

Implementation of Islamic Religious Education Learning for Children With Special Needs in Inclusive Schools: A Case Study of State Elementary School 003 Bontang Utara

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Abstract

Islamic Religious Education (PAI) in inclusive schools faces particular challenges because it must remain accessible to students with special needs (ABK) who have diverse learning characteristics. This study aims to analyze the planning, implementation, and evaluation of PAI learning for ABK at SD Negeri 003 Bontang Utara, a public elementary school that organizes inclusive education. The study employed a qualitative case study design. Data were collected through participatory observation, in-depth interviews with PAI teachers, special assistant teachers, and the school principal, and document study of learning instruments, then analyzed following the Miles, Huberman, and Saldaña model reinforced with Yin's pattern-matching technique, with credibility established through source and technique triangulation and member checking. The findings show that PAI lesson planning is carried out adaptively through individual needs identification, modification of objectives into functional outcomes, simplification of materials, selection of concrete media, and preparation of socio-emotional strategies synchronized with the Individual Learning Program. Implementation takes place inclusively and collaboratively through mixed classrooms, peer tutoring, positive reinforcement, and persuasive behavior management. Evaluation is authentic, individual, and process-based, emphasizing gradual progress in worship practice, social behavior, and independence rather than comparison with regular students' standards. These findings align with Law Number 8 of 2016, Ministerial Regulation Number 48 of 2023, and the Qur'anic value of human equality. The study recommends strengthening PAI teachers' competence in inclusive learning and developing a more systematic PAI differentiation guideline for inclusive elementary schools.

Keywords

PAI Learning; Students With Special Needs; Inclusive Education; Case Study; Learning Differentiation



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INTRODUCTION

Equality in education is a fundamental principle because every child, including children with special needs (ABK), has the same dignity and has the right to receive learning services without discrimination. This principle is in line with the constitutional mandate that every citizen has the right to education, so schools are obliged to open access, provide support, and prepare fair accommodation so that all students can develop optimally (Republic of Indonesia, 1945). In the context of disability, the state emphasizes that the right to education for persons with disabilities includes the right to receive quality education in an inclusive and special manner, which requires schools to provide appropriate services, facilities, and assistance (Law Number 8 of 2016). The value of equality of human dignity regardless of external conditions is also affirmed by the Qur'an in Surah al-Hujurat verse 13, which places piety, not physical or cognitive perfection, as a measure of one's glory before Allah (Ministry of Religion of the Republic of Indonesia, 2019).

Education not only functions as a means of knowledge transfer, but also as an effort to shape the character, morality, and personality of students. Law Number 20 of 2003 concerning the National Education System mandates that every citizen has the right to receive education without discrimination, so the government encourages the implementation of inclusive education as a form of service that ensures that students with special needs can learn with regular students in one school environment. At the basic education level, the implementation of inclusive education has major implications for all subjects, including Islamic Religious Education (PAI), which not only plays a normative role, but also as an integral part of shaping students' spiritual, social, and moral attitudes towards humans, believers, and noble character.

Students with special needs in inclusive schools fall into a variety of categories, such as the disabled, deaf, visually impaired, autism, ADHD, dyslexia, and other developmental disorders, each of which requires a different approach to learning: simplification of materials and intensive repetition for students with disabilities, structured learning and visual stimulus for students with autism, and multimodal strategies that blend audio, visual, and hands-on practice for participants educated with learning difficulties. This complexity requires PAI teachers not only to master the content of the material, but also the right pedagogical strategies, the ability to differentiate learning, and sensitivity to the emotional and social needs of ABK students, because PAI does not just transmit knowledge, but fosters faith, morals, and worship practices that must be accessible to every student according to their needs and abilities.

SD Negeri 003 Bontang Utara is one of the public elementary schools in Bontang City

that has been designated as an inclusive school and accepts students with special needs at various grade levels, with the support of classroom teachers, special assistant teachers (GPK), and other educators. However, preliminary studies found that the implementation of PAI learning in schools has not been completely without problems. A number of problems were identified, including the limited ability of PAI teachers to adapt learning materials and methods, the lack of adaptive learning media such as visual cards and customized worship props, the lack of optimal coordination between PAI and GPK teachers in compiling learning plans, obstacles for ABK students in participating in worship practices such as ablution, prayer, and prayer reading, and limited learning support facilities inclusive, evaluation instruments that do not fully accommodate the real abilities of ABK, lack of teacher training in inclusive learning, lack of optimal parental involvement, heterogeneity of special needs types in one class, and limited PAI learning time in elementary schools. This series of problems makes the implementation of PAI learning for ABK in inclusive schools an important issue that needs to be studied in depth.

Several previous studies have raised the theme of PAI learning for ABK with a different focus. Imran researched the PAI learning strategy for grade VIII crew members at MTs Muhammadiyah 1 Malang and found that teachers applied direct, indirect, interactive, empirical, and situational independent learning strategies, with the most prominent impact on psychomotor aspects, such as the ability to pray and perform ablution even though they were not perfect, as well as supporting factors from teachers and the environment and inhibiting factors in the form of classroom atmosphere and communication (Imran, 2023). Asnawati examined the implementation of PAI learning based on Universal Design for Learning (UDL) at Bani Hasyim Islamic Junior High School Singosari Malang and found that adaptive learning design, the use of visual-audio media, and teacher assistance were able to increase the participation and social-spiritual development of ABCs, although still constrained by technology and teacher training limitations (Asnawati, 2025). Meanwhile, Ahmad Syaifudin researched the implementation of PAI at the Surya Bangsa Sukorejo Kendal Special School (SLB) and concluded that learning has been carried out in accordance with applicable regulations, although it still faces obstacles due to the limitations of teachers, students, and educational institutions (Syaifudin, 2025).

This research has similarities with the three studies on the placement of PAI learning for ABK as the core focus, especially on aspects of teacher strategy, learning process, and support-inhibiting factors. However, the novelty of this research lies in four things. First, the novelty of the locus, namely a case study on a public inclusion elementary school (SD Negeri 003 Bontang Utara), is different from previous research which was predominantly located in MTs, junior high schools, or SLB. Second, the novelty of the level, because this study

captures the needs and practices of PAI in the development phase of elementary school which emphasizes the habit of worship and basic morals, different characteristics with adolescent students at the MTs/Junior High School level. Third, the novelty of the focus of the analysis, because this study examines the overall learning of PAI (planning-implementation-evaluation) specifically for ABK in the inclusion class, not just general strategies or problems. Fourth, the novelty of the output, because this study formulates an overview of the collaboration pattern of PAI teachers, classroom teachers, and GPK, as well as examples of progress-based evaluation approaches that are contextual and can be replicated in similar inclusion elementary schools.

The learning of Islamic Religious Education in this study is understood as a process of guidance, teaching, and practice designed so that students know, understand, live, and practice Islamic teachings so that faith, piety, and noble morals are formed, with a scope that includes planning (objectives, materials, methods, media), implementation (strategy, interaction, classroom management), assessment (assessment and follow-up), and PAI materials in elementary schools which include the Qur'an-Hadith, faith, morals, fiqh/worship, and the history of Islamic culture. Children with special needs are understood as children who have special needs, both temporary and permanent, so that they require more intense educational services and/or learning adjustments than peers in general, with the scope of the study including the identification of learning characteristics and needs, the form of services or accommodations needed, educational intervention strategies, and evaluation of development and learning outcomes in the context of the classroom and school. These two scopes are the main focus mapped into three formulations of research problems, namely planning, implementation, and evaluation of PAI learning for ABK.

Based on the description of the background, this study aims to: (1) analyze the learning planning of Islamic Religious Education for students with special needs in the inclusion school of SD Negeri 003 Bontang Utara; (2) analyzing the implementation of Islamic Religious Education learning for students with special needs at the inclusion school of SD Negeri 003 Bontang Utara; and (3) analyze the evaluation of Islamic Religious Education learning applied to students with special needs at the inclusion school of SD Negeri 003 Bontang Utara. Theoretically, this research is expected to contribute to the development of PAI learning studies in the context of inclusive education, while practically, this research is expected to be a reference for PAI teachers, schools, and regional education policy makers in strengthening the implementation of inclusive education.

METHODS

This research uses a qualitative approach with a case study design. The qualitative

approach was chosen because the focus of research is "implementation", which demands the in-depth excavation of data about the process, not just results or figures. PAI learning for children involves complex social interactions, spiritual values, and unique method modifications between teachers and students, so that this phenomenon is more accurately described through words and actions observed directly in the field than measured statistically. The case study design was used because this research aims to answer the questions of "how" and "why", with SD Negeri 003 Bontang Utara acting as a bounded system, which is a system that is limited by place and time, while the case raised is PAI learning for crew members that takes place specifically at the location. This research paradigm departs from the interpretive-constructivist paradigm that views the reality of PAI learning for children as something that is formed through the interaction of teachers, students, and school contexts, with three intersecting scientific dimensions, namely theological, pedagogical, and psychological dimensions.

The research was carried out at SD Negeri 003 North Bontang for six months, from January to June 2026, including the stages of instrument preparation, data collection, data analysis, and report preparation. Primary data sources were obtained through direct observation and in-depth interviews with key informants, namely three PAI teachers who teach grades 1-2, 3-4, and 5-6, two special assistant teachers, school principals, and ABK students whose responses were observed during the learning process. Secondary data sources were obtained from curriculum documents (modified PAI syllabus, adaptive lesson plans, and Individual Learning Programs/PPI), evaluation documents (adjusted questions, narrative report cards, and anecdotal notes), and school administrative documents.

The data collection technique uses three main instruments. The participatory observation guide was used to record learning phenomena in real-time with a focus on classroom readiness, teachers' strategies in explaining the material, media use, responses of ABK students, and attitudes of acceptance of the classroom environment. The in-depth interview guide contains open-ended questions directed to PAI teachers regarding the RPP modification strategy and assessment form, to special assistant teachers regarding the collaboration in the preparation of PPI and the spiritual development of students, and to the principal regarding school policy support. The document study guide is used as a triangulation tool to validate observation and interview data through curriculum, evaluation, and school administrative documents.

The validity of the data was tested through triangulation techniques, which are checking data from the same source using different techniques (interviews, observations, and documents), and source triangulation, which is comparing information from different

informants to avoid subjectivity bias of one party. In addition, this study applies member check, which is a re-check of interview transcripts or summary of provisional findings to informants to ensure the appropriateness of understanding. Data analysis follows the interactive model of Miles, Huberman, and Saldaña, which consists of data condensation (sorting and coding raw data), data presentation (organizing information into narrative, matrix, or chart form), and drawing conclusions and verification. The conclusion stage is strengthened by the pattern matching technique from Robert K. Yin, which compares empirical patterns in the field with patterns predicted based on theory, so that the internal validity of the case study is stronger.

RESULTS AND DISCUSSION

PAI Learning Planning for Children with Special Needs

PAI learning planning for ABK at SD Negeri 003 Bontang Utara is not uniformly arranged, but through adjustments based on the results of identifying needs, characteristics of obstacles, student development levels, and coordination between parties involved in inclusion services. The first element in planning is the assessment of initial needs, which is carried out by PAI teachers in grades 1-2, grades 3-4, and grades 5-6 through direct observation of interactions, adherence to class rules, and emotional responses of students during joint activities such as prayer, worship practices, and group work, followed by coordination with classroom teachers, special assistant teachers, and parents as well as the review of the results of the child's initial assessment. The principal emphasized that the school encourages PAI teachers to prepare differentiated lesson plans and requires collaboration with special assistant teachers to map the social needs of students from the beginning of the semester, so that learning modifications are not only born from individual teachers' initiatives, but are supported by institutional policies.

The second element is the modification of learning objectives. Teachers focus ABK's learning objectives on basic understanding and habituation of positive behavior, not high academic achievement like regular students; For example, when regular students are targeted to memorize short prayers, ABK is quite targeted to be able to imitate prayers or recognize when the prayer is read. Modification of goals is also carried out more specifically based on the type of child's obstacle, so that crew members with cognitive disabilities are directed to recognize basic movements of prayer, while crew members with communication obstacles are directed to show respect through expressions or gestures when seeing people worshipping. This differentiation shows that learning outputs are designed functionally, not just simplified material.

The third element is the simplification of learning materials through simple and

concrete language, stories, pictures, and direct practice, so that ABK students are not required to memorize abstract concepts such as the pillars of Islam, but rather simply know their meaning through examples of daily life, ablution demonstrations, and religious symbols that are easy to recognize. The fourth element is the selection of learning media in the form of pictures, picture cards, short videos, worship props, positive interaction posters, religious songs with the theme of friendship, and murottal audio, which doubles as a means of understanding the material as well as a means of social interaction between students.

The fifth element is social-emotional strategy planning and peer tutoring. Teachers designed light activities such as singing Islamic songs, patting PAI, and simple games, arranging mixed seating between ABK and regular students, and appointing and equipping regular students who were patient and supportive as peer tutors, so that social acceptance was considered from the planning stage, rather than spontaneous actions in the classroom. PAI learning planning is also synchronized with the Individual Learning Program (PPI) prepared by classroom teachers and special assistant teachers through inclusion team meetings, mid-semester evaluations, and daily coordination, and supported by institutional support in the form of teacher training through inclusive education workshops and the allocation of funds for psychological assessment services. Overall, the PAI learning planning at SD Negeri 003 Bontang Utara reflects the principles of inclusive education that emphasizes meaningfulness, functionality, and accessibility of learning for ABK.

Implementation of PAI Learning for Children with Special Needs

The implementation of PAI learning for ABK takes place in an inclusive classroom with an atmosphere that is deliberately made friendly, fluid, and accepting of differences. Teachers start learning with light activities such as singing Islamic songs, papping PAI, or simple games involving all students, then arrange mixed seating between ABK and regular students so that there is no separation. The values of compassion, ukhuwah, mutual help, respect for differences, apologize, and forgiveness are not only taught as material, but are practiced directly in group activities, making greeting cards, tidying up places of worship together, and sharing stories of religious leaders who respect differences, so that PAI learning doubles as a religious learning as well as a space for social development.

In delivering the material, teachers apply the principles of simplification and concretization by using more stories, pictures, and direct practices than long explanations, avoiding technical terms, and connecting the material with concrete activities such as ablution demonstrations and observation of worship practices at home. Visual media, audio murottal, activity cards, and practice videos are used as a bridge of communication and a means of interaction between students. In the aspect of methods, teachers emphasize direct

practice and habituation: ablution and prayer are taught through the imitation of movements gradually without coercion, clear and repeated demonstrations, drawing guidance of worship steps, and individual assistance until children are able to do it more independently according to their abilities, so that learning emphasizes learning by doing more than dominant lectures.

The peer tutor strategy is an important part of the implementation of learning. Regular students who are patient and supportive are appointed to accompany ABK in group activities or worship practices, help understand simple instructions, and share stationery, without dominating the work of ABK, so as to create horizontal support between students. ABK is still involved in group discussions according to their abilities, for example through coloring tasks, pointing to pictures, bringing assignment materials, or repeating discussion keywords, so that their participation is maintained without being forced to follow the same standards as regular students. Teachers also apply positive reinforcement in the form of verbal praise, stickers, applause, social recognition, and spiritual reinforcement that good behavior is worth worship, as a form of motivation when ABK shows good social behavior.

Behavior management is carried out persuasively and non-punitively. When conflict or impulsive behavior occurs, teachers calm the atmosphere, distract from it, give pauses, mediate with simple language, and link problem solving with religious values such as mutual respect, apology, and forgiveness. The implementation of learning is supported by infrastructure facilities that are still gradual, such as wheelchair ramps, special toilets for the disabled, resource rooms, and accessible prayer rooms, as well as by an inclusive school culture built through direct interaction between regular students and ABK in joint and extracurricular games. The special assistant teacher added that the application of the fading principle, which is full assistance at the beginning which is slowly reduced, is a form of their involvement in encouraging the independence of ABK. Overall, the implementation of PAI learning at SD Negeri 003 Bontang Utara takes place in an inclusive, adaptive, and collaborative manner through joint classroom activities, modification of methods and media, habituation of worship, peer tutoring, positive reinforcement, and persuasive and humane behavior handling.

Evaluation of PAI Learning for Children with Special Needs

The evaluation of PAI learning for ABK at SD Negeri 003 Bontang Utara is not carried out solely through formal academic measures, but with an approach that adjusts children's abilities and emphasizes process, behavior, independence, and socio-religious development in stages. The foundation of this evaluation has been seen since the planning stage of learning objectives, because the success indicators of ABK are adjusted to the abilities of each

child and the type of obstacles they have, so that the focus of achievement is directed to functional aspects such as recognizing worship movements, displaying good attitudes, and mastering basic skills.

In practice, teachers assess children's achievement through direct observation during learning, by observing children's participation, response to instruction, imitation ability, social behavior, and the development of independence, so that the evaluation of PAI learning for children is carried out continuously and integrated with the learning process, not separated in the form of a written test alone. A prominent aspect of evaluation is the assessment of social behavior and religious attitudes, such as willingness to queue, share stationery, follow class rules, help friends, and cooperation, which is not only reinforced through praise, but is also assessed as an indicator of progress and part of the internalization of religious values.

The evaluation also touches on the aspect of worship independence, by assessing the child's ability to recognize the order of ablution or follow the prayer movements even though it is not perfect, follow the steps of worship gradually, and ask for help politely, so that the success of the evaluation is not determined by the perfection of worship performance like regular students, but by gradual progress and reduction of dependence on assistance. The special assistant teacher emphasized that the independence of ABK is not measured using the standard of regular students, but from how far help or prompting can be reduced from time to time, and noted that there is a development of nonverbal communication in the form of empathy and emotional calm that is more controlled after students participate in PAI learning, especially through morning tadarus activities.

The principal provides a more systemic picture of evaluation, namely that the success of the program is evaluated periodically through direct observation in the classroom and outside the classroom, anecdotal notes from PAI teachers, classroom teachers, and special assistant teachers every month, as well as progress reports of the Individual Learning Program that are evaluated at the end of each semester with parents. Anecdotal notes are an important instrument for recording events that show children's development or obstacles, so that the evaluation of PAI learning is not only the responsibility of the subject teacher, but also becomes a work with the school inclusion team that involves continuous coordination with parents.

Discussion: Conformity with Regulations, Values of the Qur'an, and Previous Research

The results of the study show that PAI learning for ABK at SD Negeri 003 Bontang Utara takes place within an inclusive education framework that does not just place ABK in regular classes, but seeks to adapt the entire educational process to the real needs of students

in terms of planning, implementation, and evaluation. These findings show a strong fit with the normative framework of inclusive education in Indonesia. Regulatively, the approach taken by the school is in line with the principles of fulfilling the right to education, adequate accommodation, non-discrimination, full participation, accessibility, and development of independence of students with disabilities as affirmed in Law Number 8 of 2016 concerning Persons with Disabilities, which places the principles of non-discrimination, full participation, equal opportunities, accessibility, and inclusiveness as the main principles of fulfilling the rights of persons with disabilities (Law Number 8 of 2016). This conformity is most evident at the planning stage, when PAI teachers identify the individual needs of children through observation, simple assessment, and cross-party coordination, in line with the provisions of the law which require educational units to facilitate basic skills, mentoring, learning media, early detection, and counseling services for students with disabilities.

Permendikbudristek Number 48 of 2023 concerning Decent Accommodation for Students with Disabilities also emphasizes the importance of providing accommodation through budget support, infrastructure facilities, educators and education personnel, curriculum, and reporting and evaluation. The form of accommodation is evident in the findings of this study through the use of visual and audio media, worship step guides, resource rooms, accessible prayer rooms, adjustment of learning targets, gradual learning strategies, as well as the support of accompanying teachers and school policies on differentiated lesson plans, so that schools do not stop at accepting ABK administratively, but strive to provide learning conditions that are more suitable for their needs. These findings also have a strong meeting point with the Ministry of Education, Culture, Research, and Technology's Inclusive Education Implementation Guidelines, which affirm that inclusive education requires curriculum flexibility and adaptation in three dimensions, namely curriculum, instructional, and learning environment (Ministry of Education, Culture, Research, and Technology, 2022): curriculum is adapted through modification of objectives and indicators, instructional is changed through concrete media, peer tutoring, and habituation, while the learning environment is shaped inclusive through seating arrangements and an empathetic classroom culture.

From the perspective of Islamic education, the practices found can be juxtaposed with the basic values of the Qur'an of respect for human dignity, justice, help, and recognition of diversity. The principle of respect for human beings can be attributed to Surah al-Isra' verse 70 which affirms the glory of Adam's descendants, so that every student, including ABK, has dignity that must be respected in the educational process; The results of the study show that PAI teachers do not treat ABK as objects of mercy, but as learning subjects who remain involved, guided, and given opportunities to develop according to their potential. The value

of helping in kindness affirmed in Surah al-Ma'idah verse 2 seems to be realized through peer tutoring, group work, and the culture of helping each other during the practice of worship, so that these values do not stop as teaching materials, but are transformed into concrete learning designs. The value of appreciation for diversity in Surah al-Hujurat verse 13 is also relevant to affirm that differences in physical, intellectual, mental, or social conditions are not a reason to separate children from the shared learning environment, as seen in the efforts of PAI teachers to instill an attitude of respect for differences in regular students through Islamic stories and exemplary attitudes.

When compared to previous research, the results of this study show a wedge as well as development. Azza, Fauji, and Anshori (2024) found that PAI learning in inclusive schools is basically similar to regular schools, but differs in teaching methods and faces obstacles in the form of learning interests and teacher competence. The findings of this study confirm aspects of modified teaching methods, such as the use of concrete media, hands-on practice, repetition, and habituation, but show a stronger emphasis on integrating social-emotional strategies, such as peer tutoring, inclusive classroom culture, positive reinforcement, and behavioral handling with a persuasive approach. Rivai et al. (2025) concluded that the implementation of PAI for ABK requires curriculum modification, collaboration of PAI teachers with special assistant teachers, and the use of adaptive learning methods and media, while the challenge lies in teacher competence, facilities, and evaluation that are not optimal. The results of this study are in line with these findings, but expand the picture by showing that PAI can also be a medium for the formation of emotional calm, empathy, and social involvement of children through tadarus activities, worship practices, and calming guidance. Sahid, Karlina, and Kholilah (2024) highlight the importance of integrating social, spiritual, and emotional values in the adaptation of the inclusive PAI curriculum, an idea that can be clearly seen being practiced at SD Negeri 003 Bontang Utara through the integration of the dimensions of morality, empathy, and acceptance as a core part of the learning process, not just a complement.

Overall, this discussion emphasizes that the success of PAI learning for ABK in inclusive schools does not stand alone, but is supported by the synergy between teachers' pedagogical competence, inclusive school policies and culture, parental involvement, and the foundation of Islamic values that place every child as a dignified learning subject. These findings strengthen the view that religious education in inclusive schools is not only a matter of material delivery, but also a matter of pedagogical justice that requires adjustments to goals, processes, and assessments according to the real needs of each student.

Supporting and Inhibiting Implementation Factors

The results of the study show that the successful implementation of PAI learning for ABK at SD Negeri 003 Bontang Utara is supported by a number of supporting factors. First, school policy support through the obligation to prepare differentiated lesson plans, inclusion team meetings, and the preparation of Individual Learning Programs collaboratively between PAI teachers, classroom teachers, and special assistant teachers. Second, the availability of special assistant teachers who accompany ABK students individually and apply the principle of fading to encourage children's independence. Third, the involvement of regular students as peer tutors that strengthens social acceptance in the classroom. Fourth, support for infrastructure facilities that are still gradual, such as wheelchair ramps, resource rooms, and accessible prayer rooms, as well as teacher training through inclusive education workshops and cooperation with the Ministry of Religion.

On the other hand, this study also confirms a number of inhibiting factors that have been identified since the preliminary study, namely the limited PAI learning time in elementary schools which makes it difficult to provide in-depth individual assistance, the heterogeneity of the type of special needs in one classroom that demands different treatment in one learning session, the limited adaptive learning media that is adequately available, and the lack of optimal involvement of some parents in supporting habituation of worship and strengthening of PAI material at home. These inhibiting factors show that the sustainability of good practices that have been built at SD Negeri 003 Bontang Utara still needs systemic strengthening, especially in the aspects of time allocation, media availability, and the intensity of school partnerships with parents.

Research Limitations

This research has limitations that need to be stated honestly. As a single case study, the findings of this study are contextual and are not intended to be generalized statistically to all inclusion schools in Indonesia, but to produce a thick analytical description that can be a comparison or lesson learned for other inclusion schools with similar characteristics. In addition, the involvement of ABK students as a primary data source is limited by the communication ability of each child, so that most of the data on ABK responses and development is obtained through observation and information from teachers and special assistant teachers, not from direct narration of students. Follow-up research with a multi-site design or longitudinal approach can strengthen the comparability and reveal the dynamics of ABK development more comprehensively.

CONCLUSION

This study concludes three main things related to the implementation of Islamic Religious Education learning for students with special needs in the inclusion school of SD

Negeri 003 Bontang Utara. First, learning planning is carried out in an adaptive and differential manner based on the individual needs of the child, not with a uniform pattern, through the identification of the condition of the child, modification of goals and indicators of success, simplification of materials and media, preparation of social-emotional strategies, and synchronization with the Individual Learning Program and school policies. Second, the implementation of learning takes place in an inclusive, adaptive, and collaborative manner through the creation of a friendly classroom atmosphere, concrete and gradual delivery of material, the use of visual-audio media, peer tutoring strategies, positive reinforcement, and persuasive behavior management, so that PAI functions not only as a transfer of religious knowledge, but also as a means of moral development, social acceptance, and worship independence. Third, learning evaluations are carried out authentically, individually, procedurally, and collaboratively, emphasizing gradual progress in basic religious understanding, worship practices, social behavior, and independence, rather than direct comparisons with the standards of regular learners.

Theoretically, these findings confirm that PAI learning in inclusive schools needs to be understood as a pedagogical process that integrates moral development, social-emotional development, and worship habituation in a single educational service unit, not just the delivery of religious materials. Practically, this research has implications for the need to strengthen the competence of PAI teachers in identifying the needs of students, modifying goals and materials, choosing concrete media, and establishing strong collaborations with classroom teachers, special assistant teachers, principals, and parents. Schools also need to provide policies, infrastructure, teacher training, and evaluation systems that support the implementation of inclusive, accessible, and meaningful PAI learning. Further research is suggested to examine the effectiveness of the PAI-GPK teacher collaboration model in a more measurable manner and develop an individual progress-based PAI evaluation instrument that can be applied more widely to other inclusive elementary schools.

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