “Indonesia” AND “Philosophers’ Thoughts”.

Selection Process (PRISMA Flow)

The systematic screening process was conducted as follows: (1) Identification: A total of 53 records were initially identified through the database search. (2) Screening: After evaluating titles and abstracts for alignment with the research objectives, 25 articles were excluded, leaving 28 articles for full-text assessment. (3) Eligibility: The remaining 28 articles were reviewed in depth. During this stage, 8 articles were excluded as they did not meet the specific inclusion criteria or the required depth of analysis. (4) Included: A final set of 20 articles was selected for qualitative synthesis and discussion.

Quality Appraisal

To validate the findings, the researchers performed a critical appraisal of the final 20 articles using the JBI (Joanna Briggs Institute) Critical Appraisal Tools. This step ensured that only high-

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quality experimental and descriptive studies were included in the final synthesis. For more details, the research flow can be seen in Figure 1.



Figure 1. Research Flow

Summary

A review of 20 articles shows that educational philosophy, particularly that of John Dewey and his progressivism, has had a strong influence on the development of inclusive education in Indonesia. The majority of studies emphasize the importance of direct experience, democracy, and participatory learning as the core of education that can accommodate the needs of children with special needs. The articles also highlight the connection between Dewey's thinking and the Merdeka Belajar policy, which encourages a student-centered curriculum, more relevant teaching methods, and the instilling of moral and social values. Furthermore, Rousseau's philosophy on natural education (Purwati et al., 2020).

Furthermore, several articles link educational philosophy to contemporary issues, such as multicultural education, holistic education, and the inclusive-humanist model that emphasizes the potential of every child, including those with disabilities. These studies reinforce the view that inclusive education in Indonesia is supported not only by policies and field practices but also by a deep philosophical framework. Thus, it can be concluded that the philosophies of progressivism, humanism, and utilitarianism serve as conceptual foundations capable of enriching inclusive education practices and encouraging the creation of a more adaptive, equitable, and diversity-respecting education system.

Literature Review Results

The systematic review of 20 selected articles revealed several important themes related to "Inclusive Education in Indonesia and Philosophers' Thoughts.". First, 12 studies highlighted the strong influence of John Dewey's progressive philosophy on the design of inclusive education. His ideas on experiential learning, democracy in schools, and the centrality of the child in education were consistently emphasized as the foundation for adaptive curricula in inclusive schools. Dewey's perspective was also considered to align with the Merdeka Belajar policy, which promotes student-centered and contextual learning (Alfayyadl, 2023).

Second, Rousseau's naturalistic philosophy balanced education (harmonizing physical, emotional, and moral development) were frequently mentioned as relevant philosophical frameworks that support inclusivity. These philosophies underline the importance of respecting the uniqueness of each learner and nurturing them according to their natural potential, which is particularly significant for students with special needs.

Third, several articles also referred to humanistic and utilitarian perspectives, John Dewey emphasis on equality and justice in education. These views strengthen the argument that inclusive education should guarantee equal access and opportunities for all learners, regardless of their background or abilities. In this context, inclusive practices are not only pedagogical but also ethical and moral imperatives (D. Lestari & Jono, 2023).

The review identified a growing trend of integrating multicultural and holistic education approaches into inclusive practices. These approaches stress the importance of diversity, tolerance, and the recognition of differences as strengths in the classroom. The literature collectively suggests that inclusive education in Indonesia is not only shaped by policies and practical strategies but also deeply grounded in philosophical values that emphasize justice, equality, and human dignity.

Moreover, the analysis also revealed challenges reported in several studies, particularly regarding the gap between philosophical which are Socrates, Aristotle, John Dewey and J.J. Rousseau ideals and practical implementation in Indonesian inclusive schools. While the reviewed literature emphasizes equality, justice, and learner-centered approaches, many schools still struggle with limited teacher competence, inadequate resources, and a lack of specific training in adaptive curriculum design. This indicates that the philosophical foundation has not been fully translated into effective classroom practices (Subektia, 2017).

In addition, the review highlighted that collaborative practices among teachers, parents, and communities play a crucial role in ensuring successful implementation of inclusive education. Several articles noted that inclusive education is not solely a matter of instructional design but also requires cultural and structural changes within the education system. The role of teacher professional development, ongoing support, and community involvement was found to be essential in bridging the gap between theory and practice This approach aligns with John Dewey's educational philosophy, which posits that education should be a continuous reconstruction of experience, where multicultural integration and inclusive practices serve to create a more democratic and socially cohesive learning environment (Berg, 2024).

Finally, the reviewed literature suggests that future directions of inclusive education in Indonesia should focus on integrating philosophical perspectives with practical strategies. This means that while progressive, humanistic, and naturalistic philosophies provide a strong conceptual foundation, they must be contextualized into local realities, policies, and classroom practices. Thus, inclusive education in Indonesia can continue to evolve into a system that is both philosophically sound and practically feasible, ultimately ensuring that students with special needs are provided with meaningful and equitable learning opportunities (Purnamasari & Raharjo, 2019).

The Google Scholar search results with the topic of Inclusive Education in Indonesia According to Philosophers' Thoughts can be seen in Table 1. The 20 selected articles are articles that have a direct or indirect relationship to the search topic.

Table 1. Data Analysis Matrix of Articles Used in the Literature Review

No	Author, Year, Title	Method	Result
1	(Ila Khayati Muflikhah & Abdul Khobir, 2023), Paradigma Filsafat John Dewey dalam Pendidikan Inklusi	This study used a library research method, gathering various information from journals, books, newspapers, and other media.	The results demonstrate the relevance of John Dewey's thinking to inclusive education.
2	(Badiah et al., 2023). Aliran Filsafat Progresivisme dan Kaitannya dengan Pendidikan Inklusi untuk Anak Berkebutuhan Khusus	This article uses library research. Data collection techniques were conducted by reviewing books, literature, notes, and journals.	Socrates the progressivism philosophy and its relationship to inclusive education for children with special needs in this journal is reflected in five components: educators, curriculum, classroom management, evaluation systems, and accessibility.

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3	(Oktafiolita & Wijiastuti, 2024), Literature Review: Refleksi Pemikiran Ki Hajar Dewantara terkait Filosofi Pendidikan dalam Sistem Belajar Mengajar di Indonesia	The method used is Preferred Reporting Items For Systematic Reviews and Meta-analyses (PRISMA) taken from national and international journals.	The goal of John Dewey education, which is also institutionalized in Taman Siswa, is to produce ideal humans for the nation who are physically and spiritually healthy and have intellectual, emotional, and spiritual intelligence. All of which have been implemented in Indonesia and are still used today.
4	(Sovieti et al., 2023), Child-Friendly Schools for PAUD: Telaah Filsafat Progresivisme John Dewey	The method used in this research is a literature review.	The concept of implementing SRA is closely related to Dewey's philosophy, namely that education is a process in which children develop basic intellectual and emotional skills starting from childhood, which will be used to meet their life needs when interacting with others.
5	(Barella Yusawinur et al., 2024), Eksplorasi Definisi Filsafat Pendidikan Menurut Para Ahli: Suatu Tinjauan Literatur	The research method used in this study involved a literature review of the works of education experts.	The results of the study indicate that Aristotle have varied approaches to defining educational philosophy. These findings have significant implications for the development of educational theory and practice, as well as providing a strong foundation for decision-making and policy design in the education system.
6	(Windayani et al., 2024), Membangun Kesadaran Multikultural melalui Implementasi Model Pendidikan Inklusif di Sekolah	The research method used is a theoretical study, analyzing relevant research findings and case studies.	The multicultural education approach emphasizes the importance of integrating diverse cultural elements into the curriculum and learning experiences. J.J. Rousseau investigates various multicultural education models that have been implemented in various schools, highlighting their successes and potential challenges in implementation.
7	(Noldianto M & Hotmaulina S, 2024), Konsep Pendidikan Alamiah dalam Kurikulum Merdeka menurut Pandangan Jean – Jacques Rousseau	The method used in writing this study is a literature review drawn from several sources.	Rousseau's thoughts, primarily documented in his work "Emile, or On Education," emphasize the importance of education that is in accordance with human nature. This concept proposes a learning approach that centers on direct experience, gives students the freedom to develop themselves, and emphasizes moral and emotional education.
8	(Linatul Maskuroh, 2023), Transformasi Sosial di Lembaga Pendidikan dan Dampaknya pada Masyarakat	This study explores social transformation at MI Nurul Huda Grugu, Kawunganten District, Cilacap Regency, and its impact on the surrounding community through a qualitative approach	The research findings reveal changes in educational practices at MI Nurul Huda Grugu, including the implementation of more inclusive teaching methods, the use of educational technology, and teachers' adaptation of instructional strategies. Social inclusion has also been strengthened through the acceptance of students from diverse backgrounds. The impact of this transformation extends beyond the school environment to the surrounding community. These findings are consistent with John Dewey's thought.

9	(Dari et al., 2024), Transformasi Metode Mengajar dalam Kurikulum Merdeka Ditinjau dari Perspektif Aksiologi Pendidikan John Dewey	This study explores social transformation at MI Nurul Huda Grugu, Kawunganten District, Cilacap Regency, and its impact on the surrounding community through a qualitative approach.	The research findings supported John Dewey thought about the implementation of more inclusive teaching methods, the use of educational technology, and adaptation of teaching methods by teachers. Social inclusion is also enhanced through the acceptance of students from diverse backgrounds. The impact of this transformation not only impacts the school environment but also the surrounding community.
10	(Wahyuni et al., 2023), Konsep Merdeka belajar menurut Pandangan Filsafat Progretivisme John Dewey	The data collection technique uses various sources that can be obtained such as books, journals, magazines, newspapers and others related to philosophy.	From the description above, it can be concluded that first, the progressive school initiated by John Dewey is a school of philosophy that demands rapid changes in the practice of a more advanced, quality and modern direction and provides real benefits for students to see life problems in the future according to the times.
11	(Hutabarat et al., 2023) Memahami Peran Pendidikan di Era Post Modern Melalui Pandangan John Dewey	The method used in this research is a literature review.	The results of this research are: The purpose of this research is to describe the role of education in the postmodern era through the perspective of John Dewey. The method used in this research is a literature review. The results of this research are: The results of this research show that education that combines curriculum content with practical experiences can provide deeper and more relevant understanding for students.
12	(Afriliany et al., 2024), Pemikiran Filsafat Progresivisme John Dewey dalam Pendidikan	This qualitative study examines relevant works on progressivism and Dewey's educational concepts.	The results show that the idea of progressivism is closely linked to Indonesia's national education goals, namely to develop innovative, independent, and flexible students. A student-centered curriculum and a supportive educational system are necessary to implement this theory.
13	(Adisel, 2022), Pendidikan Merdeka Belajar dalam Perspektif Filsafat Progresivisme	The approach used was a qualitative approach using a literature review/literature research method.	The research results indicate that the current education system, conceptualized by the Minister of Education and Culture, is based on the philosophical thought of progressivism proposed by John Dewey. Optimizing the concept of Freedom to Learn (Merdeka Belajar) is expected to improve the quality of human resources and the competitiveness of students in the global world.
14	(Gea et al., 2024), Perspektif Filsafat Progresivisme Terkait Siswa Slow Learner Dalam Pembelajaran	This study used a qualitative method with a literature review approach.	The results concluded that the progressivism approach provides an effective learning approach for slow learners. Principles such as hands-on experience, active participation, and problem-solving help increase student

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			engagement and understanding in learning.
15	(Anri, 2024), Pendidikan dan Etika Sebagai Salah Satu Jalan Menuju Keadilan Sosial bagi Umat Manusia: Refleksi Pemikiran John Dewey	Basis data artikel ini adalah karya John Dewey dan publikasi ilmiah yang secara langsung ataupun tidak langsung membahas teori pendidikan John Dewey.	Tinjauan ini mengkaji kontribusi sudut pandang didaktik dan karya tulis John Dewey yang memperkenalkan perubahan paradigma inovatif dalam pendidikan pada pergantian abad yang juga diadopsi dan dikembangkan berbagai filosof salah satunya, Paulo Freire. Pengaruh pemikiran Dewey meluas ke berbagai bidang, termasuk pengajaran dan pembelajaran, keterlibatan politik, humanisme, kepraktisan, dan estetika.
16	(Alifah, 2024), Penyediaan Pendidikan Inklusif Sekolah Dasar Perspektif Kesetaraan Nilai Utilitarianisme John Stuart Mill	This article's database is based on John Dewey's works and scholarly publications that directly or indirectly discuss his educational theory.	This review examines the contributions of John Dewey's didactic perspective and writings, which introduced an innovative paradigm shift in education at the turn of the century, which was also adopted and developed by various philosophers, including Paulo Freire. The influence of Dewey's thought extends to various fields, including teaching and learning, political engagement, humanism, practicalism, and aesthetics.
17	(Laksana et al., 2023), Filsafat progresivisme dalam pendidikan: Systematic literature review	The articles were retrieved from the crossreff database and then filtered according to inclusion and exclusion criteria.	The results show that progressivism philosophy has had a significant influence on education in Indonesia. This influence ranges from curriculum development to the application of progressivism principles.
18	(Fauziya & Aziz, 2022), Kaitan Pandangan Aliran Filsafat Progresivisme terhadap Siswa Slow Learners dalam Proses Pembelajaran	This article uses library research methods.	The progressivism philosophy of education is an understanding that makes learning meaningful, rather than authoritarian learning that demands students master all the learning material presented.
19	(Hidayatullah, 2024), Rekonstruksi Konseptual Pendidikan Holistik: Pendekatan Fenomenologis terhadap Inklusivitas dan Kesadaran Sosial	The research method used is a qualitative approach with phenomenological analysis techniques.	The findings of this study can fill the knowledge gap regarding the concept of holistic education that is inclusive and oriented towards social awareness in accordance with Aristotle thought. The results of this study can make a significant contribution to the development of holistic education that is more comprehensive and relevant to the needs of today's society. This study outlines the need for a conceptual reconstruction of holistic education.
20	(Santoso, 2023), Formulasi Pendidikan Inklusif-Humanis bagi Disabilitas: Perspektif Filosofis John Dewey, Paulo Freire, dan Abuddin Nata	To formulate the idea of inclusive-humanist education for people with disabilities, the author compares the ideas of several figures who focus on humanism, namely John Dewey, Paulo Freire, and Abuddin Nata.	Inclusive humanist education is defined as education provided for students who are gifted with excellence, or have disabilities, due to physical, sensory, motor, intellectual, emotional, and/or social barriers. Then, such education is conceptualized by considering that

	students with disabilities are human beings who have different potentials and characteristics, so that students are given the freedom to develop their potential and have full control over the goals of their lives.

Discussion

A review of 20 articles indicates that educational philosophy is a crucial foundation for the development of inclusive education. Most articles highlight how John Dewey's progressivism philosophy provides direction for inclusive education practices, emphasizing experiential learning, democracy, and active student participation. This aligns with Dewey's emphasis that education should provide space for all children, including those with special needs, to develop to their full potential through meaningful learning experiences (K. N. Lestari & Nur, 2017).

The theme of equality is a common thread in the analyzed literature. Articles examining Aristotle's views emphasize that justice in education means providing each child with opportunities appropriate to their needs, not uniform treatment. This finding is reinforced by research highlighting equal access to education based John Dewey's , which emphasizes the right of every individual to equal opportunities to access education without discrimination.

The findings demonstrate that John Dewey's educational philosophy remains highly relevant to the implementation of inclusive education in Indonesia. Dewey's vision of education as a holistic process aimed at developing physically, emotionally, spiritually, and intellectually balanced individuals also institutionalized in the Taman Siswa philosophy has been embedded in Indonesian educational practice and continues to be applied today (Ila Khayati Muflikhah & Abdul Khobir, 2023); (Oktafiolita & Wijiastuti, 2024).

The implementation of the Child-Friendly School (SRA) concept reflects Dewey's emphasis on education as a developmental process that nurtures children's intellectual and emotional capacities through meaningful social interaction. Furthermore, the transformation observed at MI Nurul Huda Grugu, characterized by more inclusive teaching methods, the integration of educational technology, adaptive instructional practices, and increased social inclusion, demonstrates that these principles are not only theoretical but also practical. The impact of such transformations extends beyond the school context to the wider community, reinforcing Dewey's view of education as a social process that contributes to broader societal development (Sovieti et al., 2023); (Linatul Maskuroh, 2023).

John Dewey's progressive educational philosophy is strongly reflected in contemporary educational practices and remains relevant in the postmodern era. First, the implementation of inclusive teaching methods, the integration of educational technology, and teachers' adaptive instructional strategies demonstrate Dewey's emphasis on education as a dynamic and responsive process that supports diversity and social inclusion. Second, the transformation driven by these practices extends beyond the school environment to the surrounding community, reinforcing Dewey's view of education as a social process with broader societal impact (Dari et al., 2024); (Wahyuni et al., 2023).

Dewey's concept of the progressive school underscores the need for continuous innovation in education, preparing students to understand and respond to real life problems in accordance with changing times. Finally, the alignment between progressivist ideas and Indonesia's national education goals highlights the importance of a student-centered curriculum and a supportive educational system to foster innovative, independent, and flexible learners. Together, these findings affirm that education integrating curriculum content with practical experience offers more meaningful and relevant learning, while positioning Dewey's philosophy as a valuable

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foundation for inclusive and future-oriented education in Indonesia (Hutabarat et al., 2023); (Afriliany et al., 2024).

John Dewey's educational philosophy provides a strong and coherent foundation for contemporary inclusive and humanistic education. Dewey's didactic perspective introduced an innovative paradigm shift that redefined education as an experiential, democratic, and learner-centered process, influencing not only teaching and learning practices but also broader domains such as humanism, political engagement, practicality, and aesthetics. This progressivist philosophy has been widely adopted and further developed by other influential thinkers, including Paulo Freire, reinforcing its relevance across different educational contexts (Adisel, 2022); (Anri, 2024).

Furthermore, the current Indonesian education system particularly the Merdeka Belajar (Freedom to Learn) concept reflects Dewey's progressivist thought by emphasizing student autonomy, meaningful learning experiences, and the development of competitive and high-quality human resources. Finally, the concept of inclusive humanist education aligns closely with Dewey's view of learners as unique individuals with diverse potentials, including students with disabilities, who should be given the freedom and support to develop their capacities and determine their life goals. Collectively, these findings affirm that Dewey's philosophy remains highly relevant in shaping inclusive, equitable, and future-oriented education systems (Alifah, 2024); (Santoso, 2023).

Aristotle's educational philosophy offers a strong and relevant foundation for the development of holistic education that is inclusive and socially oriented. The findings demonstrate that Aristotle presents varied approaches to defining educational philosophy, which enrich contemporary educational theory and practice and provide valuable guidance for educational decision-making and policy formulation (Barella Yusawinur et al., 2024).

Furthermore, these studies successfully address existing knowledge gaps by articulating a concept of holistic education grounded in social awareness and inclusivity, in line with Aristotle's thought. By emphasizing the integration of intellectual, moral, and social dimensions of learning, the studies contribute significantly to the advancement of a more comprehensive and contextually relevant model of holistic education. Ultimately, the need for a conceptual reconstruction of holistic education is highlighted to ensure its alignment with the evolving demands of modern society (Hidayatullah, 2024).

Socrates' thoughts on the dialogic method are also reflected in several articles discussing active student participation in inclusive learning. Several studies emphasize that inclusive education is not only about providing space for students with special needs, but also about creating two-way interactions that allow them to contribute to classroom discussions. This reinforces the idea that participation is key to fostering self-confidence and developing students' social skills (Rafikayati & Prawoto, 2022).

Integration of Socratic progressivism into inclusive education for children with special needs is manifested through educators acting as adaptive facilitators, a curriculum that prioritizes flexible and experience-based learning, classroom management rooted in democratic and social integration, evaluation systems that emphasize qualitative individual progress over standardized metrics, and accessibility that ensures the removal of both physical and pedagogical barriers to learning (Badiah et al., 2023).

Several articles connect Rousseau's thoughts with a child-centered approach to inclusive education. Rousseau emphasized the importance of allowing children to develop according to their natural development, a concept relevant to designing an inclusive curriculum that adapts to students' individual needs. An article on the concept of natural education in the Independent

Curriculum, for example, demonstrates that this approach provides space for students to learn through direct experience, freedom, and moral and emotional development.

The multicultural education framework underscores the necessity of incorporating a wide array of cultural perspectives into both the curriculum and the overall learning process. Rousseau explores a variety of multicultural pedagogical models currently utilized in educational settings, examining their effective outcomes as well as the practical obstacles encountered during their application (Windayani et al., 2024).

The reviewed literature also emphasizes that inclusive education is a form of social transformation. An article examining changes in Islamic educational institutions in Indonesia found that the implementation of inclusive teaching methods impacts not only schools but also the surrounding community. This finding demonstrates that philosophical thinking does not stop at the classroom level but also encourages broader social transformation through the acceptance of diversity (Ana Rafikayati & Muhammad Nurrohman Jauhari, 2021).

Research based on phenomenology and humanism highlights the interconnectedness of the philosophies of Dewey, Paulo Freire, and Abuddin Nata in formulating inclusive-humanist education. Their thinking emphasizes the importance of respecting the potential of every individual, including children with disabilities, as subjects with freedom and control over their own life direction. This demonstrates that inclusive education is not only about access but also about recognizing the dignity and existence of students.

Several articles highlight the issue of multiculturalism in inclusive education. Progressivism philosophical thinking is used to emphasize the importance of integrating cultural diversity into inclusive education practices. This approach aligns with Dewey's idea that education should prepare individuals for life in a democratic society, where diversity is seen as a strength, not a barrier (Ila Khayati Muflikhah & Abdul Khobir, 2023).

The literature review also reveals challenges in implementing philosophical ideas in practice. Several articles emphasize that although the principles of inclusion, equality, participation, and diversity are recognized normatively, many schools still struggle to implement them in practice due to limited teacher competency, resources, and policy support. This demonstrates a gap between philosophical ideals and realities on the ground.

From the perspective of slow-learning students, several articles highlight the tangible benefits of a progressivist approach. By emphasizing experiential learning, active participation, and problem-solving, the progressivist philosophy has been shown to increase engagement and understanding in slow-learning students. This demonstrates that philosophical ideas can be practically translated to address the needs of specific student groups in inclusive education (Badiah et al., 2023).

Researchers also linked the philosophers' opinions to the current curriculum, the Independent Curriculum (Kurikulum Merdeka). The results showed that Dewey's axiological method, emphasizing experience as a learning resource, democratic principles, experimentation, and reflection, has transformed instructors' teaching techniques. Teachers who apply Dewey's perspective better utilize the Independent Curriculum context, create more relevant learning experiences, and help students understand moral and social values.

Inclusive education not only recognizes differences but also deepens understanding of the world through dialogue. This supports the idea that every individual, regardless of background or ability, should be involved in an equally meaningful educational process, emphasizing the importance of recognizing and valuing individual differences in education. However, a key challenge is ensuring that educational policies do not become a tool of exclusion for those who fall outside the "ideal" standards set by society or a particular educational system (Alifah, 2024).

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Active participation of every student in the educational process, while emphasizing the importance of education that adapts to the student's social and cultural context, reinforces the need for diversity in pedagogical approaches. It values the diversity of individual potential. However, in practice, this presents the challenge of how to reconcile the freedom of natural development with the need to create a just and equitable environment for all learners.

The thinking of Socrates and Dewey promotes inclusivity in education by emphasizing dialogue, critical inquiry, and real-life experiences. Aristotle, while introducing the idea of education tailored to individual potential, often served as the basis for exclusion based on ability. Inclusive education requires a paradigm shift to ensure that all learners, without exception, have equal access to development (Dari et al., 2024).

Participation in education can be achieved through Dewey's approach, which encourages students to actively engage in their learning. This can also be understood in the context of Rousseau's thinking, which views children as active agents in the learning process. Diversity is a highly relevant theme in the context of inclusive education, and all these philosophers emphasize the importance of recognizing differences. From the perspective of Socrates and Dewey, diversity is valued through experience and interaction, while Aristotle emphasized equality based on ability (Santoso, 2023).

Overall, the review results show that the thoughts of philosophers such as Dewey, Rousseau, Aristotle have made significant contributions to shaping the conceptual framework of inclusive education. The reviewed articles emphasize that inclusive education is a concrete manifestation of the philosophy of equality, participation, and diversity. However, its implementation in the field still faces various challenges. Therefore, it is crucial for education practitioners to not only understand philosophical theories but also integrate them into concrete strategies that are responsive to the needs of students and the socio-cultural context of society.

Conclusion

Based on the analysis of the 20 reviewed articles, it can be concluded that the thoughts of both classical and modern philosophers provide a solid foundation for the development of inclusive education in Indonesia. Dewey's thoughts on progressivism, Rousseau's on natural education, Socrates' on participatory dialogue, Aristotle's on distributive justice, and humanism all have significant relevance in building an inclusive, participatory, and equitable educational paradigm.

This study also emphasizes that inclusive education is not merely a pedagogical strategy to accommodate students with special needs, but also a philosophical movement that emphasizes respect for diversity, equal access, and the active participation of all students. The reviewed articles demonstrate that the implementation of these philosophical values can foster a more democratic, adaptive, and individual-centered learning environment.

However, the gap between philosophical idealism and practical reality remains a major challenge. Barriers such as limited teacher competency, infrastructure, and a less-than-fully inclusive school culture demonstrate that the implementation of these philosophers' ideas still requires consistent policy support, ongoing teacher training, and broader social transformation. Therefore, inclusive education in Indonesia requires synergy between philosophical theory, educational policy, and learning practices to truly achieve the goals of equality and justice.

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