



Analysis of Islamic Religious Education Learning Management for Children with Special Needs at SLBN Autis North Sumatera

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Abstract: This study aims to analyze the management of Islamic Religious Education (PAI) learning for Children with Special Needs (ABK) at SLBN Autis North Sumatera, focusing on three main aspects, namely planning, implementation, and learning assessment. This research uses a qualitative approach with phenomenological methods. Data collection techniques were conducted through in-depth interviews, direct observation, and documentation studies, with informants consisting of Islamic Religious Education teachers, principals, and their deputies. All data obtained were analyzed using the analysis model of Miles and Huberman, which consists of three stages, namely data reduction, data presentation, and conclusion drawing. The results showed that learning planning begins with an initial assessment to understand the characteristics of students, but the teaching modules prepared by Islamic Education teachers are still general and not fully individualized. Learning implementation is conducted twice a week, every Tuesday and Thursday, with a flexible and differentiative approach. Teachers use individual and small group strategies, as well as varied learning media such as pictures, videos, and Islamic songs. Teaching and learning activities are also supported by regular principal supervision. Learning assessment is carried out adaptively through written, oral, practical methods, attitude observation, and student involvement in religious activities. However, teachers still face challenges in assessing.

Article History

Received: 26-05-2025

Revised: 22-06-2025

Accepted: 03-07-2025

Published: 25-07-2025

Key Words:

Children with Special Needs;
Islamic Religious Education Learning Management.

How to Cite: Maulida, S., & Neliwati, N. (2025). Analysis of Islamic Religious Education Learning Management for Children with Special Needs at SLBN Autis North Sumatera. *Jurnal Paedagogy*, 12(3), 958-968. doi:<https://doi.org/10.33394/jp.v12i3.16644>



<https://doi.org/10.33394/jp.v12i3.16644>

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Introduction

Education is a fundamental need that must be fulfilled in human life to achieve prosperity and happiness, both in this world and in the hereafter. Since the beginning of civilization, education has been an important part in shaping character, civilization, and quality human resources. Through education, individuals gain knowledge and experiences that enable them to actively develop their potential, including spiritual aspects, personality, intelligence, morals, and life skills. This is confirmed in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Article 1 Paragraph 1, which states that “Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state”. (Law of the Republic of Indonesia No. 20/2003 on the National Education System, 2003). The formulation in this law shows that education is not just a process of transferring knowledge, but is a comprehensive and structured effort to form a whole human being to be able to play an active role in personal and social life.

Islamic Religious Education is a subject taught in general education institutions with the main purpose of guiding students to live a meaningful life and achieve happiness in this



world and the hereafter, both individually and socially (Ayatullah, 2020). This education not only teaches the procedures of worship and relationships with Allah, but also instills moral values such as mutual respect, appreciation, and love for others. This is in line with Government Regulation of the Republic of Indonesia Number 55 of 2007 Article 1, which states that “Religious education is education that provides knowledge and forms the attitudes, personality, and skills of students in practicing their religious teachings, which is implemented at least through subjects/courses in all paths, levels, and types of education.” (Government Regulation of the Republic of Indonesia No. 55/2007 on Religious Education and Religious Education, 2007).

Every citizen, without exception, has the right to a proper education, including children who have physical, mental, emotional, intellectual or social abnormalities, as stipulated in the National Education System Law No. 20/2003 Article 5 Paragraph 2 which states “Citizens who have physical, emotional, mental, intellectual and/or social abnormalities have the right to receive special education”. This law emphasizes that every child, including children with special needs, has the right to receive education according to their needs. Despite their limitations, children with disabilities still have the potential, talent and enthusiasm to pursue education.

According to data released by the Coordinating Ministry for Human Development and Culture of the Republic of Indonesia, in 2021 there were 3.3% of children with disabilities aged 5-19 years, or around 2,197,833 children. Of this large number, only 269,398 children, equivalent to 12.26%, attend special schools and inclusive education institutions. Indeed, the government has provided special schools and there are also several schools that have implemented inclusive education programs, but the number is not large and has not been able to respond to the ratio of children with special needs (Napitupulu, 2023).

Children with special needs are often underestimated and not given the attention they deserve in society. Many people still regard them as individuals who are unable or have no potential to develop, so opportunities to obtain education that suits their needs are very limited. In fact, every child, including children with disabilities, has extraordinary abilities and potential that need to be explored and developed. Unfortunately, there is still a view that children with disabilities are a burden rather than a valuable asset that can make a positive contribution to society. This has an impact on their limited access to inclusive education that suits their special needs (Putra et al., 2021).

Another problem often faced by children with special needs is that many parents do not prioritize education for their children. Some parents still do not send their children to school because of a lack of understanding about the importance of appropriate education for these children. In addition, there are concerns about the ability of children with special needs to follow learning in mainstream schools or the limitations of education facilities that are friendly to children with disabilities. As a result, many children with disabilities are denied the opportunity to receive an education that is appropriate to their potential. This lack of knowledge and awareness about the importance of inclusive education prevents children with disabilities from developing their skills and potential, even though they also have the right to equal access to education (Rafiqin et al., 2024).

North Sumatera Province has one special education institution that focuses on children with special needs, namely Sekolah Luar Biasa Negeri (SLBN) Autis Sumut. This school serves education levels from elementary to high school, which are specifically designed to meet the needs of students with certain conditions such as disability, deafness, and autism. The existence of this SLBN is a tangible form of government concern in



providing inclusive and equitable education, as well as answering challenges in fulfilling the educational rights of children with special needs in North Sumatera.

Based on preliminary studies at SLBN Autis Sumut, it was found that the learning process of Islamic Religious Education in this school still faces its own problems. From the results of interviews with Islamic Religious Education teachers at the school, it is known that there are various challenges in the learning process that are felt by both teachers and students. The teacher said that the characteristics of students are very diverse, both in terms of behavior and response to learning. Some learners show a very active attitude in class, while others tend to be passive and do not give the expected response. Some students still have difficulties in communicating, so that understanding the learning is also experiencing obstacles. Observations also show that delivering material classically is difficult because not all students are able to absorb information in the same way. To address this condition, teachers apply an individualized learning approach, where students are guided one by one according to their respective abilities and needs. This is so that each student can receive the material more effectively. In addition, creative strategies are also applied by teachers in order to increase students' interest and involvement in learning. Teachers often use the singing method when delivering material, so that students can more easily memorize and understand the content of the lesson. Not only that, students are also invited to watch educational films as a form of variation in the delivery of material, so that the learning atmosphere becomes more fun and not monotonous.

Several previous studies have conducted similar studies to this research. Ummah et al., (2023) revealed that the lesson plans of PAI teachers in SLBN 2 Padang were adapted from the general school format, but the KI, KD, and indicators were adjusted to the abilities of students with disabilities. The learning process is different from public schools, although not yet optimal. Evaluation is carried out specifically, but the Midterm Assessment (PTS) is not implemented.

Meanwhile, according to Faihanah & Muniroh (2022) the results showed that PAI learning in SLB Dharma Wanita not only emphasizes cognitive aspects, but also affective and psychomotor aspects. Teachers design materials, media, methods, and learning evaluations thoroughly. Supporting factors include teacher attendance, building comfort, and adequate infrastructure. Meanwhile, inhibiting factors include classroom conditions, students' abilities, tardiness, and the role of parents. Obstacles are overcome through outdoor learning, pick-up facilities, parent control books, and the presence of special mentor teachers.

Meanwhile, according to Abduh et al., (2024) the results of the study show that the PAI learning process in SLB / A Yaketunis uses a music-based approach, with material delivered in the form of songs and associated with students' daily activities. An inclusive strategy is applied to adjust the speed of understanding of MDVI students. Cooperation between teachers, students, and parents is key in developing the right learning strategy.

In contrast to previous studies that generally only discuss one or two aspects of learning, such as the process of preparing lesson plans, teaching strategies, or supporting and inhibiting factors, this study comprehensively examines three main aspects in the management of Islamic Religious Education (PAI) learning for Children with Special Needs (ABK) at SLBN Autis North Sumatera through a more comprehensive scope and perspective, namely planning, implementation, and assessment. Therefore, this study aims to describe the planning of Islamic Education learning for children with special needs at SLBN Autis North Sumatera, describe the implementation of learning, and explain the form of assessment used in the learning process at the school. Therefore, the researcher chose the title "Analysis of



Islamic Religious Education Learning Management for Children with Special Needs at SLBN Autis North Sumatera” as the focus of this research, with the hope that it can provide a useful picture, both academically and practically, for educators, schools, and other related parties.

Research Method

This research uses a qualitative approach with phenomenological methods, to gain an in-depth understanding of the management of Islamic Religious Education learning for children with special needs at SLBN Autis North Sumatera. The qualitative method was chosen because it is suitable for exploring the meaning, perceptions, experiences, and practices that occur in a natural context without manipulation from researchers. This research was conducted at SLBN Autis North Sumatera, a special school that provides educational services for students with autism, tunagrahita, and deafness. This location was chosen purposively because it is relevant to the focus of the research, namely learning Islamic Religious Education for students with special needs. The research subjects consisted of five key informants who have a direct role in organizing Islamic Religious Education learning, namely two Islamic Religious Education teachers, the principal, the vice principal for curriculum, and the vice principal for student affairs. The informants were selected using purposive sampling technique by considering their role and direct involvement in the planning, implementation and assessment of Islamic Religious Education learning in the school.

Data in this study were collected through three main techniques, namely in-depth interviews, direct observation, and documentation studies (Sugiyono, 2019). Interviews were conducted in a semi-structured manner to remain focused but flexible to explore additional relevant information. Observations were made of PAI learning activities in the classroom, students' religious practices in the school mushollah, and the process of conducting end-of-semester exams as part of learning assessment. Meanwhile, documentation was obtained from learning administration tools, such as teaching modules, attendance, and assessment formats used by PAI teachers. All data obtained were analyzed using the analysis model of Miles and Huberman, which consists of three stages, namely data reduction, data presentation, and conclusion drawing. In the data reduction stage, researchers sorted, selected, and simplified the raw data to make it more focused and relevant to the research objectives. Data presentation was carried out in the form of descriptive narratives that describe field findings in a coherent manner. The final stage is drawing conclusions based on patterns, trends, and interrelationships of the analyzed data (Miles & Huberman, 2014). To ensure data validity, researcher apply triangulation techniques, both source triangulation and technique triangulation (Sugiyono, 2019). Source triangulation is done by comparing data from various informants, while technique triangulation is done by comparing the results of interviews, observations, and documentation. In addition, a member check was also carried out, namely reconfirming the findings with informants to ensure the accuracy and suitability of the data with their experiences.

Results and Discussion

Islamic Religious Education Learning Planning for Children with Special Needs

Before designing learning, schools first conduct an initial assessment of students. This assessment aims to determine the characteristics, ability levels, and special needs of each student. The initial assessment process is carried out by the school's internal assessment team consisting of 5 teachers who come from Special Education Graduates. This initial assessment



is the basis for teachers in preparing learning tools that are in accordance with the conditions of students. The Principal of SLBN Autis North Sumatera explained that the initial assessment is a mandatory stage before teachers develop learning tools. The data from the assessment is used as a foundation in designing materials, methods, and learning objectives.

After the initial assessment process is completed, PAI teachers prepare learning tools consisting of teaching modules, student attendance, assessment documents, and other administrative tools. The preparation of teaching modules refers to the Merdeka Curriculum which has been adapted to the needs of students with special needs. The preparation process begins with training from the curriculum team, followed by the preparation of draft modules by PAI teachers, and then the modules are revised and validated by the curriculum team before being implemented in the classroom.

The Vice Principal for Curriculum explained that, although PAI teachers are required to prepare learning tools based on the results of initial assessments and learning outcomes adapted to the conditions of students with special needs, in practice PAI teachers still prepare teaching modules in general without any specific adjustments to the needs of students with special needs.

Based on the documentation study on Islamic Religious Education lesson planning at SLBN Autis North Sumatera, it can be seen that PAI teachers have compiled teaching modules that include learning steps, objectives, media, and forms of assessment. However, the content of the teaching module is still general and has not shown specific differences for each type of student disability. The learning objectives listed in it are not much different from the learning objectives of regular students, so it does not fully reflect the individualized approach as needed in learning children with special needs.

Based on the results of interviews and supported by documentation studies, it can be concluded that Islamic Religious Education learning planning at SLBN Autis North Sumatera has been carried out through formal stages that are systematic and based on the needs of students. The planning process begins with the implementation of an initial assessment which plays an important role in identifying the characteristics, abilities, and special needs of each student. This assessment is carried out by a competent internal team in the field of special education, and the results are the main basis for teachers in preparing learning tools such as teaching modules, attendance, and assessment documents. Learning tools are prepared by referring to the Merdeka Curriculum which has been adapted for children with special needs. However, in its implementation, it was found that the teaching modules prepared by PAI teachers were still general in nature and did not fully reflect the individualized approach needed by students with special needs. Thus, teachers still need to improve their ability to formulate learning objectives that are more specific and in accordance with the characteristics and individual needs of students. The formulation of appropriate objectives will help create a more focused learning plan and support the achievement of learning that is in accordance with the conditions and potential of students with special needs.

Similar research results were conducted by (Rahayu et al., 2024) who examined Islamic Religious Education learning planning strategies for children with special needs at the SMA/K level. The study found that in practice, Islamic Education lesson planning for students with special needs is still carried out in general and has not specifically adapted to the individual needs of children. Teachers tend to use the same learning tools for students with special needs and regular students. As a result, the learning strategies applied have not fully accommodated the unique characteristics and needs of each student with special needs,



so teachers are required to be more creative in the implementation of learning and assessment in inclusive classrooms.

Learning planning for children with special needs is closely related to the concept of Individualized Education Program (IEP) or Individual Learning Program (IBP). This theory asserts that each child with special needs needs an individualized learning plan, tailored to the characteristics, strengths, weaknesses and unique needs of each child. This program is not only the basis for developing learning materials, methods, and objectives, but also a communication tool between teachers, parents, and related parties to ensure that children's needs are truly met (Afifah, 2022).

Implementation of Islamic Religious Education Learning for Children with Special Needs

Based on the results of observations on Tuesday, May 06, 2025, at 08.00 WIB - 11.00 WIB and Thursday, May 15, 2025 at 08.00 WIB - 11.00 WIB, at SLBN Autis North Sumatera, it appears that the implementation of Islamic Religious Education learning is carried out twice a week, on Tuesdays and Thursdays. Learning is divided into two sessions. The morning session is intended for students with autistic disabilities which takes place from 08.00 to 09.30 WIB, while the afternoon session is specifically for students with tunagrahita disabilities, starting at 09.45 to 11.00 WIB. On Thursdays, learning activities are more focused on worship practices, such as ablution practice, praying Dhuha in congregation, and reading Iqro', which are carried out in the school mushollah. Before entering the learning material, teachers guide students to follow the opening activities in the form of spiritual habituation, namely reading prayers before learning, reading surah Al-Fatihah, and short surahs such as surah Al-Ikhlâs, Al-Falaq, and An-Nas (Triqul). The learning activity is closed by reading the sholawat of the prophet, surah Al-Asr, and prayers for the salvation of the world hereafter.

In delivering learning materials, teachers apply methods that are tailored to the characteristics and needs of each student. For students with autistic disabilities, learning is mostly done individually, while partially disabled students can follow learning in small groups. Teachers use the methods of light lectures, questions and answers, as well as differentiated learning. Students are grouped based on their respective abilities, and for those who are not able to learn in groups, teachers provide personal guidance. The learning media used are quite varied, including textbooks, pictures, videos, Islamic songs, and laptops. Student interaction during learning also varies, depending on the ability and condition of each child. Some students seem to actively respond to the teacher's questions, while others just pay attention and listen with certain expressions. The teacher shows patience and flexibility in adjusting the learning approach, so that each student can be involved according to their own abilities.

In addition, supervision of learning implementation is conducted regularly by the school. The principal conducts supervision twice a year, in the middle of odd and even semesters. This supervision aims to assess the suitability between lesson plans and practices conducted by PAI teachers. This supervision not only assesses administrative devices, but also aims to provide direct direction and input to PAI teachers. If discrepancies are found between lesson plans and implementation, teachers are asked to make revisions and adjustments. In addition to supervision, PAI teachers are also required to prepare weekly reports, which are written records of learning activities that have been carried out for one week. This report is submitted to the principal as a form of accountability and the basis for routine monitoring of learning implementation.



Based on the results of observations, interviews, and supported by documentation studies, it can be concluded that the implementation of Islamic Religious Education learning at SLBN Autis North Sumatera has been adjusted to the conditions and characteristics of students with special needs. Learning is carried out with a flexible approach, both in terms of methods, media, and implementation time. PAI teachers are given the flexibility and freedom to adjust teaching strategies, and are supported by facilities and supervision carried out regularly by the school. The existence of weekly reports and regular supervision shows that the implementation of learning does not only take place technically, but is also monitored and evaluated for continuous improvement.

The results of another study by (Shofiyah, 2022) also found that the implementation of PAI learning in children with special needs, especially tunagrahita and autism, was carried out through individual and small group activities. Teachers applied the methods of lecture, question and answer, guidance, and worship practices such as congregational prayer, ablution practice, memorization of prayers, and short letters. The use of varied learning media, such as pictures, videos, and visual aids, proved effective in helping to understand religious concepts concretely.

The implementation of PAI learning for children with special needs, especially autism and tunagrahita, is very relevant to the theory of inclusive and adaptive learning. This theory emphasizes the importance of adjusting learning strategies, methods, and media according to the characteristics and needs of each learner. Teachers are given the flexibility to modify classroom strategies, use individual and small group approaches, and choose diverse media such as pictures, videos, and visual aids to facilitate the understanding of religious concepts concretely (Barokatin et al., 2023).

Assessment of Islamic Religious Education Learning for Children with Special Needs

Based on the results of observations on Tuesday, June 03, 2025, at 08.00 WIB - 11.00 WIB at SLBN Autis North Sumatera, it appears that the assessment of Islamic Religious Education learning is carried out flexibly and adjusted to the individual characteristics of students. Teachers appear to adjust the form of assessment to the abilities and conditions of each student, because each student has different characteristics, levels of understanding, and learning styles. When the end-of-semester exam took place, it was seen that some students were not able to solve the exam questions independently, both in written and oral form. This is due to cognitive and communication limitations that are characteristic of students' disabilities. In this condition, the teacher provides individual assistance, sits next to the student, reads the question slowly, re-explains the meaning of the question in simpler language, and sometimes gives concrete examples in everyday life so that students can understand the meaning of the question. There were even parents who entered the classroom to accompany their children during the exam, especially for students who needed more emotional support, such as students with a tendency to tantrum or who were difficult to direct during the exam.

Assessment of Islamic Religious Education learning at SLBN Autis North Sumatera is not only based on the results of written exams, but also includes oral assessment, direct practice, behavioral observation, and student involvement in learning activities. The aspects assessed include attitude, knowledge, and skills, such as the ability to recite prayers, mention Islamic verses, and worship practices such as prayer and ablution. Each small development is given appreciation, as a form of positive reinforcement for students' efforts. Assessment is also done through observation in daily activities, such as when students begin to be able to say Islamic words such as "Assalamu'alaikum", "Bismillah", or "Alhamdulillah".



The principal also ensures that the assessment process is conducted fairly and according to students' characteristics through supervision and the use of assessment instruments. He also routinely provides input to PAI teachers during supervision, especially regarding how to assess students with special needs so that the assessment is not equated with regular students.

The school has provided guidelines and assessment formats specifically designed for students with special needs. However, in its implementation, PAI teachers still use similar forms of assessment for all types of disabilities, without differentiating between autistic, deaf, or disabled students. This is due to the large number of classes that must be taught, so PAI teachers have difficulty in compiling truly different assessments according to the characteristics of each student. This condition is a challenge for PAI teachers in the learning assessment process. The school attempts to provide direction and support to PAI teachers through supervision and assistance from other teachers in classroom management. This is reinforced by the statement of the Principal of SLBN Autis North Sumatera, who mentioned that the school has provided training related to the preparation of teaching tools, including assessment. However, the burden of teaching many classes with various types of disabilities is a major obstacle in implementing a truly differentiated form of assessment.

Based on the results of observations, interviews, and supported by documentation studies, it can be concluded that the assessment of Islamic Religious Education learning for children with special needs at SLBN Autis North Sumatera is carried out by adjusting the abilities, characteristics, and needs of each student. PAI teachers use various forms of assessment, such as written, oral, direct practice, behavioral observation, and student involvement in daily religious activities. The assessed aspects include religious attitudes, knowledge, and skills. PAI teachers also show appreciation for every small progress that students make, such as being able to say Islamic chants or perform simple worship practices. In addition, the implementation of the assessment also receives support and supervision from the school through regular supervision activities and training in the preparation of teaching tools for teachers. However, Islamic Religious Education teachers still face challenges in implementing assessments that are fully specific to students' disabilities. This is due to the high teaching load, where teachers have to handle multiple classes with diverse student characteristics and needs.

Another study by (Ningrum, 2022) at SLB Negeri 1 Makassar also showed that the assessment of PAI learning for children with special needs does not only focus on the final results, but on the learning process and individual student development. Teachers provide intensive assistance during the assessment process, such as reading the questions, providing re-explanation with simple language, and providing concrete examples so that students can understand more easily. In addition, the involvement of parents in accompanying children during the assessment is also one of the strategies implemented to support students' comfort and success in participating in the assessment process. Assessment of learning outcomes for children with disabilities must be carried out by adjusting the time, method and materials according to students' abilities. Inclusive and equitable assessment allows each student to get a score that reflects the achievement of learning objectives tailored to their individual conditions (Wulandari et al., 2024).

Conclusion

This study reveals that the management of Islamic Religious Education (PAI) learning for Children with Special Needs (ABK) at SLBN Autis North Sumatera is carried out through



systematic stages, starting from planning, implementation, to assessment, with various adjustments to the characteristics and individual needs of students. In the learning planning stage, schools first carry out initial assessments as a basis for preparing teaching tools, such as modules and assessment formats. However, it was found that the teaching modules prepared by PAI teachers were still general in nature and did not fully reflect the individualized approach according to the types of students' disabilities, such as autism and tunagrahita.

At the learning implementation stage, teachers apply flexible and differentiative approaches, such as individualized learning for autistic children and small group learning for students with disabilities. Learning is carried out twice a week, every Tuesday and Thursday, where Thursday is focused on worship practices, such as ablution, Dhuha prayer in congregation, and reading Iqro'. Teachers also utilize varied media such as pictures, videos and Islamic songs, and show patience and creativity in delivering the material to suit each student's learning style. The implementation of this learning is supported by the school through the principal's supervision activities, both scheduled and through unannounced observations, to ensure the suitability of the learning plan and practice in the classroom.

Meanwhile, at the learning assessment stage, PAI teachers use various assessment methods, such as written, oral, direct practice, attitude observation, and involvement in religious activities. The assessment is adapted to the abilities and limitations of each student and appreciates any progress achieved, including in the aspects of attitude, knowledge, and skills. Although the school has provided a special assessment format, teachers still face challenges in implementing a completely different form of assessment for each type of disability, due to time constraints and the large number of classes they teach.

Recommendation

Based on the results of the research and discussion that has been described, the author provides the following recommendations:

1) For School Leaders

School leaders are expected to provide more strategic and systematic support in the management of Islamic Religious Education (PAI) learning for children with special needs. This can be done by providing regular training related to the preparation of teaching modules and assessments that are in accordance with the characteristics of students with special needs, conducting regular supervision that not only assesses administration but also provides constructive direction, and formulating learning policies that allow teachers to develop individualized approaches according to the types of student disabilities. In addition, school leaders are also advised to organize teachers' workloads to be more proportional, so that teachers have sufficient time to design more appropriate learning tools.

2) For Islamic Education Teachers

Islamic Education teachers need to be more active and creative in developing adaptive and individualized learning tools, not only referring to the curriculum in general, but really tailored to the needs and potential of each learner. Teachers are also encouraged to use more varied learning media and involve contextual approaches, such as Islamic songs, visual videos, and hands-on practice, in order to increase student engagement. In terms of assessment, teachers are expected to be able to design instruments that are differentiated according to students' disabilities, emphasizing the learning process and individual development, not merely the end result. Teachers can also work with



special mentor teachers or parents to gain a deeper understanding of students' conditions.

3) For Future Researchers

Future researchers can develop this study by exploring the effectiveness of certain learning models-for example, technology-based, music-based, or storytelling methods-applied to children with special needs in PAI learning. In addition, further research can also focus on family involvement in the process of students' religious learning at home, or evaluate the impact of PAI learning on the formation of religious attitudes of students with special needs in the long term. Quantitative research or classroom action (PTK) can also be an alternative approach to enrich studies in this area.

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