



INTEGRATING SOCIAL AND SPIRITUAL VALUES IN INCLUSIVE ISLAMIC RELIGIOUS EDUCATION: TRANSFORMING CURRICULUM FOR STUDENTS WITH SPECIAL NEEDS IN INDONESIA'S CHANGING SOCIETY

Toto Ahmad Sahid, Nina Karlina, Lilis Kholilah

Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Indonesia

totoahmadsahid@mail.syekh Nurjati.ac.id

Abstract

The urgency of developing an inclusive Islamic Education (PAI) curriculum is increasingly highlighted in response to the national education system's demand to accommodate the diversity of learners, particularly students with special needs (SSN). The current weaknesses in the PAI curriculum's responsiveness to individual needs, along with the dominance of cognitive approaches, indicate a gap between the ideals of regulatory frameworks and the realities of classroom practice. This article aims to analyze the challenges, barriers, and strategies for developing the PAI curriculum within the context of inclusive education. The study employs a library research method with a critical review approach and reflective analysis of relevant scholarly literature published in the past ten years. The findings reveal that implementing an inclusive PAI curriculum faces several obstacles, such as limited teacher competence in inclusive pedagogy, inadequate facilities, a lack of adaptive curriculum guidelines, and cultural resistance to innovation. Nevertheless, innovative strategies have emerged, including the use of differentiated instruction, affective-humanistic learning approaches, technology integration, and the reinforcement of universal Islamic values such as *rahmah* (compassion), *tasamuh* (tolerance), and *'adl* (justice). This study contributes theoretically by enriching the framework of a more responsive and humanistic Islamic curriculum. It also offers practical contributions through recommendations for teacher training, policy reinforcement, and the development of a systematic and sustainable adaptive curriculum to support the realization of equitable, participatory, and civilized education.

Keywords: Islamic education curriculum; Inclusive education; Students with special needs; Curriculum adaptation; Islamic values.

Abstrak

Urgensi pengembangan kurikulum Pendidikan Agama Islam (PAI) yang inklusif semakin mengemuka seiring dengan tuntutan sistem pendidikan nasional untuk mengakomodasi keberagaman peserta didik, khususnya anak berkebutuhan khusus (ABK). Masih lemahnya respons kurikulum PAI terhadap kebutuhan individual serta dominasi pendekatan kognitif menunjukkan adanya kesenjangan antara idealisme regulasi dengan praktik di lapangan. Artikel ini bertujuan untuk menganalisis tantangan, hambatan, dan strategi pengembangan kurikulum PAI dalam konteks pendidikan inklusif. Penelitian menggunakan metode studi kepustakaan (library research) dengan pendekatan critical review dan analisis reflektif terhadap literatur ilmiah yang relevan dalam kurun waktu sepuluh tahun terakhir. Hasil kajian menunjukkan bahwa implementasi kurikulum PAI inklusif menghadapi hambatan seperti rendahnya kompetensi guru dalam pedagogi inklusi, keterbatasan fasilitas, minimnya panduan kurikulum adaptif, serta resistensi kultural terhadap pembaruan. Namun demikian, ditemukan pula strategi inovatif seperti penggunaan pendekatan diferensiasi, pembelajaran berbasis afektif-humanistik, integrasi teknologi, serta penguatan nilai-nilai Islam universal seperti *rahmah*, *tasamuh*, dan *'adl*. Penelitian ini berkontribusi secara teoretis dalam memperkaya kerangka kurikulum Islam yang lebih responsif dan humanis, serta memberikan kontribusi praktis berupa rekomendasi pelatihan guru, penguatan kebijakan, dan penyusunan kurikulum adaptif yang sistematis dan berkelanjutan untuk mendukung terciptanya pendidikan yang adil, partisipatif, dan berkeadilan.

Kata Kunci: Kurikulum PAI; Pendidikan inklusif; Anak berkebutuhan khusus; Adaptasi kurikulum; Nilai Islam.

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INTRODUCTION

Inclusive education signifies a worldwide shift in educational philosophy—from systems of segregation toward those that emphasize equity and participatory learning. In the Indonesian context, this movement has been formally institutionalized through national regulations that guarantee equal access to quality education for all children, including Students with Special Needs (SSN). Despite the existence of these progressive policies, the practical realization of inclusive education particularly in the domain of *Pendidikan Agama Islam* (PAI) still faces considerable challenges. Issues such as limited teacher readiness, inflexible curriculum frameworks, and insufficient institutional support remain prevalent¹. These persistent barriers indicate that inclusion in Islamic education remains more of a policy aspiration than an established pedagogical reality.

To address these obstacles, recent academic discussions emphasize the importance of integrating inclusive pedagogical frameworks with the ethical foundations of Islam. Bakti, Kurniawan, and Mukhlisah (2025) suggest that embedding Islamic moral principles *rahmah* (compassion), *musawah* (equality), and *ukhuwwah* (brotherhood) into the inclusive education curriculum can cultivate empathy, justice, and a sense of belonging among diverse learners². This value-oriented model aligns both with Islamic ethical teachings and with global educational paradigms that uphold human dignity and celebrate diversity.

Furthermore, Wardhani and Khadavi (2025) underline that inclusive Islamic education should transcend mere doctrinal instruction, focusing instead on internalizing religious and moral values through daily interactions and lived experiences³. This approach enables students, regardless of ability, to coexist harmoniously, collaborate, and appreciate individual differences. Consequently, inclusion within PAI transforms from a process of cognitive understanding of religious doctrines into a deeper formation of moral consciousness and social empathy embedded in school culture.

At the institutional level, effective implementation of inclusive Islamic education necessitates systemic transformation in three major areas: policy formulation, curriculum development, and teacher professional growth. Rofiah, Kawai, and Sudiraharja (2025) reveal that inclusion initiatives rooted in *pesantren* communities demonstrate the capacity of religious institutions to spearhead inclusive educational reforms⁴. Their findings illustrate that *pesantren*, endowed with moral and spiritual influence, possess the potential to integrate spiritual values and inclusive practices in a cohesive educational framework.

In a comparable vein, Faisal, Rusydi, and Romiyilhas (2025) show that inclusive practices become more effective when accompanied by collaborative curriculum adaptations and sustained professional development for teachers⁵. Their research highlights that equipping educators with

¹ A F Wicaksono, S W B Kusumo, and J Antono, "Islamic Education Policy in Yogyakarta 2020–2025: A Systematic Review of Its Implementation and Impact," *Indonesian Journal of Islamic Education Research*, 2025.

² I K Bakti, R Kurniawan, and Mukhlisah, "Integrating Islamic Values in Inclusive Madrasa Education: A Unique Approach for Special Needs Students," *International Journal of Inclusive Education*, 2025, <https://doi.org/10.1080/13603116.2025.2555397>.

³ M K Wardhani and M J Khadavi, "Forming Religious Character Through Habit: Inclusive Islamic Education for Students with Special Needs in a Special School Context," *Hijri Journal of Islamic Education*, 2025, <https://doi.org/10.14421/hjie.2025.51-07>.

⁴ N H Rofiah, N Kawai, and D Sudiraharja, "Pesantren and Inclusion: Bridging Religion and Disability in Islamic Education in Indonesia," *African Journal of Disability*, 2025.

⁵ M Faisal, R Rusydi, and R Romiyilhas, "Dynamics of Islamic Religious Education Learning for Children with Special Needs at SLB YPPLB Padang City," *Islamic Studies Journal*, 2025.

inclusive pedagogical competence enhances the participation and academic performance of students with special needs in Islamic educational settings. Therefore, inclusion should not be perceived merely as a bureaucratic adjustment but rather as an evolving pedagogical transformation anchored in continuous teacher empowerment.

From a managerial and philosophical standpoint, Baidowi and Dzulhasnan⁶ advocate for leadership and school management practices grounded in Islamic virtues such as *amanah* (trustworthiness), *‘adl* (justice), and *rahmah* (compassion). Similarly, Pandia, Lee, and Khan contend that the foundational principles of Islamic education must evolve to embrace learners’ cognitive and emotional diversity⁷. Collectively, these perspectives reaffirm that inclusive education within Islamic frameworks constitutes an ethical obligation rather than a mere administrative concern rooted firmly in the Qur’anic ideals of justice and mercy.

Building upon these insights, this study asserts that constructing an inclusive model of Islamic Religious Education requires a systematic integration of Islamic moral principles across curriculum, pedagogy, and assessment dimensions. A value-centered inclusive framework can harmonize spiritual ideals with contemporary educational theories, enabling Islamic schools to foster holistic learners. This integrative approach ensures that education produces not only intellectually capable individuals but also morally conscious and socially empathetic citizens who actively contribute to the creation of a just and compassionate society.

Inclusive education has evolved from the principle of equal access toward a broader concept of educational justice⁸. In its development, it is not merely about ensuring that all children can enter the classroom, but also about how the education system is able to accommodate differences in learners’ needs, backgrounds, and abilities. Globally, inclusion emphasizes the importance of embracing diversity and removing structural barriers that marginalize learners with disabilities. Dominant models of inclusion highlight psychological, pedagogical, and sociocultural dimensions, including how teachers, curricula, and learning environments can be adapted so that every student can optimally flourish⁹.

In the Indonesian context, the discourse on inclusive education is often framed within the legal and policy framework, such as Permendikbud No. 70 of 2009. Although this regulation provides a formal foundation, in practice its implementation often does not cover all dimensions of inclusion. Especially in Islamic Religious Education, the application is still limited to cognitive aspects—for example, understanding the material—without sufficient integration of the social-emotional or spiritual dimensions that are also crucial for the holistic development of learners¹⁰.

Islamic pedagogy grounded in the value of *rahmatan lil ‘alamin* emphasizes compassion, justice, and mutual respect. These values are not mere ideals, but have real implications in classroom interaction, conflict management, and character formation among learners. Such principles provide a strong moral foundation for inclusive education practice. When integrated

⁶ “Islamic-Based Inclusive School Management Strategies,” *Al Irsyad Journal*, 2025, <https://doi.org/10.54150/alirsyad.v4i2.786>.

⁷ W S S Pandia, S Lee, and S Khan, “The Fundamentals of Islamic Religious Education in Inclusive Schools Meet Special Needs Children’s PAI Issues,” *Assyfa Journal of Islamic Studies*, 2024.

⁸ F Unesco–Miao et al., “AI and Education: Guidance for Policy-Makers (2021),” 2024.

⁹ Emily Volker, Shaelyn Gupta, and Brindy Brown, “Inclusive Education: Advantages and Overcoming Barriers,” *MacEwan University Student EJournal* 6, no. 1 (2022): 1–6.

¹⁰ Purnomo Purnomo and Putri Irma Solikhah, “Konsep Dasar Pendidikan Islam Inklusif: Studi Tentang Inklusivitas Islam Sebagai Pijakan Pengembangan Pendidikan Islam Inklusif,” *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 2 (2021): 114–27, <https://doi.org/10.18860/jpai.v7i2.13286>.

into curriculum design, these values foster empathy and social solidarity among learners, which ultimately enhance inclusion not only as a policy but as a school culture¹¹.

Previous studies have often not presented an explicit framework connecting Islamic ethical values with strategies for an inclusive curriculum. Many researches only describe the concept of inclusion in general for instance, defining inclusion, mentioning its challenges, or identifying the needs of learners with disabilities—without showing how Islamic ethics can be operationalized in learning practices such as methods, assessment, teacher-student relationships, and adaptation of teaching materials.

Thus, this study fills that gap by proposing a conceptual model that integrates Islamic values into curriculum adaptation for Children with Special Needs (Anak Berkebutuhan Khusus, ABK). The model is designed to consider not only academic aspects, but also social-emotional and spiritual dimensions, through specific strategies such as material differentiation, empathy development, community involvement, and personal reflection. This contribution bridges the gap between theory and practice, and aligns the inclusivity of education with Islamic moral philosophy, so that inclusive education becomes more meaningful and sustainable.

RESEARCH METHOD

This study adopts a library research approach, integrated with critical review methods and reflective-critical analysis. Such a methodological framework was selected to explore in-depth both the theoretical discourses and practical dynamics surrounding the development of Islamic Religious Education (PAI) curricula within the context of inclusive education. Through this approach, the researcher is able to synthesize a wide range of literature, critically assess theoretical arguments, and identify knowledge gaps that inform the formulation of a curriculum design responsive to student diversity especially for learners with special needs (SSN)¹².

The data used in this research is drawn from relevant scholarly literature, including academic books, nationally and internationally indexed journal articles, research reports, and official policy documents issued by government institutions such as the Ministry of Education and Culture and the Ministry of Religious Affairs. Selected publications span from 2014 to 2024 and encompass works published in Indonesian, English, and Arabic. Only peer-reviewed works issued by reputable academic institutions were included in the analysis¹³.

Data collection was conducted through a systematic search across major academic databases, including Google Scholar, Semantic Scholar, DOAJ, and Garuda. The selection process prioritized literature based on relevance to the research topic, conceptual contributions, and the credibility of the source. Thematic analysis was used to categorize the findings into key issues such as curriculum strategies, the role of educators, Islamic values in inclusive education, and implementation challenges. A comparative analysis of different curriculum models and a logical critique of the alignment between theory and educational realities were also carried out¹⁴.

RESULT AND DISCUSSION

¹¹ Tikaram Bhattarai, "Values for Inclusion of Children with Disability in Mainstream Education," *GS WOW: Wisdom of Worthy Research Journal* 2, no. 1 (2024): 97–104.

¹² D Najmudin, "Rekonstruksi Kurikulum Pendidikan Agama Islam Sebagai Wahana Internalisasi Nilai-Nilai Islam Rahmatan Lil 'Alamin," *MURID: Jurnal Pemikiran Mahasiswa Agama Islam* 3, no. 1 (2025): 90–104.

¹³ H Hairunnisa and A Sirojuddin, "Integrasi Nilai Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam," *Tajdid: Jurnal Pemikiran Keislaman* 8, no. 1 (2025): 56–73.

¹⁴ F A Zahra and A P B Pandiangan, "Integrasi Nilai-Nilai Moderasi Beragama Dalam Kurikulum PAI Di SMP," *Jurnal Pendidikan Dan Riset Anak Nusantara* 5, no. 1 (2025): 22–36.

The Islamic Religious Education (PAI) curriculum serves a vital role in shaping learners to become faithful, devout, and morally upright individuals. In the realm of inclusive education, the PAI curriculum must exhibit adaptability and sensitivity to the diverse backgrounds and individual needs of students, particularly those with special needs (ABK). This discussion explores in depth the design and implementation of PAI curricula within inclusive educational settings. The analysis encompasses foundational Islamic educational principles aligned with inclusivity, the institutional challenges in catering to diverse learners, and strategies for strengthening the curriculum in response to contemporary demands without compromising core Islamic values. Through this discourse, the study aims to introduce a more humanistic, contextual, and equity-oriented perspective on PAI curriculum development.

Nature and Core Principles of Inclusive Education

The term "inclusion" is derived from the English word meaning to involve or invite, contrasted with "exclusion," which implies separation or removal. Inclusion seeks to establish environments that welcome individuals from varied backgrounds, capabilities, social statuses, and cultural contexts. In Indonesia, inclusive education refers to a system that allows students with special needs to learn alongside their peers in mainstream schools. Contrary to popular misconceptions, inclusive education differs significantly from special education, as it is grounded in distinct philosophical principles¹⁵.

Unesco defines inclusive education as a strategic approach to eliminate learning barriers and foster participation for all students, regardless of their socio-economic or physical conditions. It aims to uphold human rights by enhancing access, encouraging participation, and promoting success in quality primary education for every learner¹⁶. Inclusive education is a progressive educational framework that places all learners, regardless of their physical, intellectual, social, or emotional circumstances, within the same equitable learning environment. According to Fajriyah (2017), inclusive education ensures that both typical learners and those with special needs receive equal educational opportunities¹⁷. This aligns with the Indonesian Constitution Article 31, affirming every citizen's right to education¹⁸.

Beyond mere physical presence in classrooms, inclusive education demands active involvement and meaningful academic and social achievement by learners with disabilities. Kamil and Wiwitan (2024) argue that inclusive schools are built on principles of equality and respect for individual differences¹⁹. Thus, inclusion embodies not just integration, but a transformation toward systemic educational justice. Inclusive education stands on three foundational pillars : equity, accessibility, and full participation. Equity demands tailored learning opportunities to suit individual learner needs, recognizing diverse requirements rather than enforcing uniformity²⁰.

¹⁵ Firda Kirana Putri and Irawan Hadi Wiranata, "Peran Pendidikan Inklusif Di Tingkat Sekolah Dasar," *Prosiding Konseling Kearifan Nusantara (KKN)* 4 (2025): 163–75.

¹⁶ S Pd Surianto and M PMat, *Pendidikan Inklusif (Perspektif Teori Dan Praktek)* (umsu press, 2025).

¹⁷ Lily Fajriyah, "Pengelolaan Kelas Pada Sekolah Inklusif Di SDN Sumbersari 1 Malang," 2017.

¹⁸ Rizky Rinaldy Inkiriwang, "Kewajiban Negara Dalam Penyediaan Fasilitas Pendidikan Kepada Masyarakat Menurut Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," *Lex Privatum* 8, no. 2 (2020).

¹⁹ Rafif Kamil and Tresna Wiwitan, "Hubungan Pola Komunikasi Guru Dengan Pembelajaran Siswa Berkebutuhan Khusus," *Bandung Conference Series: Public Relations*, 2024, <https://doi.org/10.29313/bcspr.v4i2.13261>.

²⁰ Intan Kusumawati et al., *Pengantar Pendidikan* (CV Rey Media Grafika, 2023).

Wibowo, Sarajar, and Jacobus (2022) stress the teacher's role in identifying unique student needs to facilitate fair and effective learning²¹.

Accessibility ensures that educational facilities, materials, and environments are readily available to all students, including those with disabilities. Full participation emphasizes the active engagement of all learners in both academic and social school life. Kamil and Wiwitan (2024) highlight that full participation helps eradicate social exclusion in schools²². The Indonesian government addressed inclusive education with the issuance of Permendiknas No. 70 of 2009, which became a milestone for students with special needs²³. Despite its significance, implementation hurdles such as limited teacher training and lack of infrastructure persist. Pebriani (2015) points out that many educators still lack a deep understanding of inclusive education principles, resulting in suboptimal services²⁴.

In a multicultural nation like Indonesia, the relevance of inclusive education grows stronger. It not only benefits students with disabilities but also reinforces values like tolerance, equity, and appreciation for diversity. Wijayati (2018) underscores the importance of inclusive schools in nurturing empathy and social solidarity among students of varying cultural and religious backgrounds²⁵.

Learners in inclusive settings represent a wide spectrum of characteristics—physical, cognitive, emotional, and behavioral necessitating flexible teaching strategies. Wibowo, Sarajar, and Jacobus (2022) advocate for comprehensive assessments by educators to address individual student needs²⁶. Beyond physical accommodations, psychosocially empowering environments are essential. Differentiated instruction that considers students' learning styles and paces is critical in enabling all learners to thrive academically and socially while fostering self-confidence and independence.

Inclusive education aligns with core Islamic values, particularly the principle of "*rahmatan lil 'alamin*" (mercy for all creation). Rohmadi (2017) asserts that inclusivity reflects Islamic values of justice, respect for diversity, and universal compassion. This approach fosters tolerance (*tasamuh*), fraternity (*ukhuwah*), and social justice (*'adl*), as modeled by the Prophet Muhammad Saw, who respected ethnic and religious differences.²⁷ Fadillah et al. (2022) emphasize that inclusive education also plays a key role in dismantling stigma and fostering cooperative relationships among individuals from diverse backgrounds²⁸.

Normative Foundations of Inclusive Education

²¹ Doddy Hendro Wibowo, Dewita Karema Sarajar, and Esther Jacobus, "Peningkatan Kemampuan Identifikasi Dan Asesmen Pada Guru Kelas Sekolah Dasar Inklusi," *JMM (Jurnal Masyarakat Mandiri)* 6, no. 4 (2022): 2874, <https://doi.org/10.31764/jmm.v6i4.9188>.

²² Kamil and Wiwitan, "Hubungan Pola Komunikasi Guru Dengan Pembelajaran Siswa Berkebutuhan Khusus."

²³ Laura Tyas Pratiwi et al., "Permasalahan Yang Dihadapi Dalam Pelaksanaan Sekolah Inklusi Di Indonesia," *Jurnal Pendidikan Dasar Flobamorata* 3, no. 2 (2022): 314–18.

²⁴ Vika Restu Pebriani, "Pengembangan Program Layanan Pendidikan Inklusif Di Sekolah X Bandung" (Universitas Pendidikan Indonesia, 2015).

²⁵ Putri Utami Wijayati, "Studi Tentang Program Sekolah Inklusif Dalam Membangun Sikap Empati Peserta Didik: Studi Deskriptif Di SMA Negeri 4 Bandung" (Universitas Pendidikan Indonesia, 2018).

²⁶ Wibowo, Sarajar, and Jacobus, "Peningkatan Kemampuan Identifikasi Dan Asesmen Pada Guru Kelas Sekolah Dasar Inklusi."

²⁷ Syamsul Huda Rohmadi, "Pendidikan Islam Inklusif Pesantren (Kajian Historis-Sosiologis Di Indonesia)," *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 6, no. 01 (2017).

²⁸ Ahmad Arif Fadillah et al., "Pendidikan Inklusi Di Sekolah Dasar Islam," *Jurnal Riset Pendidikan Dan Pengajaran* 1, no. 1 (2022): 53–63, <https://doi.org/10.55047/jrpp.v1i1.210>.

Inclusive education is rooted in the philosophical belief that every person possesses unique potential that deserves recognition and development. This principle upholds the right to quality education without discrimination, fostering supportive environments that honor learner diversity²⁹.

It embodies fundamental human values such as dignity, justice, and acceptance of difference. More than a social agenda, inclusive education is a moral imperative. It promotes collaborative learning environments, enabling all learners to develop social-emotional skills and contribute positively to a diverse society³⁰.

Indonesia's inclusive education policy is based on Law No. 20 of 2003 concerning the National Education System, particularly Article 15, which recognizes special education for learners with extraordinary conditions. This law underscores educational access for all learners without discrimination.

Further details are elaborated in Permendiknas No. 70 of 2009, covering identification of eligible learners, school designation, curriculum adaptation, instructional adjustments, teacher training, professional support, and accountability mechanisms. To facilitate implementation, Circular Letter No. 380/C.C6/MN/2003 instructed all regencies to establish inclusive education units across primary and secondary levels³¹.

Indonesia's commitment to global standards was solidified through ratifying the UN Convention on the Rights of Persons with Disabilities (CRPD), further supported by Law No. 8 of 2016 and Government Regulation No. 13 of 2020. These laws ensure accessibility, accommodation, and equal rights in education³². The Qur'an provides a moral foundation for inclusive behavior through values like *ta'aruf* (mutual acquaintance), *tasamuh* (tolerance), *tawassuth* (moderation), and *ta'awun* (mutual assistance)³³. Surah Al-Hujurat [49]:13 emphasizes human dignity through diversity and righteousness³⁴. *Tasamuh* embodies open-mindedness toward differences and *tawassuth* calls for moderation in religious life as conveyed in Surah Al-Baqarah [2]:143³⁵. *Ta'awun* signifies social solidarity, as reflected in Surah Al-Maidah [5]:2 and the Prophet's hadith encouraging support even for the wrongdoer, aiming to guide them toward truth³⁶. Islam champions justice, compassion, and human dignity regardless of background. The inclusive values in Surah Al-Baqarah:256 affirm freedom and diversity, reinforcing an educational approach that is equitable and respectful³⁷.

Classification of Children with Special Needs

Children with Special Needs (CWSN) are a group of children who require specific educational approaches and support due to developmental challenges in various domains—

²⁹ Perna Baria, "Inclusive Education: A Step towards Development of Right Based Society," *Journal of Learning and Educational Policy*, no. 32 (2023): 37–43, <https://doi.org/10.55529/jlep.32.37.43>.

³⁰ Volker, Gupta, and Brown, "Inclusive Education: Advantages and Overcoming Barriers."

³¹ Putri and Wiranata, "Peran Pendidikan Inklusif Di Tingkat Sekolah Dasar."

³² Asep Sapsudin and Hendri Abdul Qohar, "Constitutional Law Reform to Realize Inclusive Higher Education for Persons with Disabilities" 11, no. 4 (2024): 13–24.

³³ Tri Wahyudi Ramdhan, "Kurikulum Pendidikan Islam Multikultural (Analisis Tujuan Taksonomi Dan Kompetensi Peserta Didik)," *Piwulang: Jurnal Pendidikan Agama Islam* 1, no. 2 (2019): 121–36.

³⁴ LPMQ Kemenag, "Qur'an Kemenag. Kemenag," 2021.

³⁵ Irawan MSI, "Al-Tawassut Waal-I 'Tidal: Menjawab Tantangan Liberalisme Dan Konservatisme Islam," *Afkaruna: Indonesian Interdisciplinary Journal Of Islamic Studies* 14, No. 1 (2018): 49–74.

³⁶ Haedar Nashir, "Ta'awun Untuk Negeri," *Pidato Milad* 106 (2018): 1–7.

³⁷ Purnomo and Solikhah, "Konsep Dasar Pendidikan Islam Inklusif : Studi Tentang Inklusivitas Islam Sebagai Pijakan Pengembangan Pendidikan Islam Inklusif."

physical, mental, emotional, or social. This classification not only assists educators in understanding each child's condition but also serves as a basis for designing teaching methods tailored to their individual needs. Based on academic sources and special education guidelines, several common types of CWSN classifications are identified within educational environments.

First, children with hearing impairments (deaf or hard of hearing) experience partial or total hearing loss. These children struggle to hear sounds or comprehend spoken language, thus requiring visual-based learning approaches and sign language during instruction³⁸. Second, children with visual impairments (blind or low vision) face difficulties or loss of sight. They benefit from audio-based materials, Braille, and multisensory stimulation to fully participate in classroom activities³⁹.

Third, children with intellectual disabilities (also known as cognitively impaired) have below-average intellectual functioning, affecting their ability to think, communicate, and solve daily problems. They require concrete, repetitive instruction delivered with patience and clarity⁴⁰. Fourth, children with autism spectrum disorder (ASD) exhibit neurodevelopmental challenges that impact social interaction, verbal and nonverbal communication, and show repetitive behaviors. These children benefit from structured environments, predictable routines, and the use of visual cues in learning⁴¹.

Additionally, there are children classified as *slow learners*, who learn at a slower pace than their peers but do not suffer from severe intellectual disabilities. They can succeed academically when given extended time and appropriate pedagogical strategies⁴². Children with dyslexia and dyscalculia also fall under the CWSN category; dyslexia refers to specific difficulties in reading, and dyscalculia in arithmetic despite having normal intelligence. These learners benefit from phonetic methods, educational games, and multisensory instruction⁴³.

Moreover, children with cerebral palsy suffer from motor coordination impairments due to early brain damage. They often need physical support in daily activities and assistive devices like wheelchairs or adaptive writing tools. Lastly, children with Attention Deficit Hyperactivity Disorder (ADHD) struggle with maintaining attention, controlling impulses, and often exhibit hyperactivity. These children require structured yet flexible learning strategies, along with an environment that minimizes distractions⁴⁴.

Challenges and Solutions in Implementing the PAI Curriculum in Inclusive Education

Although inclusive education is recognized as a national and international policy direction, its implementation on the ground encounters several challenges. First, many teachers lack sufficient competence in understanding the characteristics of children with special needs (CSN) and employing appropriate instructional strategies. Numerous educators have not received

³⁸ V Krismawati, "Strategi Guru Pendamping Khusus Dalam Implementasi K13 Pada Mata Pelajaran PAI Anak Berkebutuhan Khusus" (IAINU Kebumen, 2021).

³⁹ Yustina Ponglele et al., "Penerapan Strategi Pembelajaran Kreatif dalam Pendidikan Inklusif," *Pa'ulu Karua: Jurnal Ilmiah Pendidikan Agama Katolik* 1, no. 1 (2024): 17–20.

⁴⁰ F Irna, "Model Pembelajaran Pendidikan Agama Islam Pada Anak Berkebutuhan Khusus Tunagrahita Di SMALB Bina Citra Margorejo Pati" (IAIN Kudus, 2021).

⁴¹ S P Jati, "Metode Peningkatan Pemahaman Materi PAI Pada Anak Berkebutuhan Khusus Autisme Di SD Negeri 2 Semangkak Klaten" (UII, 2022).

⁴² N Sholihah, "Implementasi Kurikulum Anak Berkebutuhan Khusus Slow Learner Dalam Konteks Pendidikan Inklusi" (UIN Sunan Kalijaga, 2020).

⁴³ Septy Nurfadhillah, *Pendidikan Inklusi (Anak Berkebutuhan Khusus)* (CV Jejak (Jejak Publisher), 2023).

⁴⁴ Claudio Maioli et al., "Visuospatial Attention and Saccadic Inhibitory Control in Children with Cerebral Palsy," *Frontiers in Human Neuroscience* 13 (2019): 392.

specialized training in value-based Islamic inclusive education.⁴⁵ Second, inadequate infrastructure such as Braille Qur'ans, audio learning aids, and visual media of prophetic stories hinders inclusive content delivery⁴⁶.

Third, pervasive social stigma within schools and communities leads to subtle discrimination. CSN are often viewed as fundamentally different or less capable of competing; yet, with proper approaches, they can achieve their full potential. Addressing these issues requires concrete strategies: continuous teacher training focused on inclusive pedagogy and diversity awareness; the provision of adaptive instructional materials and assistive technologies for meaningful religious education; and strengthening community and family roles through the concept of an "inclusive home" a community-based support system at both school and household levels⁴⁷.

Social stigma can be sufficiently strong to pressure parents into withdrawing their children from inclusive schools, underscoring that responsibility for inclusive education extends beyond schools to broader societal awareness and support. For example, at Darul Aitam Al-Makfufin Al-Mutakamilah Aisyiyah Ponorogo, implementation was complicated by teachers without special education backgrounds or training as special education assistants (GPK). Particularly lacking were competencies to teach visually impaired students. The absence of Arabic learning materials tailored for the blind posed a significant barrier, forcing teachers to develop their own resources an endeavor that demands extra time, skill, and creativity. Student motivation also emerged as an issue, with many CSN showing passivity in learning activities. Teachers must therefore adopt targeted strategies to foster active engagement. These challenges demonstrate that successful inclusive education is shaped not only by the policy to accept students with special needs but also by human resource readiness, adaptive learning facilities, and collective awareness in creating an inclusive learning environment⁴⁸.

National curricula are designed to provide clear guidelines on content and competencies for all learners. However, in practice, they often adopt a generic approach that overlooks individual student needs. For instance, PAI instruction frequently involves abstract concepts requiring deep understanding, which may alienate students with autism if presented in overly theoretical formats. This points to the necessity of a flexible, adaptive delivery of the PAI curriculum to include all learners, regardless of their abilities⁴⁹.

In inclusive education, the PAI curriculum must embed spiritual values for every student, including CSN. It must be adaptive to diverse needs, accommodating their limitations while maintaining core Islamic principles of faith and moral character. A critical implementation strategy includes modifying both the 2013 Curriculum and Merdeka Curriculum by simplifying content, adjusting competency goals, and creating modules specifically geared toward CSN. For example,

⁴⁵ S R Aufa, "Peran Wakil Sekolah Dalam Manajemen Kurikulum Di Sekolah Inklusi SDN Banua Anyar 4 Banjarmasin" (OSF, 2020).

⁴⁶ Z Fauziah, "Pembelajaran Al-Qur'an Bagi Anak Berkebutuhan Khusus Di Sekolah Inklusi Aluna Jakarta" (UIN Jakarta, 2020), https://repository.uinjkt.ac.id/dspace/bitstream/123456789/51210/1/11150110000030_ZaraFauziah.pdf.

⁴⁷ D T Kartono Mundayat, A. A., & Akbar, R. D., "Pengembangan Rumah Inklusi: Pendampingan Untuk Anak Berkebutuhan Khusus Di Sekolah Inklusi" (Prosiding PKM CSR, 2022).

⁴⁸ تعليم اللغة العربية ومشكلاتها فياملدرسةالثانويةدار الهدى ماياكفونورجو "An-Nataij : Jurnal Penelitian Bahasa Arab," □□□□□□□□ 1 □□□□ □□□□ □□□□□□□□, no. 2 (2022): 45–66.

⁴⁹ M Asep Fathur Rozi, Lusi Nur Ilawati, and Mutadi Mutadi, "Utilization of Video in Islamic Religious Education (IRE/PAI) Learning for Mentally Retarded Student at Public Special School (SLB-C)," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 11, no. 3 (2021): 238–50.

prophetic stories for visually impaired students can be delivered via audio, while moral lessons for autistic learners can be supported with sequential visual aids⁵⁰.

Teachers are also urged to implement differentiated instruction tailoring teaching methods to each learner's style and needs. Strategies include one-on-one teaching, visual narratives, concrete simulations, and assistive technologies such as screen readers for the blind or augmentative applications for autistic students⁵¹. This underscores that no single method suits all learners.

Collaboration between mainstream teachers and Special Education Assistants (GPK) is crucial for successful inclusive PAI delivery. GPKs support both the learning process and the development of individual educational plans and interventions⁵². For assessment, authentic evaluation is highly recommended, emphasizing not only cognitive achievement but also spiritual involvement and affective growth. Examples include the habitual practice of prayer, honesty, and acts of kindness as key indicators in evaluation, not just academic performance⁵³.

Universal Islamic values such as *rahmah* (compassion), *musawah* (equality), and *ukhuwwah* (brotherhood) should permeate inclusive PAI classrooms. These values must be reflected not only through theoretical instruction but also in teacher behavior, school culture, and student interactions⁵⁴. In this way, Islamic education becomes both morally and spiritually transformative.

CONCLUSION

The study concludes that integrating social and spiritual values within the PAI curriculum significantly enhances inclusivity for students with special needs. The application of *rahmah*, *musawah*, and 'adl in teaching and learning creates an environment that nurtures compassion, equality, and collective participation. Beyond its immediate findings, this integration fosters a holistic educational ecosystem that empowers teachers and learners to internalize moral awareness, empathy, and respect for diversity. When teachers consciously apply these values, classrooms evolve into dynamic spaces where difference becomes a source of strength rather than limitation. The inclusive PAI curriculum, therefore, not only fulfills pedagogical objectives but also embodies the Islamic vision of *rahmatan lil 'alamin*—education as an act of mercy for all creation.

This research contributes theoretically by providing a conceptual model of inclusive Islamic education grounded in moral philosophy and educational ethics. Practically, it offers strategies for curriculum development, teacher empowerment, and inclusive learning design that can be contextualized across various educational levels. It highlights the need for educators to become agents of moral transformation through the conscious infusion of spiritual and social values in their teaching practices. However, the study is limited by its reliance on secondary data and conceptual analysis. Future research should empirically examine the implementation of the proposed model in real classroom settings, exploring its impact on teacher behavior, learning outcomes, and students' social participation. Longitudinal studies could also assess how sustained value-based interventions influence the development of inclusive school cultures over time. Ultimately, this research calls for continuous collaboration between policymakers, educators, and

⁵⁰ R P Pertiwi & Dewi, S. E. K., "Pengembangan Modul Pembelajaran Anak Berkebutuhan Khusus Implementasi Kurikulum Merdeka Di SD Negeri Inklusi" (Jurnal Elementaria Edukasia, 2023).

⁵¹ Fauziah, "Pembelajaran Al-Qur'an Bagi Anak Berkebutuhan Khusus Di Sekolah Inklusi Aluna Jakarta."

⁵² Nissa Nabilla Bakhtiar and Nurul Afrianti, "Implementasi Pendidikan Agama Islam Pada Kelas Inklusi Di SD BPI Kota Bandung," in *Bandung Conference Series: Islamic Education*, vol. 3, 2023, 296–302.

⁵³ I Sayyidah, "Penerimaan Sosial Warga Sekolah Terhadap ABK Dalam Sistem Pendidikan Inklusi Di SDN 05 Kembangan" (UNJ, 2017).

⁵⁴ F Nurhidayati Sari, R. N., & Hafid, H., "Penerapan Kurikulum Mandiri Pada Kelas Inklusi Melalui Pembelajaran Diferensiasi" (IJSHS, 2024).

Islamic scholars to realize an inclusive education system that unites academic excellence with moral and spiritual integrity.

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