IMPLEMENTING INCLUSIVE PEDAGOGY IN ISLAMIC RELIGIOUS EDUCATION : STRATEGIES FOR CLASSROOM MANAGEMENT AT SMPIT AL USWAH BANGIL

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Abstract :

This study examines the implementation of inclusive Islamic Religious Education (PAI) at SMPIT Al Uswah Bangil, focusing on strategies that integrate students with special needs into regular classrooms. The research highlights the school's adaptive approach, combining modified lesson plans, flexible teaching methods (lectures, Q&A, demonstrations, and technology), and strategic classroom management to ensure equitable learning. Key findings reveal that personalized instruction, peer collaboration, and supportive teacher-student relationships enhance participation and comprehension for all learners. While assessments follow the standard curriculum, accommodations are made to address diverse abilities. The study also underscores the effectiveness of faith-based interventions, such as Quranic therapy and reward-penalty systems, in supporting students with special needs. Ultimately, the findings advocate for stronger institutional commitment to inclusive education, backed by parental involvement and policy reforms, affirming education as a universal right that must cater to every learner's unique potential.

Keywords : *Inclusive Education, Islamic Religious Education, Special Needs, Teaching Strategies.*

Abstrak :

Penelitian ini mengkaji implementasi Pendidikan Agama Islam (PAI) inklusif di SMPIT Al Uswah Bangil yang mengintegrasikan siswa berkebutuhan khusus ke dalam kelas reguler. Hasil penelitian mengungkap bahwa sekolah menerapkan strategi pembelajaran adaptif melalui penyusunan RPP yang disesuaikan, metode pengajaran fleksibel (ceramah, tanya jawab, demonstrasi, dan integrasi teknologi), serta penataan kelas yang strategis untuk menciptakan lingkungan belajar yang setara. Temuan utama menunjukkan bahwa pendekatan pembelajaran personalisasi, kolaborasi antar siswa, dan hubungan positif guru-siswa secara signifikan meningkatkan hasil pembelajaran bagi semua peserta didik. Sekolah tetap mempertahankan penilaian berbasis kurikulum standar namun dengan modifikasi yang sesuai untuk mengakomodasi keragaman kebutuhan belajar. Penelitian ini juga membuktikan efektivitas pendekatan berbasis keagamaan seperti terapi Al-Qur'an dan sistem penguatan perilaku dalam mendukung siswa berkebutuhan khusus. Kesimpulan penelitian menekankan pentingnya dukungan berkelanjutan dari institusi pendidikan, keterlibatan aktif orang tua, dan penyempurnaan kebijakan untuk pendidikan inklusif. Temuan ini memperkuat prinsip pendidikan sebagai hak asasi manusia yang harus mampu beradaptasi dengan kebutuhan dan potensi unik setiap peserta didik.

Kata Kunci: *Pendidikan Inklusif, Pendidikan Agama Islam, Pendidikan Kebutuhan Khusus, Strategi Pembelajaran Adaptif*

INTRODUCTION

In Islam, the concept of inclusive education is not new. Islam emphasizes that every individual has the right to education, regardless of economic, social, or physical background. Islamic teachings on equality, humanity, and justice align with the principles of inclusive education. Allah's verse in Surah Al-Mujadalah (58:11).

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْۚ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ

"O you who have believed, when you are told, 'Make room [for others] in assemblies,' then make room; Allah will make room for you. And when you are told, 'Arise,' then arise; Allah will elevate those who have believed among you and those who were given knowledge by degrees. And Allah is Acquainted with what you do."

However, despite the strong foundation for inclusive education in Islam, its implementation faces complex challenges. Key obstacles include limited facilities and resources in schools, low public understanding of the importance of inclusive education, and persistent stigma toward students with special needs (Mubarokah, Baits, & Sopwadin, 2023; Nugroho, 2024). Students with disabilities often face discrimination, marginalization, or even exclusion from formal education systems. Challenges they encounter include limited access to appropriate educational services, systemic inadequacies in meeting their needs, and social stigma related to their conditions or disabilities (Ramadhana, 2020).

According to 2021 statistics, the disability rate among children aged 5–19 years is 3.3%. With a population of 66.6 million in this age group, the number of children with disabilities is approximately 2,197,833. Data from the Indonesian Ministry of Education, Culture, Research, and Technology (Kemendikburistek) in August 2021 shows that 269,398 children are enrolled in Special Schools (SLB) and inclusive programs (Direktorat Pembinaan Sekolah Luar Biasa, 2011). This indicates that only 12.26% of children with disabilities attend formal education. Furthermore, the number of SLBs (elementary to high school level) in Indonesia remains limited, with only around 2,200 SLBs, both public and private (Islam et al., 2024).

Strategy refers to an approach used to solve a problem and achieve desired outcomes. In the context of school learning, strategies involve a series of methods and the utilization of facilities, media, and learning resources as guidelines to achieve predetermined educational goals (Muqoyyidin & Widiyaningsih, 2021). Kemp (1995) in Ina Magdalena defines learning strategies as educational activities conducted by teachers and students to attain specific educational objectives. Learning strategies are a set of designed activities to achieve educational goals effectively and efficiently (Magdalena, Rizqina Agustin, & Fitria, 2024).

For children with special needs, the application of specific and differentiated learning strategies is essential (Safitri & Hijriyani, 2021). Inclusive

schools demonstrate openness to student diversity, including in religious education. In Islamic Religious Education, inclusive schools strive to align curricula, teaching methods, and resources with the needs of inclusive students (Setiawan & Cipta Apsari, 2019). Islamic Religious Education in inclusive schools is not merely a regular subject but part of efforts to ensure all students, including those with special needs, can access and understand Islamic values according to their capacities (Khotimah, 2018).

Islamic Religious Education, implemented in school environments, is integral to teaching programs at all educational levels. It also serves as an effort to guide Islamic teachings and shape devout individuals and good citizens. Islamic education does not focus solely on imparting knowledge or training but is a system built on the foundation of faith and piety (M. M. Huda & Musyarrof, 2023).

Islamic education protects and develops human nature to nurture faith, piety, knowledge, and complete devotion to God in all aspects of life, both worldly and hereafter (Ismail, Firmansyah, & Al Ashriyyah Hijir, 2023). To ensure children receive comprehensive Islamic education, this responsibility must be shouldered by parents, educators, and stakeholders. Islamic education aims to holistically develop individuals who possess faith, devotion to God, and the capacity to recognize Allah's sovereignty as His representatives on Earth.

Thus, the goal of Islamic education is to cultivate perfect individuals through the educational process. When teaching Islamic Religious Education to students, the objective is for them to grow into devout and faithful individuals. If not, religious teachers must employ appropriate learning strategies to make Islamic education more comprehensible and effective. Students can be empowered through the application of suitable learning approaches. Therefore, teachers are expected to develop or select the most effective strategies. The learning process can be conducted through various methods, including efforts to enhance student engagement and advance their cognitive, affective, and psychomotor domains (Förster, n.d.).

Students will experience active learning when they seek and acquire information, skills, and attitudes through self-exploration. In other words, they strive to find answers to questions posed by teachers or formulated themselves. This can be achieved by organizing students to participate in tasks and activities that stimulate their thinking, work, and emotions (DeLuca, Willis, Cowie, Harrison, & Coombs, 2023).

When teaching Islamic Religious Education to inclusive students in schools, teachers need to apply distinctive strategies. To design learning programs for each subject, teachers must have personal information about each student, including individual characteristics, strengths, weaknesses, skills, and developmental levels (Ashoumi, Hidayatulloh, & Ashari, 2023). In inclusive school environments, PAI can be implemented through diverse learning approaches, with no single strategy considered absolute. Each approach has advantages and disadvantages that must be weighed. The selection of appropriate strategies depends on educational goals, teacher methods, facility availability, and student conditions.

Research by (M. Huda, 2025) shows that 50–60% of inclusive students can participate in classical learning methods in Islamic education, though 70% struggle to balance learning like regular students and fully comprehend all material. Meanwhile, (Purwati, 2023) study reveals that SMPN 1 Mlarak, Ponorogo, has implemented interactive learning methods for students with disabilities. This is reflected in teachers' efforts to create a classroom environment that does not differentiate students based on their conditions and ensures fair treatment for all. Teachers also use engaging modules and adaptable materials, which support the progress of students with disabilities. Despite challenges such as inadequate facilities, these do not hinder the learning process for students with disabilities, enabling them to achieve learning outcomes comparable to non-disabled peers.

RESEARCH METHOD

This research employs a field method or field research with a qualitative descriptive approach (Sugiyono, 2007). The qualitative approach in this study generates descriptive data, such as notes or expressions from observed individuals and the behaviors they exhibit. The primary research location is SMPIT Al Uswah Bangil. The target/subjects of this research are students with special needs. The data sources consist of two types: first, primary data sources, which are data obtained directly from the research subjects, including interviews with Islamic Religious Education teachers, Guidance and Counseling teachers, and the curriculum deputy principal. The second source is secondary data, which includes data obtained from Islamic Religious Education teachers, Guidance and Counseling teachers, and the curriculum deputy principal. Related to this, secondary data in this section are categorized into words and actions, written sources, and photographs.

The data analysis process in this research begins during the preparation stage before entering the field, continues throughout data collection in the field, and concludes after fieldwork is completed. However, the primary focus of data analysis in this qualitative study is during the data collection stage in the field (Bogdan, 1992). The technique used in this research follows the data analysis model developed by Miles, Huberman, and Saldana, which emphasizes interactive and continuous data analysis until reaching a saturation point, where the data is deemed sufficient to draw conclusions. Below are the stages of data analysis according to the Miles, Huberman, and Saldana model (Miles, Huberman, & Saldana, 2014).
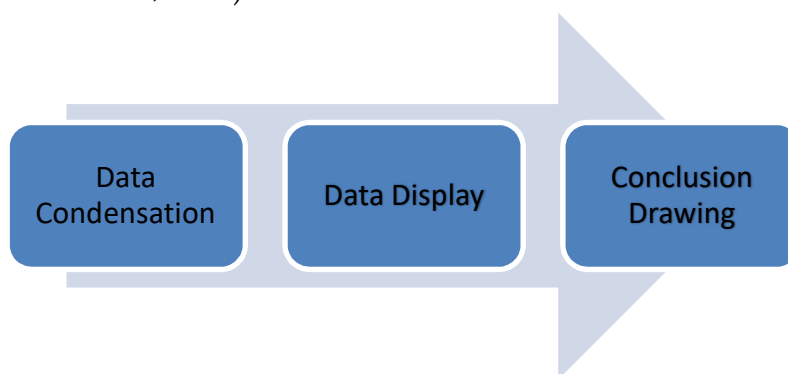
Data Condensation → Data Display → Conclusion Drawing

Figure 1. Data Analysis Stages by Miles, Huberman, and Saldana

The validity of the data in this study was tested using credibility checks. Credibility checks aim to ensure that the research findings are acceptable and recognized as legitimate scientific work. This data verification process is carried out through several steps, as illustrated in the diagram below.
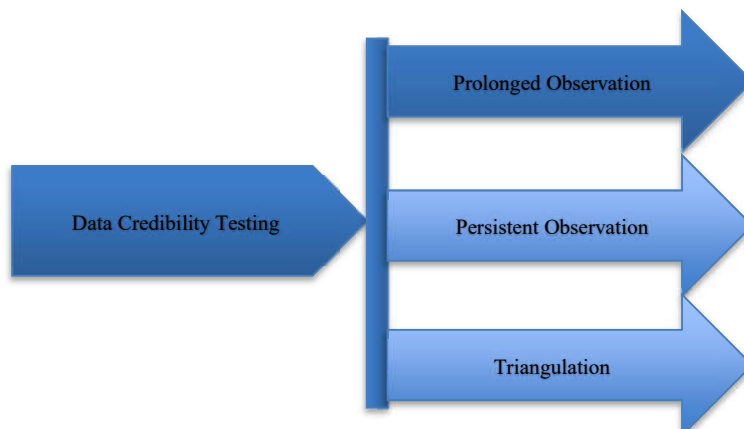
Data Credibility Testing

Prolonged Observation

Persistent Observation

Triangulation

Figure 2. Steps of Credibility Verification

FINDINGS AND DISCUSSION
1. Strategies for Classroom Management at SMPIT Al Uswah Bangil

Learning strategies are approaches or methods used in the educational context to achieve learning objectives (Ahsantudhoni, 2018). In its design, this strategy must consider several key aspects. First, the learning objectives must be clearly defined in order to achieve conceptual understanding, skills development, or desired attitude changes. Furthermore, it is important to consider student characteristics, such as learning styles and levels of understanding, so that the strategy can be adjusted to individual needs. The selection of teaching methods, including the use of technology, also needs to support the material and students' learning styles. Learning evaluation must be integrated to monitor students' understanding, while active involvement and flexibility in the approach can enhance the effectiveness of learning. Collaboration, creativity, and good communication also become important elements in learning strategies. Over time, reflection on effectiveness and adjustment of strategies will ensure the continuity of improvement to achieve optimal learning (Ramadhana, 2020).

Teachers at SMPIT Al Uswah Bangil use learning methods that integrate students with special needs with regular students in one classroom. This aims to create an environment where there is no difference in treatment, because every student has the same right to develop themselves individually, socially, and intellectually. This principle becomes the basis of the effort to provide equal opportunities for every student to reach their academic potential. All teacher preparation in implementing learning is referred to as a learning strategy, which involves the phases of planning, implementation, evaluation, and follow-up. The design of this strategy is intended to ensure that the learning process runs effectively, achieves the predetermined targets, and facilitates students in acquiring knowledge.

Before determining the Islamic Religious Education material to be taught to students, an educator needs to carry out learning preparation, including developing the Lesson Plan, the Semester Program, and the Annual Program. Each inclusive subject teacher collaborates with the Guidance and Counseling teacher who serves as a companion to design the Lesson Plan tailored to the needs of inclusive students. It should be noted that the indicators for students with special needs and regular students may differ. Nevertheless, in preparing the learning plan, the teacher needs to compile an inclusive Lesson Plan that is equivalent to the Lesson Plan for regular classes.

The implementation of Islamic Religious Education learning strategies at SMPIT Al Uswah Bangil runs well. One of the best methods that teachers can use to organize Islamic Religious Education learning is by carrying out careful learning planning. To achieve this, teachers need to first understand the learning objectives. Related to the topics taught in Islamic Religious Education, there are several reasons that must be adjusted to the understanding of students with special needs. One of the learning methods in Islamic Religious Education is to arrange or select materials to be delivered to inclusive students, ensuring that they can understand the lessons well from the teacher.

Before selecting the material, the teacher needs to prepare a special Lesson Plan for inclusive students so that the learning process can achieve its objectives. Inclusive children are treated the same as regular children, because they are integrated together in one class. When Islamic Religious Education is taught in an inclusive class, the teacher delivers the material with a focus on the teacher's role.

In this context, the teacher is more active than the students, although sometimes the teacher also encourages students' active participation. After evaluating the results of the learning planning analysis, including the Lesson Plan and observation results, it can be concluded that the curriculum implemented at SMPIT Al Uswah Bangil meets the standards as a full regular curriculum model. The implementation of the Islamic Religious Education learning aspect in inclusive classes does not differ from conventional classes. Inclusive students are treated fairly, just like other students. At SMPIT Al Uswah Bangil, teachers have undergone special training to deal with and interact with students with special needs. The learning process in this class is also built on cooperation, where regular students support students with special needs and provide assistance when they face difficulties in the learning process.

In situations like this, the interaction between teachers and students with special needs runs well, for example when the teacher arranges or determines the seating of students with special needs at the front of the room. This action is taken to facilitate communication between the teacher and students with special needs, so that the teacher can give more attention to them. In carrying out their duties in inclusive classes, Islamic Religious Education teachers have performed their work well. In inclusive classrooms, Islamic Religious Education teachers use the same strategies and methods as those used in regular classes to achieve learning objectives. Students with special needs in inclusive classes have a mild level of limitations, so they are at the initial level and are still able to follow the lessons.

Teachers need to encourage mutual interaction and communication among students to manage the learning process, so that students can understand and apply the material being taught. For example, teachers strive to create a conducive classroom environment and build close relationships with students through methods of delivering material such as lectures or explanations. Because students with special needs in inclusive classes do not have a high level of severity, they are still able to understand the teacher's explanation.

Islamic Religious Education aims for students to learn, develop, preserve, and apply knowledge in accordance with Islamic teachings, so that they become good and devout adherents of the religion. This normative subject is part of the Islamic Religious Education curriculum. Understanding the learning objectives becomes a key factor in using strategies effectively. The main goal of Islamic religious education is for students to have the ability to apply religious values in daily life and understand them thoroughly. In the situation of Islamic Religious Education learning, a teacher chooses an approach that he or she believes can be accepted by all students in the inclusive classroom.

Assessment in inclusive classes is supervised by Islamic Religious Education teachers with an approach similar to that in regular classes. This occurs because of the implementation of the full regular curriculum model at SMPIT Al Uswah Bangil. As a result, the assessment process is carried out according to the evaluation system that is generally used in regular schools. In line with the research of (Ashoumi, Husna, & Sa'diyah, 2023), it shows that "there are three methods that can be used in learning; the first is the negative reinforcement method, which helps reduce rude and impolite language in children with emotional and behavioral disorders."

The integration action with music therapy is stated to be able to improve social functioning, which can increase the sense of self-worth and the ability to express emotions for children with emotional disorders. Secondly, the Quranic therapy for emotionally impaired students involves guidance in reading the Quran, provided by Islamic religious education teachers. Then, thirdly, in the teaching and learning process, it is recommended to apply the Reward and Penalty method. A reward is a gift for emotionally impaired children who succeed in controlling themselves from negative behavior. A penalty is a consequence for the actions of emotionally impaired children if they do something bad, such as speaking rudely, hitting, or behaving disrespectfully.

Research by (Siswatini & Afifulloh, 2021) shows that: "1. The Learning Strategies of Islamic Religious Education Teachers at SMKN 2 Malang broadly use: (a) Student-Centered Learning (PBAS). (b) Cooperative Learning Strategy (SPK). (c) Contextual Teaching and Learning Strategy (CTL). (d) Affective learning strategies. 2. The Efforts to Innovate Learning Strategies by Islamic Religious Education Teachers at SMKN 2 Malang are as follows: a. Organizational Strategy, which includes the sequence of learning content (curriculum) from simple to complex or from general to specific. b. Delivery Strategy, which includes both classical and individual delivery and uses learning media. c. Management Strategy, which includes varied methods used by teachers to stimulate perceptive power, curiosity, and management of inclusive classroom

placement. 3. The Inclusive Student Placement Models used by Islamic Religious Education Teachers at SMKN 2 Malang are: a. Regular Class Model (Full Inclusion). b. Regular Class with Pull-Out. c. Substitution Model. Keywords: Innovation, Learning Strategy, Character Education, Inclusive School."

2. Islamic Religious Education Learning Activities in Grade VIII Inclusive School

In an educational context, learning activities can involve various methods and strategies to facilitate students' understanding. These activities include various elements, such as lectures, group discussions, case studies, practical exercises, experiments, and projects (Sukardari, 2019). The importance of learning activities is to create an active and engaging learning environment, allowing students to interact directly with the learning material. By involving students in diverse activities, teachers can promote deep understanding, improve skills, and develop critical thinking abilities. Integrated evaluation during learning activities helps measure the achievement of objectives and provides useful feedback for student development (Cabatay, Hermanto, & Aningrum, 2024).

It is recommended that teachers obtain personal information about each student when teaching Islamic Religious Education material across various subjects. This personal information includes individual characteristics, strengths and weaknesses, skills, and stages of student development.

The learning of Islamic Religious Education in classrooms involving both regular students and students with special needs requires a high level of patience and diligence, so teachers need to give special attention to students with special needs in delivering the material. In the process of teaching Islamic Religious Education, the application of certain methods and media is very important. The use of various methods for inclusive students can facilitate the achievement of learning objectives. The method of teaching Islamic Religious Education at SMPIT Al Uswah Bangil varies depending on the subject matter. The methods used include lectures, giving attention, questions and answers, memorization, demonstrations, introductions, and discussions. Teachers use various strategies in delivering material, such as teaching the entire class and then providing additional instruction to students with special needs. For example, teachers encourage students to read Quranic verses or ask questions about the content of the lesson.

In some situations, students with special needs can become more active participants than regular students during Islamic Religious Education learning in inclusive classes. Although Islamic Religious Education learning methods are traditional, they must be adjusted to suit the material given to inclusive students. In addition to applying certain approach methods, the strategy for delivering learning materials must also consider various media.

At SMPIT Al Uswah Bangil, various resources are used in the teaching of Islamic Religious Education, involving individuals such as teachers and classmates, as well as technologies such as computers, LCD projectors, and laptops, along with classroom equipment such as whiteboards, stationery,

teaching materials, and internet access. The use of various learning media can stimulate students' thoughts, feelings, interests, and attention, thereby ultimately enabling effective interaction between teachers and students. The presence of learning media plays an important role in the context of Islamic Religious Education because it helps facilitate the learning process and avoid student boredom.

When discussing Islamic Religious Education learning materials in inclusive classes, a teacher needs to be patient and thoroughly understand each student's individual characteristics so they can better understand the material. Students with special needs in inclusive classrooms may experience delays in learning, but they are still at an early stage of development, allowing them to receive the information taught by the teacher and be willing to take notes, even though they may sometimes appear lost in their own thoughts. Although physically they may resemble typical children, their understanding may require more time. In the context of inclusive education at SMPIT Al Uswah Bangil, teachers are prepared to face and interact with students with special needs.

The learning process in the classroom is focused on cooperation, where regular students provide support to students with special needs, including offering assistance when they face difficulties in the learning process. This situation creates positive interaction with the teacher, evident when the teacher organizes or assigns front-row seating for students with special needs, aiming to help them better understand the learning material. Teachers need to implement two-way communication in managing the learning process so students can benefit from the lesson material. For example, by presenting material through lectures or explanations, teachers strive to create a comfortable classroom atmosphere and build close relationships with students.

In line with the research by (Wijaya, Supena, & Yufiarti, 2023), it shows that "The learning process between children with special needs and typically developing children is conducted in one classroom. In terms of understanding and observing images, teachers provide explanations slowly so that children with low vision and slow learning can grasp the material effectively. When reading the Al-Qur'an, children with low vision and slow learning use a standard Al-Qur'an but receive special guidance to facilitate reading. Schools apply the same curriculum for both children with special needs and those without, but during classroom instruction, teachers adapt their delivery to meet the children's needs.

The implementation of Islamic Religious Education is inseparable from learning components, namely curriculum, students, teachers, methods, methods, media, and evaluation." The research by (Ramadhan, 2023) identified four key findings: "(1) Planning for Islamic Religious Education for children with special needs in inclusive settings; (2) Implementation of Islamic Religious Education using various strategies; (3) Evaluation of Islamic Religious Education learning outcomes; (4) Challenges faced in planning, implementing, and evaluating Islamic Religious Education in inclusive schools."

Additionally, (Ningrum, 2022) study found that: "1) Schools should maintain and improve existing inclusive education practices to realize

educational equity; 2) Parents of children with special needs should pay closer attention to their children's academic and non-academic development; and 3) The government should prioritize inclusive education programs. Fundamentally, education is not a privilege for the affluent but a basic human right for everyone in the world."

CONCLUSION

The inclusive learning process at SMPIT Al Uswah Bangil emphasizes the integration of students with special needs alongside regular students in the same classroom to foster an equitable and collaborative environment. Teachers design lesson plans tailored to individual needs, incorporating methods such as lectures, Q&A sessions, demonstrations, and technology-assisted learning. While maintaining the standard curriculum, the delivery is adapted through flexible approaches, including step-by-step explanations, targeted mentoring, and strategic seating arrangements—placing students with special needs at the front to maximize teacher-student interaction.

Islamic Religious Education (PAI) learning activities prioritize patience, understanding student characteristics, and utilizing diverse teaching media and resources, such as standard Qur'anic materials with additional guidance. Peer collaboration, two-way communication, and strong teacher-student relationships are key to creating a comfortable and effective classroom atmosphere. Assessments follow the regular evaluation model but are implemented with adjustments to accommodate diverse student abilities.

Related research indicates that inclusive practices—such as adaptive teaching methods, faith-based therapy, and reward-penalty systems—can enhance participation and comprehension among students with special needs. Schools are encouraged to strengthen their commitment to inclusive education, while parents and the government should provide holistic support through policies that prioritize educational access for all. At its core, inclusive education is not merely about equality but also the recognition that every individual has the right to meaningful learning opportunities, in line with the principle of education as a universal human right.

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