

Dynamics of Islamic Religious Education Learning for Children with Special Needs at Slb Ypplb Padang City

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ABSTRACT

Background. Islamic Religious Education for Children with Special Needs (ABK) plays a crucial role in the formation of inclusive character and spirituality. However, Islamic Religious Education learning for ABK at SLB YPPLB Padang City faces complex challenges, such as the heterogeneity of student needs (mentally retarded, deaf, physically disabled), limitations of conventional methods, and minimal teaching materials and teacher training.

Purpose. This study aims to analyze Islamic Religious Education learning strategies, supporting factors, and inhibiting factors at SLB YPPLB.

Method. The research used a descriptive qualitative approach with data collection techniques through observation, in-depth interviews with Islamic Religious Education teachers, special needs students, and education personnel, as well as documentation studies.

Results. The results of the study show that: 1) Learning planning still adopts standard lesson plans with limited modifications, 2) The learning process is dominated by lecture and drill methods which are less effective, 3) Evaluation tends to be conventional and not fully adaptive, and 4) The main inhibiting factors include limited resources, while collaborative assessments and visual media are potential supporters.

Conclusion. The study's conclusions confirm the need for the development of flexible lesson plans, inclusive method-based teacher training, and portfolio-based evaluation. These findings contribute to the integration of Islamic education principles (ta'dīb and tarbiyah) with inclusive education theories (differentiated instruction, scaffolding), while strengthening the urgency of systematic policies for holistic Islamic Religious Education learning for children with special needs. Further research recommendations include multi-location studies and the development of special needs assessment instruments.

KEYWORDS

Authentic Evaluation, Adaptive Curriculum, Islamic Religious Education

INTRODUCTION

Islamic Religious Education (PAI) for Children with Special Needs (ABK) is an important aspect in the formation of inclusive character and spirituality. At SLB YPPLB Padang City, the dynamics of PAI learning for ABK faces unique challenges and opportunities, considering the heterogeneity of student needs such as

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mental retardation, hearing impairment, and physical impairment (Nelson & Bruce, 2019; Huyck et al., 2021; Bowen & Probst, 2023; Hardian Mei Fajri et al., 2024). The learning process must be adjusted to students' cognitive, emotional, and physical abilities so that Islamic values can be understood and applied meaningfully (Ritonga et al., 2024). Teachers are required to develop creative methods, adaptive media, and personalized approaches to ensure effective learning (du Plooy et al., 2024). This study aims to analyze the PAI learning strategy for ABK and its supporting and inhibiting factors at SLB YPPLB Padang City. By understanding these dynamics, it is hoped that a more inclusive and holistic PAI learning model can be developed for ABK. The statement above is based on the theory of Islamic education emphasizing the principles of ta'dib (formation of manners) and tarbiyah (development of potential) which are inclusive (Susanti et al., 2023), as explained by Al-Attas (Attas, 1999). The concept of fitra (natural human tendency towards goodness) is also an important basis, because ABK have the same rights to obtain religious education according to their capacity. Ibn Khaldun in his Muqaddimah emphasized that education must be adjusted to the psychological and physical conditions of students (Khaldun, 1986). This is in line with the differentiated instruction approach (Tomlinson, 1987) which suggests modifying the curriculum based on individual needs. In the context of PAI for ABK, the scaffolding theory (Taber, 2018) is also relevant, where teachers provide gradual assistance until students achieve independent understanding.

Several previous studies have examined Islamic Religious Education learning for children with special needs, such as a study by Syafri (2023) which found that visual media is effective for children with intellectual disabilities, and a study by Bahri et al. which emphasized the importance of a multisensory approach (Bahri et al., 2024). However, these studies focused more on specific methods without exploring the socio-institutional dynamics in SLB. Another study by Muhammadiyah et al. revealed the role of teachers as facilitators, but has not touched on the aspect of collaboration between schools, parents, and religious communities (Muhammadiyah et al., 2022). This study will fill this gap by analyzing the interaction between school policies, teacher capacity, and student responses at SLB YPPLB Padang City. The similarity of this study with previous studies lies in the focus on adaptive Islamic Religious Education learning methods for children with special needs. However, the differences are: 1) scope: Previous studies tend to be partial (only methods or media), while this study integrates pedagogical, social, and policy aspects. 2) Location: Most studies have been conducted in Java, while this study explores the context of West Sumatra which has different cultural characteristics. 3) Approach: This study uses in-depth qualitative analysis with source triangulation, in contrast to the dominant quantitative approach in previous studies.

Based on initial observations at SLB YPPLB Padang City, it was found that teachers still rely on conventional lecture methods due to limited training. Data from the Padang City Education Office (2023) shows that only 30% of SLB teachers are trained in PAI innovations for ABK. In addition, the lack of budget for the development of learning media is a structural obstacle. This is different from Syafitri's findings where schools receive full support from the local government. The Minangkabau cultural context also influences PAI materials, such as the emphasis on the customary values of *basandi syarak* (customs based on religion), which have not been raised in other studies.

This research is urgently needed because: 1) Literature gap: There is a lack of studies on PAI for ABK in West Sumatra. 2) Practical needs: Teachers need a tested learning model for heterogeneous ABK. 3) Inclusion policy: Supporting Permendikbud No. 70/2009 on Inclusive Education. In accordance with the urgency explained above, this study aims to: 1) Analyze the dynamics of PAI learning for ABK at SLB YPPLB Padang City. 2) Identify supporting and

inhibiting factors. 3) Formulate policy and pedagogical recommendations for improving the quality of inclusive PAI.

RESEARCH METHODOLOGY

This research was conducted with a qualitative approach, this is because the data to be revealed and analyzed is related to the dynamics of Islamic religious education learning for children with special needs at SLB Padang City ((Balaž & Pavlin-Bernardić, 2022; Mastad et al., 2025; Villar & López Ruiz, 2023). Qualitative with a descriptive type is considered appropriate considering the focus of the research is related to the dynamics of the learning process, supporting factors and inhibiting factors. For this reason, the data to be collected is related to school policies related to Islamic Religious Education learning, learning implementation plans, and supporting and inhibiting factors. The subjects of this study were Islamic Religious Education teachers at SLB YPPLB Padang City, ABK students (mentally retarded, deaf, physically disabled), and education personnel at SLB. The research instrument is the researcher as the main instrument with interview guideline tools and observation sheets. In accordance with these instruments, the techniques used in collecting data for this study are observation, interviews and documentation studies.

RESULT AND DISCUSSION

Based on the data found, it can be concluded that PAI is an effort to form a person in accordance with the teachings of the past and Islamic values. PAI education will be realized well through a process that includes worship, faith, and morals. So it can be said that both normal children and abnormal children have the right to get PAI pursuit in educational institutions. Abnormal children are children who are difficult and limited in various ways, both physically, mentally and socially. Between normal and abnormal children in the process of pursuing PAI, what distinguishes teachers in teaching it is in terms of the methods used, because the methods that normal children use may be slightly easier than abnormal children. Because this is caused by the learning needs they get a little difficult. Therefore, the researcher limits that PAI learning for children with special needs (Abnormal) at SLB YPPLB Padang. This research is a case study where the sample is abnormal children or children with special needs.

Table 1.

The Main Findings of the Research Can be Described

Aspects	Description
Learning Planning (RPP)	Teachers use the general RPP format with modified indicators based on ABK assessments. There are no special teaching materials for ABK; teachers simplify regular school materials.
Learning Process	The dominance of lecture and drill methods is less effective for ABK. Limited media (videos without reinforcement). Adapted materials (example: Q.S Al-Alaq/97:1-5 with simple assignment activities).

Learning Evaluation	Daily assessment based on oral and attitude observation. PTS is ignored due to ABK's cognitive limitations. PAS uses written tests with teacher assistance, but the questions do not match ABK's abilities.
Inhibiting Factors	Lack of teaching materials and media specifically for ABK. Less varied methods. Limited time for assessment and preparation of lesson plans.
Supporting Factors	There is an initial assessment to group ABK. Use of visual media (video, images). Teacher collaboration in assisting evaluation.

According to the data in table 1 above, each aspect can be explained first, Learning Planning (RPP), Learning Implementation Plan (RPP) at SLB YPPLB Padang adopts the standard regular school format with adjustments to achievement indicators based on the results of individual assessments of ABK. The assessment process involves parents, guardians, and school teams through interviews and observations to group ABK into learning groups according to ability. However, the absence of special teaching materials for ABK forces Islamic Religious Education teachers to modify regular school materials independently, such as reducing the complexity of the material of Q.S Al-Alaq/97:1-5 to activities of mentioning and memorizing the meaning of verses. The main challenge lies in the time needed to prepare assessment-based RPP, while administrative demands remain high. Ideally, schools need to develop flexible RPP templates that accommodate the characteristics of ABK, equipped with an adaptive material bank to reduce the burden on teachers. Second, the Islamic Religious Education learning process is dominated by lecture and drill methods, which are less effective for ABK because of minimal interaction and cognitive reinforcement. Observations show that ABK have difficulty understanding verbal material, as seen from passive responses during learning.

Although teachers use animated video media, the absence of supporting materials such as concrete images or simulations causes the material not to be optimally absorbed. The material taught, such as the meaning of Q.S Al-Alaq, is actually relevant if delivered using a multimodal method (audio-visual-kinesthetic). For example, a combination of videos, picture cards, and practicing reciting verses can increase the involvement of ABK. Unfortunately, limited facilities and teacher training hinder innovation in methods. Urgent recommendations are teacher training in ABK methods (such as collaborative learning) and the provision of multisensory media for holistic stimulation. Third, the evaluation system at SLB YPPLB Padang includes assessments of attitudes, knowledge, and skills, but is not yet fully adaptive.

Daily assessments based on oral and observation are quite effective in monitoring the development of religious attitudes and independence of ABK. However, the Mid-Semester Assessment (PTS) was abolished on the grounds of ABK's cognitive limitations, while the Final Semester Assessment (PAS) was still carried out in the form of a conventional written test with memorization questions that did not match ABK's abilities. In fact, evaluation for ABK should emphasize portfolios or performance (for example: the ability to repeat readings). The solution is that schools need to adopt simple project-based evaluation instruments and descriptive rubrics such as report cards that have been implemented to replace written tests. This approach better reflects the

progress of individual ABK. Fourth, the main inhibiting factor is the lack of resources, both teaching materials, media, and teacher training in ABK learning strategies. The absence of a special PAI curriculum guide for ABK triggers a gap between planning and implementation. On the other hand, collaboration between assessment teams and the use of simple technology (tablets, videos) are potential supporters. To optimize it, schools need to establish partnerships with education offices or universities to develop inclusive teaching materials. In addition, involving parents in the learning process can strengthen the consistency of methods at home and school. Thus, structural barriers can be overcome through policy synergy and empowerment of local resources.

Lesson Planning (RPP) has an important meaning in ensuring that Islamic Religious Education learning for children with special needs (ABK) runs in a structured and adaptive manner. The finding that teachers use standard RPP with modifications to indicators based on assessments shows efforts to adjust the individual needs of ABK. However, the absence of special teaching materials and high administrative burdens hinder the optimization of planning. Ideally, RPP should be flexible and based on ABK characteristics so that learning is more inclusive. Without careful planning, the learning process becomes unfocused, so that ABK has difficulty achieving holistic religious education goals, covering cognitive, affective, and psychomotor aspects.

From the main findings, it is also known that the learning process dominated by lecture and drill methods is less effective for ABK because of minimal active participation. The use of limited media such as videos without visual-kinesthetic reinforcement causes the material not to be absorbed optimally. In fact, ABK needs a multimodal approach to facilitate understanding. The importance of this aspect lies in the need for more varied methods, such as collaborative or project-based learning, to increase ABK involvement. If the learning process is not adjusted, ABK will have difficulty understanding Islamic values, so that the goal of Islamic Religious Education as a builder of morals and faith is not achieved.

In addition, learning evaluations that still rely on conventional written tests are not in accordance with the abilities of ABK. Observation-based and oral assessments are more effective, but the implementation of PTS that is ignored and PAS that is not adaptive shows a misalignment between evaluation and the needs of ABK. The importance of evaluation lies in its function as a comprehensive measuring tool for ABK development, not just memorization mastery. Alternative assessment systems such as portfolios or performance are more relevant to measuring ABK progress in spiritual aspects and religious practices.

When viewed from the aspect of inhibiting and supporting factors, the data shows external dynamics that affect the quality of PAI learning for ABK. The lack of teaching materials, media, and teacher training are serious challenges, while assessment collaboration and the use of simple technology are supporting factors. The importance of these factors lies in the need for systematic policies from schools and the government to provide adequate resources, so that teachers can implement PAI learning optimally for ABK.

The findings of learning planning are in line with the theory of adaptive curriculum in Islamic education, which emphasizes adjusting materials based on student abilities (Hotmaida et al., 2020; Lisawati, 2020; Trianita et al., 2025). In the context of ABK, the principles of *taysir* (making it easy) and *tarihīb* (providing motivation) must be applied so that learning is not burdensome (Mofield et al., 2023; Khoirunisa et al., 2024; Pertiwi et al., 2025). However, the finding that the RPP still adopts a standard format shows a gap between theory and practice, because ideally the PAI curriculum for ABK must be truly specially designed, not just a modification. Meanwhile, what is related to the less interactive learning process is contrary to the theory of active learning in Islamic education (Akhyar et al., 2024), as stated by Al-Ghazali who emphasizes the importance of direct

experience (*mushāhadah*) in understanding religion (Kadir, 2024). ABK requires a sensorimotor and visual approach, not just lectures (Frazier & Bryant, 2019; Nolan et al., 2023). Vygotsky's constructivism theory is also relevant, where learning must be in the Zone of Proximal Development (ZPD) (Leong & Bodrova, 1995), which is a level of difficulty that is appropriate to the abilities of children with special needs with the help of teachers or friends. The finding that the method is still monotonous indicates the need to integrate these theories into the practice of PAI learning for children with special needs.

In accordance with the data found that learning evaluation is not yet adaptive, this condition is contrary to the principle of authentic assessment in Islamic education, which should measure holistic development, including religious attitudes and worship practices (Amri et al., 2024). The concept of *muhāsabah* (self-evaluation) in Islam is in line with portfolio assessment, where the progress of children with special needs is assessed based on individual development, not general standards. The finding that PAS still uses written tests shows a discrepancy with the principles of Islamic assessment which should be more flexible and humane.

Inhibiting and supporting factors are closely related to the theory of inclusive education management (Rapp & Corral-Granados, 2021), which emphasizes the importance of resources and collaboration to create a learning environment that supports children with special needs. From an Islamic perspective, the concepts of *ta'āwun* and *ukhuwwah* must be implemented through collaboration between teachers, parents and the school to ensure that ABK receive meaningful religious education.

The findings on lesson planning are in line with several research findings that teachers in SLB often lack special teaching materials for children with special needs, so they have to modify regular materials (Utomo & Utami, 2024; Chow et al., 2024). However, this study strengthens the findings by emphasizing the need for flexible lesson plan templates that can be adapted for various types of children with special needs. Another study by Susanti et al. also showed that individual assessment is key in designing effective PAI learning for children with special needs (Eka Susanti et al., 2021), which is in line with the findings that SLB YPPLB Padang has conducted an initial assessment although it is not yet optimal. From the data explained, it is also known that the learning process in SLB is dominated by the lecture method, this finding is in accordance with the results of the study by Vera et al. which revealed that the majority of PAI teachers in SLB still use conventional approaches due to limited training (Vera et al., 2022). However, this study provides a new perspective by emphasizing the need for multisensory media, in contrast to previous studies which focused more on methods without discussing learning media. This finding also strengthens the results of Nurhayati's (2022) study which suggests the use of a multisensory learning approach to improve ABK's understanding of Islamic Religious Education material.

The evaluation of learning that is not yet fully adaptive is in line with the findings of Purri et al. who revealed that many SLBs still use standardized tests for ABK due to a lack of understanding of inclusive assessment (Purri et al., 2024). However, this study contributes by suggesting a project-based and portfolio-based assessment system as an alternative, which has not been widely discussed in previous studies. These results also support various statements that emphasize the importance of observing attitudes in assessing the spiritual development of ABK (Yuwono, 2019; Nurhakim & Furnamasari, 2023; Nash & Nye, 2025).

Inhibiting and supporting factors strengthen the findings on resource constraints in inclusive Islamic Religious Education learning (Mirrota, 2024; Bancin, 2024). However, this study provides a new perspective by emphasizing collaboration between teachers and the use of simple technology as a solution, which has not been widely explored in previous studies. This finding also supports the

results of the Istiqomah study (2020) which suggests partnerships with universities for the development of inclusive teaching materials.

The findings of this study occupy an important position in filling the gap between inclusive Islamic education theory and practice in the field. Theories such as adaptive curriculum, active learning, and authentic assessment have long been put forward, but their implementation in SLB is still limited, as seen in the finding that the RPP, methods, and evaluations are not fully in accordance with the needs of ABK. This study strengthens the argument that conventional approaches are ineffective for ABK and emphasizes the need for innovation based on inclusive education theory.

On the other hand, this finding also complements previous studies that focus more on certain aspects such as methods or evaluation, but have not provided a comprehensive picture of the dynamics of Islamic Religious Education learning in SLB. By integrating aspects of planning, process, evaluation, and supporting and inhibiting factors, this study provides a more complete framework for understanding the challenges and opportunities for Islamic Religious Education learning for ABK.

The novelty of this study lies in the holistic approach in analyzing Islamic Religious Education learning for ABK, including planning, implementation, evaluation, and external factors. In contrast to previous studies that tend to be partial, this study reveals that the main problem is not only in the method or media, but also in the planning and evaluation system that is not truly inclusive. The findings on the need for flexible lesson plan templates and project-based assessments are new contributions to the literature on inclusive Islamic education. In addition, this study offers practical solutions such as collaboration between teachers and the use of simple technology, which have not been widely discussed in previous studies.

This study provides significant contributions to the development of inclusive Islamic religious education, especially for children with special needs. First, these findings enrich the scientific treasury of adaptive Islamic religious education learning strategies, which can be a reference for teachers and curriculum developers. Second, this study provides practical recommendations such as the development of inclusive teaching materials and teacher training, which can be adopted by education offices and related institutions. Third, the findings on the importance of collaboration and the use of technology can encourage policies that are more supportive of inclusive education. Philosophically, this study reminds us of the Islamic principle of justice and equality in education (*kullukum rā'in wa kullukum mas'ūlun 'an ra'iyatih*). By ensuring that children with special needs receive meaningful Islamic religious education learning, this study contributes to the realization of inclusive and humanistic religious education, in accordance with Islamic values that are *rahmatan lil 'ālamīn*.

CONCLUSION

From the results of the research that have been explained, it can be concluded that learning planning still adopts standard lesson plans with simple modifications, although it is not fully adaptive to the heterogeneous needs of ABK. The learning process is dominated by lecture and drill methods that are less effective, while evaluation still uses conventional written tests that are not in accordance with ABK's abilities. The main inhibiting factors include limited teaching materials, media, and teacher training, while supporting factors include initial assessment collaboration and the use of visual media. Based on these findings, the study provides policy and pedagogical recommendations, such as the development of flexible lesson plans, teacher training in inclusive methods, and a portfolio-based evaluation system. Thus, the research objectives to analyze learning

strategies, supporting factors, and inhibiting factors have been achieved, while providing a basis for the development of a more inclusive PAI model for ABK. However, the findings of this study enrich the theory of inclusive Islamic education by integrating the principles of ta'dīb (formation of manners) and tarbiyah (development of potential) in the context of ABK. The findings strengthen the theory of differentiated instruction which emphasizes an adaptive curriculum, as well as scaffolding in gradual learning for ABK. In addition, this study highlights the relevance of Vygotsky's constructivism theory of the Zone of Proximal Development (ZPD), where learning must be tailored to individual abilities. Philosophically, the findings strengthen the concept of fitrah in Islam which affirms the right of every child, including children with special needs, to receive religious education according to their capacity.

This study also provides a new perspective on authentic evaluation in Islamic Religious Education, which should measure holistic development (cognitive, affective, psychomotor) rather than just memorization. Thus, the theoretical contribution of this study lies in the integration of Islamic education principles with modern inclusive education theory, creating a more relevant conceptual framework for Islamic Religious Education learning for children with special needs. This study has several limitations, including: 1) The scope is limited to one SLB in Padang, so the findings do not necessarily represent conditions in other areas; 2) The qualitative method used does not allow for statistical generalization; 3) Data is limited to teacher perceptions and observations, without involving quantitative measurement of learning impacts. Therefore, the researcher provides recommendations for further research in the context of: 1) Multi-location studies in several SLBs with variations of ABK (mentally disabled, deaf, autistic) to obtain more comprehensive findings, 2) Experimental research to test the effectiveness of inclusive learning models based on these findings, such as the use of multisensory media or collaborative approaches, 3) Development of PAI evaluation instruments specifically for ABK that integrate spiritual aspects, attitudes, and religious practices.

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