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Islamic Friendly's Education To People's Disabilities: Building Religious Moderation Through An Inclusive Approach

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ABSTRACT :

The students with intellectual disabilities often face difficulties understanding concepts such as faith, worship, and morals. This condition requires teachers to apply inclusive and moderate learning so that religious values can be understood according to the students' abilities. This study describes the strategies Islamic education teachers use in designing and implementing inclusive learning and instilling the values of tolerance, mutual respect, and religious moderation at the SLB Negeri Campurdarat. The method used is a qualitative approach with a case study type through in-depth interviews, participatory observation, documentation studies, and data validation using source and method triangulation. The study results show that teachers simplify abstract material into concrete material, use multisensory media, instill social values through habituation, and involve parents so habituation continues at home. Despite limitations in students' cognitive abilities and learning facilities, teachers can still create inclusive, friendly, and religious learning to strengthen the value of religious moderation.

Key words: *Islamic Education, Students with Intellectual Disabilities, Inclusive Learning, Religious Moderation*

INTRODUCTION

Islamic education plays an important role in Indonesian education because it forms the basis for shaping students' personality, morals, and spirituality. However, its implementation in special schools is not easy. Students with intellectual disabilities often face difficulties when they have to understand abstract concepts such as faith, worship, or morals, which are usually taught theoretically. Nevertheless, they still have the right to receive religious education tailored to their abilities and characteristics. Furthermore, in Indonesia's diverse society, Islamic education learning also needs to be directed towards fostering an open, tolerant, and moderate attitude so that students can practice Islamic values.¹ In the 2023/2024 academic year, approximately 158,792 students are studying in Special Schools throughout Indonesia, both in public and private schools. Of this number, East Java is the province with the second-highest number of students on the island of Java, namely 22,055 people. Among them, 3,439 students are people with intellectual

¹ Difa'ul Husna dkk., "Strategi Guru Dalam Pembelajaran PAI Pada Anak Berkebutuhan Khusus," *IHSANIKA: Jurnal Pendidikan Agama Islam* 2, no. 1 (2024): 287–96, <https://doi.org/10.59841/ihsanika.v2i1.845>.

disabilities spread across various SLBs in the region. This figure shows that East Java needs special education services tailored to its students' abilities and characteristics.² This condition highlights the urgency of research to examine Islamic education teachers' strategies in designing learning activities appropriate for students' limitations and relevant to their diverse social lives.

Previous research shows that religious education with an inclusive approach is critical to implement, especially for students with special needs. The results show that students with intellectual disabilities find it easier to understand the material when invited to learn through direct activities, such as practicing wudu or praying in congregation, rather than just listening to verbal explanations through lectures.³ Other studies also confirm that Islamic education's teachers play a role as facilitators who can connect religious teachings with children's daily experiences.⁴ Law No. 20 of 2003 emphasizes that students with physical, mental, emotional, or social disabilities still have the right to receive education according to their needs.⁵ This is reinforced in Government Regulation No. 17 of 2010, which lists the classification of children with special needs, such as the blind, deaf, mute, mentally disabled, physically disabled, emotionally disturbed, and autistic.⁶ This research not only helps improve the quality of teaching and learning processes in the classroom but can also provide valuable input for formulating inclusive education policies in Indonesia that are more suited to the needs of all students.

The theoretical study confirms that inclusive education aims to provide fair access to learning for all students, including children with intellectual disabilities.⁷ Religious moderation emphasizes the importance of being balanced, respecting differences, and fostering tolerance. These values can be applied in Islamic education through teacher role modeling, positive behavior habits, and hands-on activities. This aligns with Vygotsky's constructivist theory, which emphasizes that students will find it easier to understand lessons if they are directly involved in learning experiences, interact with others, and receive guidance from educators.⁸ This confirms that

² Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi (Kemdikbud), "Statistik pendidikan khusus tahun ajaran 2023/2024," Jakarta: Pusat Data dan Teknologi Informasi, 2024.

³ Ghina Yusriyah Shidiq dan Erhamwilda, "Pembelajaran Wudhu dan Shalat Bagi Anak Berkebutuhan Khusus di Salah Satu Pusat Kegiatan Belajar Masyarakat Kota Bandung," *Bandung Conference Series: Islamic Education* 4, no. 2 (2024): 709–15, <https://doi.org/10.29313/bcsied.v4i2.14649>.

⁴ Tisya Khairunnisa dkk., "Inclusive Education Learning Process in Islamic Religious Education Subjects for Children with Special Needs," *Ri'ayatu Al-Qur'an* 6, no. 2 (2024): 6–12, <https://doi.org/10.62990/riqu.v6i2.64>.

⁵ Republik Indonesia, "Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional," Jakarta: Sekretariat Negara, 2003.

⁶ Republik Indonesia, "Peraturan Pemerintah Nomor 17 Tahun 2010 tentang Pengelolaan dan Penyelenggaraan Pendidikan," Jakarta: Sekretariat Negara, 2010.

⁷ Wenxu Qian dan Yinhang Rong, "A Review Study of Inclusive Education," *Lecture Notes in Education Psychology and Public Media* 16, no. 1 (2023): 188–93, <https://doi.org/10.54254/2753-7048/16/20231143>.

⁸ L.S Vygotsky, *Mind in Society: The Development of Higher Psychological Processes* (Harvard University Press, 1978).

implementing an inclusive and moderate Islamic education approach in special schools is urgently needed so that the teaching and learning process is more suited to the abilities and needs of each student.

This study focuses on two main things. First, it explains and examines how Islamic education's teachers in Special Schools (SLB) design and implement inclusive and moderate learning for students with intellectual disabilities. Second, it identifies various challenges teacher's face, such as limitations in students' thinking abilities, communication difficulties, a lack of learning facilities, and minimal parental support. This study also seeks to discover teachers' strategies to overcome these obstacles, such as simplifying the material, using multisensory learning methods, encouraging social interaction, and establishing cooperation with families. The results are expected to contribute to developing the concept of Islamic education and serve as practical guidelines for teachers and schools in organizing inclusive, friendly, and diverse religious education.

Additionally, Islamic Education in Special Schools has distinct characteristics compared to public schools. Teachers need to adjust their teaching methods and strategies to the thinking abilities, feelings, and motor skills of their students. In teaching moral values, for example, teachers can use the *uswah hasanah* approach by directly demonstrating positive behaviors, such as honesty, discipline, and caring for others. Students with intellectual disabilities are more likely to accept this method because they learn through real-life examples and direct experiences, rather than from theoretical explanations that can be difficult for them to understand.

In inclusive learning, cooperation among Islamic education teachers, assistant teachers, and parents is crucial. This synergy helps create continuity between learning activities at school and habits at home. For example, after students are taught to pray before eating at school, parents can help guide their children to repeat it at home so that it becomes a routine. Effective collaboration between teachers and families will facilitate students' understanding and application of Islamic values in their daily lives. Thus, religious education serves not only as a means of knowledge but also as a process of character and personality development through consistent habits.

In addition to the learning aspect, emotional factors also significantly influence the success of Islamic education. Students with intellectual disabilities generally have high emotional sensitivity, so they need a learning environment that is loving, patient, and respectful of differences. Teachers who can create a warm, friendly, and empathetic learning atmosphere will find it easier to instill religious values. The principle of *rahmatan lil 'alamin* can be applied through fair treatment, respecting every student without discrimination, and fostering a sense of confidence that every child has spiritual potential that can be developed according to their abilities.

Furthermore, Islamic education in special needs schools should employ a multisensory

approach that engages multiple senses, including sight, hearing, touch, and movement. For example, when teaching the procedures for wudu, teachers can invite students to directly practice each step while listening to instructions and paying attention to the examples demonstrated. This approach aligns with Vygotsky's constructivist theory, which emphasizes the importance of direct experience and active involvement in the learning process. In this way, abstract religious material becomes more concrete, easier to understand, and more firmly embedded in student behavior.

Ultimately, the results of this study are expected to make a real contribution to the development of an inclusive Islamic education curriculum and policy oriented towards religious moderation. Findings in the field related to teacher strategies, material adaptation, and practical learning approaches can serve as a reference for designing education policies that are supportive of students with special needs. Furthermore, this research is expected to encourage educators to continue innovating in instilling Islamic values that are tolerant, humanistic, and in line with the diverse social context of Indonesian society. Thus, Islamic education can become a vital means of shaping faithful students who possess noble character and can live harmoniously in the face of differences.

Methods

This study uses a qualitative approach with a case study type to examine how Islamic education's teacher in SLB design and implement inclusive and moderate learning. A qualitative approach was chosen because it can describe phenomena comprehensively in accordance with the real experiences of the participants. The Islamic education paradigm in this study is not merely interpreted as the delivery of religious material, but also as a process of character building through habit formation and role models.⁹ Case studies were selected so that researchers could gain a deeper understanding of teachers' strategies when dealing with the limitations of students with intellectual disabilities. In the process, researchers were the primary instruments in collecting, interpreting, and analyzing data from interviews, observations, and documentation in the field.

The research was conducted at SLB Negeri Campurdarat, which was selected purposively because it was considered appropriate for the focus of the study. This school was considered representative of inclusive religious education practices for students with special needs. The location was chosen based on a real phenomenon, namely the efforts of Islamic education's teachers to adjust their teaching methods through practice, habituation, and exemplary behavior. In addition, this school has experience implementing a curriculum that is friendly to students with

⁹ Yulianto Hadi dkk., "Teacher-Centered Learning and Creative Reflection Approaches in Deaf Islamic Education Learning," *Journal of Educational Research and Practice* 3, no. 1 (2025): 69–89, <https://doi.org/10.70376/jerp.v3i1.294>.

intellectual disabilities, so the data obtained is relevant to the research objectives. The diverse social conditions of the school in terms of the backgrounds of students and parents also provide a real picture of the application of the Islamic education's paradigm in dealing with plurality.

The data collected in this study are descriptive and contextual. The primary focus is on Islamic Education teachers' strategies in simplifying material, utilizing multisensory media, and instilling values of tolerance through daily activities. In addition, the data also covers the obstacles teachers face, ranging from students' cognitive limitations, minimal learning facilities, and a lack of support from parents.¹⁰ Information related to student interactions, school policies, and learning practices is also important to the analysis. Based on the research that has been conducted, the total number of students with special needs is 68, while there are 13 students with intellectual disabilities at the SLB Negeri Campurdarat. The data collected is expected to provide a complete picture of the reality of inclusive religious education, so that the application of the Islamic education paradigm can be understood based on real experiences in the classroom and school environment.

This study involved various data sources: the principal, Islamic education's teacher, classroom teachers, students with intellectual disabilities, and parents. Informants were selected purposively, taking into account their level of involvement in learning activities. Islamic education's teachers played a significant role in designing and implementing learning strategies, while classroom teachers and the principal provided additional information related to school policy management and implementation. Parent participation was intended to determine the continuation of religious values at home, while students with intellectual disabilities provided a direct picture of their learning experiences. In addition, school documents such as lesson plans, activity reports, and learning media were also analyzed as supporting data. With this variety of data sources, researchers could obtain an in depth picture of implementing inclusive religious education in the school environment.

The data collection techniques in this study included in depth interviews, participatory observation, and documentation studies.¹¹ Interviews were conducted to explore the experiences, views, and strategies applied by teachers, principals, students, and parents. Participatory observation was used to directly observe interactions between teachers and students, including applying multisensory methods, role modeling, and habituation in learning activities. Meanwhile, documentation in the form of lesson plans, learning notes, and media used by teachers was

¹⁰ A. Junaidi dan I. Rohmani, "Kolaborasi sekolah dan orang tua dalam penguatan karakter," *Jurnal Kependidikan* 9, no. 3 (2023): 201–15.

¹¹ M.B Miles dan Huberman, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Sage Publications, 2014).

analyzed to supplement the data. Combining these three techniques was chosen to produce comprehensive and mutually reinforcing data, so that a complete picture of inclusive religious education could be depicted per the actual conditions in the field.

To ensure data validity, this study used triangulation in terms of both sources and methods.¹² Source triangulation was conducted by comparing information obtained from teachers, principals, students, and parents, while method triangulation was conducted by linking the results of interviews, observations, and documentation. The researcher also conducted member checks, confirming the preliminary results with the informants to ensure they matched their actual experiences. Discussions with colleagues were used to ensure the consistency of the results. With these steps, the data obtained is reliable, valid, and reflects the reality regarding inclusive and moderate Islamic education learning practices in special schools.

Result

Inclusive and Moderate Learning

Islamic education's teachers at SLB face significant challenges in adapting religious learning materials for students with intellectual disabilities. Materials that are generally abstract need to be simplified, made more concrete, and easier to understand in accordance with the students' cognitive abilities. The primary focus of learning is not on the breadth of theory, but on an essential understanding of religious values that can be applied in everyday life. Islamic education's teachers explain:

*"We cannot convey religious material using difficult terms. Children can only understand if it is explained through short stories, pictures, or real activities such as practicing wudhu. So, it is not important based on the amount of material, but how they can understand the core teachings."*¹³

Inclusive learning is also demonstrated by creating a warm classroom atmosphere. Teachers not only emphasize cognitive aspects, but also encourage children to respect their friends. For example, they train students to greet each other, help each other, and share food. A classroom teacher said:

*"In class, we train children to greet each other, not to tease their friends, and to be willing to share. Sometimes it's as simple as sharing lunch or helping a friend who is having difficulty. They learn the meaning of respecting others."*¹⁴

¹² J.W Creswell dan C.N Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Sage Publications, 2018).

¹³ Rina, "PIM," 16 September 2025.

¹⁴ Eny Setyowati, "PIM," 16 September 2025.



Figure 1. Learning Activities

In the context of diversity, teachers strive to introduce the value of tolerance through simple daily activities. Children are encouraged to interact without distinguishing between backgrounds or abilities. This was conveyed in an interview by an Islamic education teacher:

*"We often invite children to play together even though they are in different classes or have different abilities. Some are fast, some are slow, but we train them to wait for their friends. So, even though it's simple, children begin to learn to accept these differences."*¹⁵

The values of moderation are instilled through habits that align with everyday life. Teachers give examples using simple things that are easy for students to understand. A student with intellectual disabilities explained:

*"We practice this by not taking other friends' toys. In addition, we are also told to queue when eating and clean up after ourselves to be independent. So, religion is not only taught through theory, but also through experience."*¹⁶

Collaboration with parents is also considered necessary so that habits formed at school are not interrupted at home. Teachers always remind parents to continue what has been taught in class. The Islamic Education teacher said:

*"If we teach greetings, prayers, and sharing at school, parents must also continue this at home. Otherwise, children will quickly forget. That is why we always tell parents that these good habits should also be practiced at home."*¹⁷

In general, the results of this study show that PAI teachers at SLB Negeri Campurdarat strive to build inclusive and moderate learning through a simple curriculum, multisensory methods, social attitude habits, and family support. Even though children's understanding is limited, daily practices can still instill religious values. The classroom teacher emphasized:

*"These children may not be able to understand complex religious theories, but they can internalize religious values through daily habits. Our job is to set an example, instill habits, and patiently repeat. From there, they learn religion in a way that suits their abilities."*¹⁸

¹⁵ Rina, "PIM," 16 September 2025.

¹⁶ Ardi, "PIM," 17 September 2025.

¹⁷ Rina, "PIM," 16 September 2025.

¹⁸ Eny Setyowati, "PIM," 16 September 2025.



Figure 2. Training in Writing Hijaiyah Letters

This statement indicates that religious education for students with certain limitations cannot rely solely on theory delivery. Teachers realize that abstract religious concepts are complex to understand, so a more practical approach is needed through real-life practice and habituation in everyday life. By setting a direct example, establishing consistent routines, and repeating with patience, religious values will be easier for students to understand, internalize, and practice.

Teachers' Strategies in Instilling Values of Tolerance, Mutual Respect, and Religious Moderation

Based on observations, students' limited thinking abilities make it challenging for Islamic education teachers to explain abstract concepts such as differences and similarities. To overcome this, teachers must simplify their language, provide concrete examples, and relate the material to students' real-life experiences. The main obstacle that often arises is the limited communication skills of students. Teachers realize that they usually have difficulty understanding long instructions, so teaching tolerance needs to be done slowly, gradually, and with repetition to make it easier to understand. A classroom teacher said:

*"Children with intellectual disabilities cannot immediately understand tolerance. I usually explain it with pictures or everyday examples, such as respecting friends who are different."*¹⁹



Figure 3. Inter-disability learning activities

One of the main strategies teachers use is to set an example directly. School records show that teachers often demonstrate simple behaviors, such as greeting or saying thank you in front of students. Students with intellectual disabilities emphasize:

¹⁹ Dyah, "TSMMB," 18 September 2025.

*"If my teacher tells me to learn to be grateful, I have to ask the teacher to set an example first. Sometimes my friends and I find it difficult to understand independently."*²⁰

This approach has proven more effective because students find it easier to imitate concrete behavior than to understand theoretical explanations. Teachers also strive to instill values of moderation through daily religious activities. One example of this can be seen in congregational prayer, where students are encouraged to be patient and adapt to friends who move more slowly. Based on observations, this habit helps them develop patience, tolerance, and respect for individual differences. The Islamic education teacher said:

*"I get them used to waiting for friends who pray more slowly. That's part of learning tolerance in worship. Thus, worship practices also become a space for social learning."*²¹

In addition, thematic activities are also used to foster appreciation for diversity. During religious or cultural celebrations, teachers encourage students to share food or create simple works of art. Observations at the school show that these activities provide concrete experiences of beautiful differences. The principal said:

*"We don't get into complicated teachings; we just show that everyone has their way of celebrating happiness. Children are encouraged to give and receive from one another. This can make students more open-minded."*²²



Figure 4. Learning to Read and Write the Qur'an

From the family perspective, parental support is also not yet optimal. Some parents focus more on academics than on instilling social values. School meeting notes show that this happens quite often. A classroom teacher said, *"Some parents only care about their children being able to read or count, even though tolerance is also essential."*²³ This situation requires schools to educate parents so that they become more involved in the inclusive education process.

²⁰ Ajeng, "TSMMB," 18 September 2025.

²¹ Rina, "TSMMB," 18 September 2025.

²² Multazamah, "TSMMB," 18 September 2025.

²³ Dyah, "TSMMB," 18 September 2025.



Figure 5. 5S Activities

Despite the obstacles, observations show positive developments in students. Simple changes, such as helping or greeting each other politely, are beginning to be seen. The Islamic education teacher explains, "*The changes are small but mean a lot to us. They are starting to appreciate differences, even if they are simple ones.*"²⁴ This proves that the strategy has had a real impact, even though it has been a long process.

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In addition to religious activities such as congregational prayers, Quran recitation, and communal prayers, teachers utilize these moments to foster a sense of togetherness and empathy among students. In each activity, teachers not only emphasize the performance of religious duties but also teach children to wait for one another, help friends in need, and maintain order and tranquility together. Through these simple routines, students learn to understand that religious values are not only manifested in rituals, but also in everyday behaviors that show care and respect for others. In this way, Islamic education in extraordinary schools becomes a real medium for shaping a moderate character that balances religious devotion and social awareness.

Outside of formal religious activities, teachers also instill the value of moderation through more relaxed and enjoyable activities, such as playing together, sharing food, or creating artwork with religious themes. The inclusive and warm learning atmosphere makes students feel accepted and makes it easier to understand the meaning of togetherness. Teachers set a real example by showing patience, gentleness, and appreciation for every student's efforts, regardless of their abilities. Through this approach, students gradually learn that differences are not something to be avoided, but rather something that enriches their lives together. This warm and contextual

²⁴ Rina, "TSMMB," 18 September 2025.

approach helps the loving and tolerant values of Islam grow naturally in children with special needs.

Table 1. Research Findings

No.	Research Focus	Findings
1.	How do Islamic Education teachers design and implement inclusive and moderate learning paradigms?	Teachers simplify abstract concepts to make them easier for students to understand with the help of visual and audio media and hands-on practice. A warm classroom atmosphere is created to foster mutual respect. The values of tolerance and moderation are instilled through simple activities and positive habits, while cooperation with parents is carried out so that these values continue at home.
2.	What are the obstacles and strategies teachers face in instilling values of tolerance, mutual respect, and religious moderation in students with intellectual disabilities?	The main obstacles include students' cognitive and communication limitations, a homogeneous environment, limited learning resources, and a lack of parental support. To overcome these obstacles, teachers use simple language, real-life examples, games, and sharing activities, set an example, link moderation to religious practices, create creative media, and involve families in learning.

Discussion

Inclusive and Moderate Learning

Islamic education's teacher strive to adapt the material to make it easier for students with intellectual disabilities to understand by transforming abstract concepts into concrete ones relevant to their daily lives. Learning is focused on understanding the essence of religious teachings, rather than on the amount of theory presented. Teachers utilize various media such as picture stories, visual illustrations, and direct worship practices to support this. A sight and hearing-based approach has proven more effective, such as simple songs to teach prayers or practical prayer activities to strengthen students' understanding.²⁵ Compared to verbal delivery of material, this method has proven more effective because it makes it easier for students to understand and remember the lessons. This demonstrates the active role of teachers as facilitators who help students connect religious values with their real experiences through simple, interactive, and enjoyable multisensory approaches.

²⁵ Ghina Yustriyah Shidiq dan Erhamwilda, "Pembelajaran Wudhu dan Shalat Bagi Anak Berkebutuhan Khusus di Salah Satu Pusat Kegiatan Belajar Masyarakat Kota Bandung."

Collaboration between classroom teachers and Islamic education's teacher aims to build a learning environment that fosters mutual respect among students. Learning is directed not only at mastering cognitive aspects, but also at instilling simple values such as greeting, helping each other, and sharing. This approach is an effective medium for fostering empathy and caring. Teachers also encourage students to interact without discriminating based on background or ability. Students gradually learn to understand and accept the diversity around them by playing together and practicing patience while waiting for friends who need more time.²⁶ This shows that teachers play an essential role as role models in instilling values of tolerance and moderation through authentic experiences that are easy for children to understand.

Classroom teachers apply a personalized approach because some students understand more quickly through pictures, while others can only master the material after repeated practice. This situation requires teachers to be flexible so that learning remains tailored to the needs of each child.²⁷ In addition, teachers also instill the value of moderation through simple habits that are closely related to everyday life. Children are taught not to take their friends' toys, wait in line when eating, and take responsibility for tidying up their belongings. In this way, religious teachings do not stop at theory but are put into practice. This shows that teachers play an important role in creating adaptive learning and building moderate student attitudes.

To ensure that the habits taught at school continue at home, teachers involve parents by emphasizing the importance of accustoming children to greeting others, praying, and sharing in their daily lives, so they do not easily forget. This collaboration shows that the synergy between schools and families largely determines the success of inclusive education. In addition, teachers instill the value of religious moderation through implementing a simple curriculum, using multisensory methods, and consistent and targeted social habits.²⁸ Even though children's understanding is limited, religious teachings can still be instilled if reinforced with consistent daily practices.²⁹ This confirms that the success of inclusive education is determined not only by teachers but also by family support.

²⁶ Edi Nurhidin dan Maimunatun Habibah, "Transforming Islamic Religious Education Learning through Differentiated Learning in the Merdeka Curriculum," *Kognisi: Jurnal Ilmu Keguruan* 2, no. 2 (2024): 77–90, <https://doi.org/10.59698/kognisi.v2i2.261>.

²⁷ Shofiyah Zahroo dkk., "Peran Guru PAI dalam Menanamkan Nilai-Nilai Islami Bagi Siswa dengan Keterbatasan Sensorik," *EduInovasi: Journal of Basic Educational Studies* 5, no. 1 (2025): 97–111, <https://doi.org/10.47467/edu.v5i1.5775>.

²⁸ Badrus Zaman, "Penerapan Active Learning dalam Pembelajaran PAI," *Jurnal As-Salam* 4, no. 1 (2020): 13–27, <https://doi.org/10.37249/as-salam.v4i1.148>.

²⁹ Ediyanto dkk., "The science learning model for students with visual impairment: A literature review," 2023, 110018, <https://doi.org/10.1063/5.0105999>.

In addition, Islamic Education teachers in Special Schools play a crucial role in teaching and learning activities, serving as a bridge between students with diverse abilities in the classroom. Teachers need to create a fun, safe, and respectful learning environment so that every child feels accepted and motivated to learn. Through a gentle and empathetic approach, teachers can build students' confidence to participate actively in every learning activity. Activities such as listening to stories, role-playing, or singing together are effective ways to instill religious values and enjoyment. Thus, students not only learn to understand Islamic teachings in theory, but also feel and practice them in their daily lives.

The success of Islamic education learning also depends heavily on the teacher's ability to innovate and adapt teaching methods to the children's needs. Teachers can utilize various simple media, such as videos, real-life props, or interactive images, to help students understand basic Islamic teachings, including prayer, morals, and honesty. This visual and auditory approach has been proven to be more engaging and easier for children with intellectual disabilities to understand the lessons. Additionally, teachers can compile simple teaching materials with more illustrations or symbols to make the message easier to understand. Teachers' creativity in adapting these media and methods proves that religious education can remain interesting and meaningful without sacrificing the Islamic values being taught.

Ultimately, Islamic education learning plays an important role in instilling inclusive and moderate religious values from an early age. Through a friendly approach that suits the children's character, teachers help students understand that every difference is part of God's creation that should be accepted with an open heart. Teachers also guide children to behave politely, respect one another, and live harmoniously both in and outside of school. Values such as tolerance, empathy, and social awareness instilled from an early age will form the basis for developing a personality that is faithful, noble, and capable of living peacefully in the face of differences. Thus, Islamic education not only teaches religious knowledge but also shapes a character that values diversity and upholds human values.

Teachers' Strategies in Instilling Values of Tolerance, Mutual Respect, and Religious Moderation

Students with disabilities have difficulty understanding abstract religious concepts, so learning needs to focus on direct application in everyday life. Teachers act as role models by fostering positive behavior and patiently repeating material to make religious values more straightforward to understand habits such as praying, greeting others, and sharing effectively tangibly instill religious teachings. Teachers also recognize the importance of consistency so that students internalize the

values taught. This confirms that a practice-based and habit-forming approach is more effective than emphasizing theory alone.³⁰ With this method, students can internalize religious values according to their capacity, so that the goal of inclusive education can still be realized in practice.

Islamic education teachers face challenges in teaching tolerance to students with intellectual disabilities because their limited thinking abilities make it difficult for them to understand complex concepts. To overcome this, teachers deliver the material in simple language, provide concrete examples, and relate it to everyday experiences to make it easier for students to understand.³¹ Another obstacle arises from communication limitations, requiring teachers to deliver material slowly and repeat it many times with the help of pictures or simple activities. Social environmental factors also have an impact, making some students less accustomed to differences.³² To that end, teachers create group activities and share so children learn to interact. This helps them understand tolerance while accepting the diversity around them.

Teachers accustom students to wait for friends who pray more slowly so that they learn patience and understand the meaning of tolerance. In addition, teachers take advantage of moments such as religious or cultural celebrations by inviting students to share food and make simple crafts together. These activities provide direct experiences of the beauty of differences while fostering attitudes of mutual respect and openness to diversity.³³ Based on observations, this approach has proven to help students more easily accept and appreciate diversity. However, limited resources remain challenging because specialized learning media are not yet adequately available. To overcome this, teachers innovate by creating manual drawings and simple videos. This situation shows that the creativity and commitment of teachers play an essential role in supporting the success of inclusive learning.³⁴

Despite many obstacles, the strategy implemented continues to yield positive student results. Children are beginning to show simple changes, such as helping, greeting each other politely, and showing more respect for differences. For teachers, these small steps forward are significant

³⁰ Yuan Remanita dkk., "The Planning and Development of Islamic Education Learning for Deaf Students," *Paedagogia: Jurnal Pendidikan* 14, no. 2 (2025): 257–72, <https://doi.org/10.24239/pdg.Vol14.Iss2.951>.

³¹ Lailatul Afiyah, "Pendidikan Agama Islam dalam Implementasi Kurikulum Merdeka di Sekolah dan Madrasah," *Jurnal Pendidikan Islam* 13, no. 2 (2024).

³² Hajar Nurma Wachidah, "Digital Visual Literacy: Penggunaan Digital Book Creator Sebagai Media Pengembangan Bahan Ajar Bahasa Arab (Maharah Kalam) Terhadap Mahasiswa di Lingkungan Pendidikan Tinggi," *Ukazh: Journal of Arabic Studies* 4, no. 2 (2023): 533–49, <https://doi.org/10.37274/ukazh.v4i2.857>.

³³ Septyana Tantiasih dan Muhammad Rizal Rifa'i, "Integrasi Nilai-Nilai Multikultural dalam Kurikulum Pendidikan Agama Islam untuk Membangun Toleransi di Sekolah," *Al-Muaddib: Jurnal Kajian Ilmu Kependidikan* 4, no. 2 (2022): 341–57, <https://doi.org/10.46773/muaddib.v4i2.1334>.

³⁴ Nursifa Fauziah dkk., "The role of teachers in developing multicultural education of religious tolerance in primary schools: literature study," *Jurnal Bidang Pendidikan Dasar* 8, no. 1 (2024): 86–95, <https://doi.org/10.21067/jbpd.v8i1.9958>.

because they indicate that the habit formation process is working.³⁵ The main obstacles are cognitive limitations, communication difficulties, and environmental support. Nevertheless, teachers consistently apply a role-model approach, learning through hands-on practice, utilizing simple media, and implementing relevant thematic activities.³⁶ In addition, teachers should encourage active parental involvement so that the positive habits instilled at school can continue at home. Thus, inclusive and moderate religious education can be realized in the learning process for children with special needs.

In addition, the success of Islamic Education for students with special needs depends not only on the teacher's ability to teach but also on their sensitivity to the emotional state of the students. Children with intellectual disabilities often need more time to understand and adjust to the learning environment. Therefore, teachers need to create a safe, comfortable, and pressure-free classroom atmosphere so that students feel valued and are encouraged to take risks. Teachers can give simple praise or small rewards when students succeed in doing something good, such as praying correctly or helping a friend. This kind of positive reinforcement is very effective in gradually shaping children's religious and social behavior.

In addition to emotional support, a multisensory approach is also an important strategy in Islamic Education learning. Teachers can combine various methods, such as listening, seeing, touching, and moving, to help students understand the material more easily. For example, when teaching the procedures for prayer, teachers can demonstrate the movements while playing a recording of the prayer recitation with clear audio. Students are invited to imitate slowly while being guided patiently. Through this activity, children not only memorize but also experience worship in a real way. The multisensory approach has been proven to help students with intellectual disabilities remember lessons and understand the spiritual meaning behind each religious activity.

Furthermore, effective learning also requires the support of the social environment around students. Teachers play a role in building an inclusive school culture, where every child is accepted for who they are. Through joint activities such as morning prayers, community service, and sharing food, students are trained to work together and appreciate the differences in their friends' abilities. Teachers also encourage students to help friends who are struggling or to greet everyone regardless of their background. Simple activities like these foster empathy and tolerance, which are at the

³⁵ Madhu Kumari dan Dr. Santanu Biswas, "Classroom Management Strategies and Their Influence on Student Social Behavior," *International Journal of Humanities, Engineering, Science and Management* 5, no. 1 (2024), <https://doi.org/10.59364/ijhesm.v5i1.272>.

³⁶ Regista Dwi Adi Hartanti dan Machful Indrakurniawan, "Strategi Guru dalam Menangani Siswa Lamban Belajar di MI Muhammadiyah 2 Kedungbanteng," *WASIS : Jurnal Ilmiah Pendidikan* 5, no. 2 (2024): 143–50, <https://doi.org/10.24176/wasis.v5i2.12288>.

core of moderate Islamic education. Thus, schools are not only places to learn about religion, but also spaces to cultivate human values.

However, to realize inclusive and meaningful learning, support from schools and the government is also greatly needed. The availability of adaptive learning media, teacher training, and facilities that are friendly to children with special needs are key determinants of success. Teachers often have to innovate independently due to limited resources. Therefore, there needs to be an education policy that provides teachers with the space to develop creative learning models tailored to the needs of students. With this support, the Islamic Education learning process can be more effective, engaging, and relevant to the abilities of each child.

Ultimately, Islamic Education learning for students with intellectual disabilities is not only about teaching religion, but also about fostering self-confidence, independence, and empathy in them. Through loving, interactive, and practice-oriented learning, students can understand Islamic values in the context of everyday life. Teachers, as educators and role models, play a central role in fostering inclusive and moderate spiritual awareness. With a shared commitment between teachers, schools, parents, and the community, religious education for children with special needs can genuinely become a means of shaping characters that are faithful, noble, and respectful of diversity in society.

Conclusion

The results of this study indicate that Islamic education teachers in special needs schools can implement inclusive and moderate religious education by adapting methods and materials to the abilities of students with intellectual disabilities. Abstract concepts are simplified into concrete forms through visual and audio media and easy-to-understand hands-on activities. Religious values and attitudes of tolerance are instilled through simple social habits, such as greeting others, sharing, and waiting for one's turn. Teachers also apply a personalized approach according to each student's needs and collaborate with parents so that positive habits formed at school can continue at home. Through this approach, religious education becomes more inclusive, contextual, and oriented towards character building and strengthening the value of religious moderation.

However, this study found several obstacles, including students' cognitive and communication limitations, inadequate learning media, and suboptimal family support. These obstacles can be overcome through teacher creativity, such as creating simple media, providing consistent role models, and carrying out thematic activities relevant to students' lives. This study has limitations because it was conducted in only one school with a limited number of participants, so the results cannot be generalized widely. Nevertheless, these findings align with previous studies emphasizing

the importance of implementing inclusive learning strategies. Implicitly, the results of this study can be used as a basis for developing inclusive education policies based on the values of religious moderation. Future research should expand the scope of the location, increase the number of respondents, and combine qualitative and quantitative approaches to obtain more comprehensive results.

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