



Building Inclusive Education: An Analysis of PAI Learning Strategies for SLB Phase E and F


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Article Info	Abstract
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Introduction

Education is a fundamental right of every individual, as stipulated in Article 31 of the 1945 Constitution. Paragraph (1) states that “every citizen has the right to receive education,” and Paragraph (2) states that “every citizen is obliged to receive education, and the government is obliged to finance it.” This provision emphasizes the importance of equal and inclusive access to education for all citizens, including groups with special needs (Mulyah & Khoiri, 2023). In addition, Article 28C Paragraph (2) of the 1945 Constitution emphasizes that “every person has the right to advance themselves in fighting for their rights collectively to build their society, nation, and country.” Children with special needs, as part of society, also have the same rights to receive a quality education that suits their needs (Husna et al., 2019). This serves as the foundation that education for children with special needs is a shared responsibility that must be fulfilled without discrimination. However, the reality on the ground often does not align with the ideal conditions mandated in laws and regulations. Inequality in access to education for children with special needs remains a significant issue that requires serious attention from various parties. According to statistical data published by the Coordinating Ministry for Human Development and Culture in June 2022, there are around 2,197,833 children with disabilities in Indonesia. However, data from the Ministry of Education, Culture, Research, and Technology as of August 2021 shows that the number of ABK students registered in Special Schools (SLB) and inclusive schools is only 269,398 children. In other words, many children with special needs in Indonesia, or around 87.74%, still face various obstacles in obtaining the education that should be their right.

Various factors contribute to this inequality. One of the main factors is educators’ limited understanding and competence in dealing with Children with Special Needs (Winda et al., 2021). Many teachers experience difficulties adjusting learning methods and materials to the students’ conditions, resulting in less effective learning approaches. In addition, the current general education curriculum system has not fully accommodated the needs of children with special needs (Sukadari, 2019). The curriculum lacks alignment with inclusive education principles, emphasizing diversity and fulfilling individual learning needs. A similar concern is raised by Halim (2023), who argues that the Islamic Religious Education curriculum often remains rigid, ritualistic, and disconnected from social, cultural, and scientific values. While their analysis focuses on general education settings, such limitations become even more critical in special education, where flexibility and personalization are essential.

Meanwhile, although limited, field findings indicate that many SLB teachers have begun creatively adapting PAI learning despite the absence of adequate instructional materials. These innovative practices have emerged as adaptive responses yet underscore a deeper problem: the lack of curriculum-based and need-responsive learning resources for ABK. This situation has prompted the author to investigate how the current PAI curriculum, particularly the Independent Curriculum for Phases E and F, corresponds with the actual learning needs of students with special needs. The learning materials must be designed with careful attention to the individual conditions of learners to help them achieve their full potential across cognitive, affective, and psychomotor aspects.

The author’s interest in studying Islamic Religious Education (PAI) in SLB arises from the observation that religious aspects are often overlooked in special

education, even though PAI plays a crucial role in shaping students' moral character and spiritual identity. Referring to Abraham Maslow's hierarchy of needs theory, fulfilling students' basic needs is the first step that must be taken to support optimal learning. These needs range from physiological needs to self-actualization. In the context of SLB, teachers must ensure that students' basic needs, such as classroom comfort, a sense of safety, and emotional support, have been met. When these are fulfilled, students are more likely to be able to focus and develop their potential, including in religious learning.

On the other hand, based on a humanistic approach, Carl Rogers' theory is also relevant, as it emphasizes the importance of creating a learning environment filled with empathy and support for everyone's uniqueness. By providing a space where students feel valued and accepted, they can more easily explore religious values and develop character following the teachings. By integrating both theories, Islamic Religious Education learning in SLB can become more inclusive, attentive to learners' diversity, and supportive of their holistic development cognitively, affectively, and psychomotorically.

Various studies have been conducted, serving as a solid theoretical and empirical foundation to support this research. The survey by Amahoru & Ahyani (2023) discusses the psychological dimensions of inclusive education in creating a friendly learning environment for all students. It highlights the importance of teachers' understanding of the needs of children with special needs and the collaborative involvement of various stakeholders in supporting inclusive education. The study by Sunarya, Irvan, & Dewi (2018) examines the management of children with special needs, emphasizing the importance of increasing the capacity of caregivers, including parents, families, and communities, in nurturing the child's development. These steps are believed to significantly impact the care, education, and development of each child's potential from an early age (Yildirim, 2024). Similar findings are presented by Rani, Rafikayati, & Jauhari (2018), who examined parental involvement in supporting children with special needs. Their results affirm the critical role of parents as the closest parties with the most significant influence in creating an optimal learning environment for their children.

Having reviewed various existing studies, this research offers a distinct contribution by focusing on the analysis of Islamic Religious Education (PAI) learning in Special Schools (SLB) within the framework of the Independent Curriculum, particularly for Phases E and F. The strength of this study lies in its integrative approach, which aims to connect the curriculum structure with the actual conditions and educational needs of students in SLB. Furthermore, it draws attention to the religious dimension in inclusive education, which has received relatively limited attention in previous studies. Based on these focal areas, the study addresses three central questions: How are the PAI learning objectives formulated in the Independent Curriculum for Phases E and F in SLB? What are the characteristics of PAI learning as implemented in SLB, and how do they reflect inclusive educational values? How can the specific needs of students with special needs be accommodated through the selection and use of appropriate PAI materials and teaching methods? This research aims to explore and analyze the alignment between curriculum goals, instructional elements, and the real needs of learners in SLB. The results are expected to provide practical input to support the development of inclusive, responsive, and applicable PAI learning. In the broader context, this

study also aims to enhance the role of Islamic education in shaping students who are faithful, devout, and of noble character, as stated in Law No. 20 of 2003 concerning the National Education System.

Research Method

This study employs a qualitative approach with a descriptive method. A qualitative approach is chosen to gain a deep understanding of the phenomenon from the perspective of the research subjects. At the same time, the descriptive method is used to systematically and objectively portray the facts that occur in the field (Rusandi & Rusli, 2021). The type of research used is descriptive qualitative, conducted at SLBN Sukapura, Bandung City, a special needs public school that provides Islamic Religious Education (IRE) for students with disabilities. This study's primary and secondary data sources are primary and secondary data. Primary data were obtained through direct observation, in-depth interviews, and interactions with research subjects, including IRE teachers, students, and other relevant informants purposively selected to provide comprehensive insights into the topic under investigation. Secondary data were gathered through documentation studies, including official documents such as KEPKA BSKAP, IRE teaching modules, textbooks issued by the Ministry of Education, Culture, Research, and Technology, and other supporting materials (Nilamsari, 2014). Data collection techniques included observation to capture behaviors and interactions that may not emerge during interviews, interviews to explore respondents' views and experiences, and documentation studies to support and enrich the field findings (Ardiansyah et al., 2023). All collected data were analyzed using a descriptive-qualitative technique following the stages of data analysis proposed by Miles and Huberman (Sugiyono, 2017), which include data reduction, data display, and conclusion drawing. To ensure data validity, triangulation of techniques and sources was employed to confirm the consistency and credibility of the findings (Onwuegbuzie & Weinbaum, 2016; Saadah et al., 2022). This research aims to provide a comprehensive and in-depth understanding of implementing Islamic Religious Education for children with special needs at SLBN Sukapura.

Results and Discussion

Before discussing further, it is essential to understand the basic foundations of learning, starting from the general objectives of PAI learning as stated in the KEPKA BSKAP issued by the Education Standards, Curriculum, and (Kemendikbudristek, 2024) Assessment Agency. Good learning objectives provide a clear direction for the teaching and learning process. Teachers can plan the steps needed to achieve the expected results by formulating specific objectives. In addition, learning objectives help students understand the achievements that must be completed during the learning process (Deviyanti, 2024). Therefore, we need to review this first.

First, to make students have high spirituality. This goal follows the goals of national education as stated in Law No. 20 of 2003: to develop students' potential to become faithful individuals, have noble character, have skills, are creative, independent, and innovative.

Second, to make students understand the principles of the Islamic religion related to beliefs based on the *Ahl al-Sunnah wa al-Jamā'ah*, *sharia*, noble morals, and the historical development of Islamic civilization. This goal aligns with the thoughts

of Imam Al-Ghazali, who emphasized the importance of forming noble morals, understanding the Shari'a, and appreciating faith in daily life as the core of Islamic education (Sabila, 2020). Al-Ghazali emphasized that education aims to produce people who are faithful, pious, knowledgeable, and have noble character (Jarman Arroisi et al., 2023).

Third, to enable students to apply Islamic principles in thinking to make decisions correctly, precisely, and wisely. This goal aligns with the thoughts of Ibn Khaldun, a philosopher and Islamic historian who emphasized the importance of critical thinking philosophy in understanding and applying Islamic principles (Karimuddin, 2019; Kasdi, 2014). Ibn Khaldun believed that the ability to think logically and systematically, based on religious principles, is the foundation for making the right and wise decisions in life.

Fourth, making students able to reason critically in analyzing differences so that they behave moderately (*wasatiyyah*). This goal is in line with the thoughts of M. Quraish Shihab. Quraish Shihab is a Muslim scholar who has written extensively on moderation in Islam and the importance of critical thinking in understanding religious teachings. He put forward the concept of *wasatiyyah* as a balanced and non-extreme approach to religion (Darman, 2022; Jannah et al., 2023). This is in line with the thoughts of Imam Ash-Syafi'i, who is known as an essential figure in the Islamic scientific tradition who teaches balance, respect for differences of opinion (*i'tikaf*), and the application of a moderate approach (*wasatiyyah*) (Hidayat, 2018). Imam Ash-Syafi'i emphasized the importance of critical reasoning in understanding various views, especially in *fiqh*, while maintaining manners and harmony in differences.

Fifth, making students able to love the natural environment and foster a sense of responsibility as caliphs on earth. This goal is in line with the thoughts of Sheikh Ali Jaber. Sheikh Ali Jaber is a cleric and preacher who often emphasizes the importance of protecting the environment as part of a Muslim's responsibility (Qonita et al., 2024). He taught that humans, as *caliphs* on earth, should care for and preserve nature. And following QS Al-Baqarah/2:30, "And (remember) when your Lord said to the angels, 'I will make a *caliph* on earth.' They said, 'Will You make therein one who will cause corruption and shed blood while we glorify Your praise and sanctify Your name?' He said, 'Indeed, I know what you do not know.'"

Sixth, enable students to uphold the values of unity and integrity so that they can strengthen human brotherhood (*ukhuwwah basyariyyah*), religious brotherhood (*ukhuwwah Islamiyah*), and brotherhood among the homeland (*ukhuwwah wataniiyyah*). This goal is in line with the thoughts of KH Ahmad Shiddiq. KH Ahmad Shiddiq is a Nahdlatul Ulama figure who introduced the concept of the trilogy of *ukhuwwah*, which includes *ukhuwwah Islamiyah*, *ukhuwwah watabiyyah*, and *ukhuwwah basyariyyah* (Azizi & Moefad, 2022). This concept emphasizes the importance of maintaining good relations between people in religious, national, and humanitarian contexts. And following QS Al-Hujurat/49:10, "Indeed, believers are brothers; therefore improve the relationship between your two brothers and fear Allah so that you may be given mercy."

From this analysis, it can be concluded that the objectives of PAI learning have been formulated relevantly following the values of the Qur'an, state laws, and the thoughts of Islamic figures. This shows that the objectives of PAI learning support the development of students holistically and must be implemented in every element of learning.

PAI Characteristics Analysis of Each Element

Islamic religious education and character education guide students to have true beliefs based on the Quran and hadith. This learning also aims to form noble morals and encourage students to practice religious teachings in various aspects of life, in their relationship with Allah SWT, themselves, other humans, and the surrounding environment. In addition, students are invited to emulate the nature and behavior of the prophets, apostles, their followers, and religious figures. The characteristics of this learning are reflected in five primary elements, namely: (1) the Qur'an and Hadith, (2) Faith, (3) Morals, (4) *Fiqh*, (5) the History of Islamic Civilization (Kemendikbudristek, 2024). These elements are designed to support the holistic achievement of the goals of Islamic Religious Education and Character Education.

Table I. Analysis of PAI Characteristics of Each Element

Element	Characteristics	Analysis
Al-Quran and Hadith	Islamic Religion and Character Education emphasizes understanding the Qur'an and Hadith and selected short suras of the Koran and their contents.	Qur'an and Hadith elements aim to provide students with a deep understanding of the values of Islamic teachings contained in the verses of the Al-Qur'an and Hadith. Through learning selected short surahs, this element aims to teach the basic principles of Islam that are relevant to everyday life. Characteristics This is in harmony with achievement learning in phases E and F, which includes understanding the values content verses of the Qur'an and Hadith about order compete in kindness, ethics socialize, ethos work, and life independent.
Faith	Aqidah is related to the principles of belief that will provide an understanding of several <i>Asmaul Husna</i> , the pillars of faith, self-care, and behavior to protect oneself and the environment as an expression of gratitude to Allah SWT.	The Aqidah element aims to build a solid foundation of belief in students through understanding the principles of faith in Islam. By studying the Aqidah element, students are taught to understand and believe in the existence of Allah SWT, angels, His books, prophets, and apostles, the last day, and qada and qadar, which are the main pillars of the Islamic faith. Characteristics this is also appropriate with achievement learning in phases

		E and F, which includes understanding to concern self, safety self, and environment as a form of gratitude to Allah SWT.
Morals	Morals provide an understanding of good values in everyday life, both for oneself and others and the surrounding environment, and commendable behavior towards oneself in social life and in communicating digitally.	The Moral Element aims to form students into individuals with noble morals and integrity who can bring good values into every aspect of their lives. The primary focus of this element is to instill commendable behavior, such as protecting oneself from heart and social diseases, practicing social ethics, and communicating wisely and politely according to Islamic law. These characteristics also follow learning outcomes in phases E and F, which include understanding the behavior of protecting oneself from heart disease and social diseases, social ethics, and communicating digitally according to Islamic law.
Jurisprudence	Jurisprudence provides an understanding of the pillars of Islam and various matters relating to worship, provisions for food and drink, handling corpses, marriages, and the organization of sacrificial services.	The main aim of the <i>Fiqh</i> element is to provide students with understanding and practical skills in carrying out Islamic teachings following <i>sharia</i> . Characteristics element is also in line with achievement learning in phases E and F, which includes understanding the obligation to look after a corpse along with provisions, law obligatory and sunnah in implementation of worship, rules wedding, procedures slaughter animal sacrifice, prayer Idain, and implementation prayer plural and qasar following Islamic law.
History of Islamic Civilization	The History of Islamic Civilization provides an understanding of the exemplary stories of the prophets and apostles, the caliphs, and the spread of	The Element of Islamic Civilization History aims to provide a deep understanding of the journey of Islam from the time of the Prophet Muhammad to its development in the

Islam in Indonesia and its figures.	Archipelago. This element instills exemplary values and historical insight to students. Characteristics element is also in line with achievement learning in phases E and F, which includes understanding the history of the entry of Islam into Indonesia and exemplary behavior role religious figures in the spread of Islam in Indonesia
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Based on the results of the analysis, each characteristic listed in the KEPKA BSKAP has been appropriate and taught in each element in phases E and F. This shows that there is integration between the established standards and the implementation of learning, thus supporting the achievement of the expected learning outcomes.

Analysis of Learning Achievements for Each Element of Phase E and F

Table II. Analysis of Learning Achievements for Each Element of Phase E and F

Element	Phase E	Phase F	Analysis
Al-Qur'an and Hadith	Understanding continuous ah letters and meanings, the es contained in verses of the 'an and the th regarding the mand to pete in doing l deeds, and al ethics.	Understanding the contained in the Qu hadith about work € independent living.	Bloom's Taxonomy, all elements in phases E and F can be categorized at level C2. (Comprehension).
Faith	Understanding self and environmental concern as a form of gratitude to Allah SWT.	Understand the behavior of maintaining personal and environmental safety as a form of gratitude to Allah SWT.	
Morals	Understanding behaviors to protect yourself from liver disease.	Understanding behavior to protect oneself from social diseases, social ethics, and communicating digitally following religious provisions.	

Jurisprudence	Understand the obligation to care for corpses and the mandatory and sunnah provisions in implementing worship.	Understanding the provisions of marriage, slaughtering sacrificial animals, <i>shalat idain</i> , and <i>shalat jamak qasar</i> according to religious teachings.
History of Islamic Civilization	Understanding the history of the entry of Islam into Indonesia.	Understanding the exemplary role of religious figures in the spread of Islam in Indonesia.

Based on the analysis, the characteristics listed in the KEPKA BSKAP for the SMALB level are relevant, considering that the average mental age of students is equivalent to children aged around 10 years. However, the reality in the field shows that the learning outcomes formulated in the KEPKA BSKAP often do not entirely follow the psycho-pedagogical conditions of students. The results of interviews with teachers at SLBN Sukapura, Bandung City, revealed that the level of understanding of students with special needs sometimes decreases. Therefore, learning must be carried out flexibly and adjusted to the needs of individual students.

In practice, the Individual Learning Program (PPI) or Individualized Learning Approach Education Program (IEP) is often implemented because the needs of each student are very diverse. PPI/IEP is a special learning plan based on each student's unique needs, abilities, and potential. In the context of children with special needs, PPI/IEP serves as a guide to developing flexible, adaptive learning strategies that follow the characteristics of each student (Dacholfany et al., 2023). This program involves various parties, including teachers, parents, and students, to determine learning goals, support services, and necessary tools. This approach has been proven effective, as explained by Zulyan, Yolandari, Qurniati, & Hasibuan (2020), who emphasize the importance of individualized instruction in supporting students' academic and social success. In Indonesia, the implementation of PPI/IEP, which was regulated in Permendikbud No. 70 of 2009, concerns inclusive education for students with special needs.

Research by Sirait & Halawa (2023) confirms that the needs and level of understanding of children with special needs vary greatly, so learning approaches cannot be generalized. Another study by Ningrum (2022) highlights the importance of inclusive learning strategies tailored to each student's unique characteristics. This approach is in line with humanistic theory. Carl Rogers emphasized the importance of positive relationships between educators and students and the creation of an inclusive and supportive learning environment. In such an environment, students feel valued and accepted, which ultimately helps their social and emotional development (Umam, 2019).

Abraham Maslow's hierarchy of needs theory also supports this approach. Maslow explained that basic needs such as safety and acceptance must be met before

students can learn effectively. Children with special needs often require extra attention to meet their emotional and social needs first (Rahmi et al., 2022). In this context, the concept of *fitrah* in Islam also emphasizes that every child has the potential and natural tendency to grow and develop fully physically, spiritually, and socially. This potential will be hampered if their basic needs are not met. As explained by (Ulfatun Wahidatun Nisa & Amal Fathullah Zarkasyi, 2024), *fitrah* refers to the innate potential that God has instilled in every human being since birth, including the drive to know God and to develop oneself positively according to one's nature. This perspective aligns with the Self-Determination Theory in Islamic education as presented by Maulidya Nisa (2024), which emphasizes the importance of fulfilling students' psychological needs, namely autonomy, competence, and relatedness, as a foundation for meaningful moral and emotional development, especially in inclusive learning environments.

In addition to curriculum adaptation, the researcher also found that teachers in the field have implemented daily habituation practices for students with special needs. For instance, at SLBN Sukapura, teachers routinely guide students at the beginning of the day with greetings, short prayers, and Qur'an recitations before class starts. This form of structured religious habituation is not only effective in strengthening students' spiritual awareness but also shapes positive behavior over time. This finding aligns with the study by Yusuf (2024), which emphasizes the role of consistent religious routines in forming character through school culture. Furthermore, it reflects the principles of Thomas Lickona's character education theory, which states that moral character is built through three components: moral knowing, moral feeling, and moral action. Students gradually internalize values and develop moral habits through repetitive exposure to good behavior. These daily practices bridge knowledge and character, ensuring that Islamic Religious Education is theoretical and embodied in everyday life, especially for students in inclusive educational settings.

Analysis of the Needs of Each Child with Special Needs

Children with special needs (ABK) can be classified into three groups based on the type of disorder experienced, namely physical disorders, mental disorders, and social behavioral disorders. Physical disorders occur when there is a disorder in one or more body organs, so body functions cannot run normally (Sirait & Halawa, 2023). Examples include disorders of the sense of hearing (deaf), vision (blind), and speech function (mute). In addition, there are disorders of the body's motor function, such as poliomyelitis, a disorder of the brain's nervous system that causes motor dysfunction (cerebral palsy) or abnormalities due to imperfect body growth. Meanwhile, mental disorders refer to deviations in critical and logical thinking abilities, which can occur in two directions. These disorders can be mental abilities that exceed the average (supernormal) or are below average (subnormal). Children with mental disorders require special learning approaches to support their cognitive development. Social behavioral disorders refer to children's difficulties adjusting to the environment and social norms. Children with this disorder can show behaviors such as overcompensation, conflict with the environment, or violations of standards, laws, or ethics of politeness. Handling for this group requires a special approach that focuses on academic aspects and emotional and social development. The following

is a more detailed explanation of children with special needs (ABK) and learning strategies that can be applied.

Blind children experience a disruption in visual function, making it difficult or impossible to receive information through sight. As explained by Soemantri (2006), blindness is generally divided into total blindness and low vision. Kauffman & Hallahan (2005) add that individuals with total blindness have no visual perception, while those with low vision retain limited sight, which is often insufficient for educational needs. In response, educational strategies for blind students focus on maximizing the use of their other senses, particularly touch and hearing. Tactile tools such as Braille, embossed images, real objects, and physical models provide a way for students to perceive information through touch (Pratama et al., 2024). Audio-based tools like screen reader software, including Job Access With Speech (JAWS), support access to written content through hearing. In the Islamic Religious Education (PAI) context, teachers must often provide direct verbal guidance, especially for material involving movements, such as ablution or prayer. Step-by-step verbal instruction enables students to visualize and replicate these actions accurately. These multisensory approaches reflect an inclusive pedagogy that respects individual learning needs while maintaining educational goals. The application of differentiated media supports comprehension and ensures blind students can engage meaningfully in learning environments tailored to their abilities.

Students who are deaf or hard of hearing face challenges in receiving information through auditory channels, which can interfere with communication and learning. According to Ayuning (2022a), deafness may range from complete hearing loss to partial hearing impairment, and while many students still retain some hearing, others rely entirely on visual or tactile methods. Deaf students generally have normal cognitive abilities but require adapted strategies for effective learning. Visual-based instruction becomes central to supporting their needs. Teaching aids such as pictures, diagrams, written text, and videos with subtitles can enhance understanding (Syafarina et al., 2024). Manual communication methods like sign language, lip-reading, and expressive body language also play a vital role (Silpia & Mustika Sari, 2023). Teachers must be trained in visual communication strategies and actively foster environments encouraging visual interaction and clarity. This includes ensuring good visibility of the teacher's mouth, using sign language appropriately, and incorporating student-friendly visual cues. Learning becomes meaningful when the classroom prioritizes visual access and inclusive practices. These strategies align with the Universal Design for Learning (UDL) principles, which advocate for multiple means of representation to meet diverse learner needs.

Physical disabilities refer to movement and motor function impairments, often involving the bones, muscles, or nervous system. These conditions may be congenital or caused by illness or injury, such as cerebral palsy, polio, or amputation (Ayuning et al., 2022). While physical disabilities affect motor capabilities, they generally do not impact intellectual functioning. However, students with such conditions may face emotional and social challenges, including low self-esteem, social withdrawal, and bullying (Nisa et al., 2018). Educators must adopt inclusive practices that respect the child's development's physical and emotional dimensions. Adaptive strategies such as providing assistive tools, flexible seating, or modified

physical activities can support learning in classrooms. Teachers must focus on accessible instruction for full participation, regardless of physical limitations. Syarief (2022) states that a holistic approach that addresses physical, emotional, and academic needs is essential for inclusive education. This includes fostering empathy among peers, creating barrier-free environments, and ensuring that physically disabled students are empowered to engage fully in the school community socially and academically.

Children with intellectual disabilities experience limitations in cognitive functioning and adaptive behavior. The American Association on Mental Deficiency in Dermawan (2013) defines this condition as having an IQ below 84, onset before age 16, and difficulty in daily adaptive tasks. These students may fall into various categories, from those capable of academic learning to those requiring lifelong care (Nisa et al., 2018). The learning process for children with intellectual disabilities must be tailored to their capabilities, with simplified content and structured routines. In Islamic Religious Education (PAI) context, learning should be concrete, repetitive, and delivered in a visual and kinesthetic format (Indrawati, 2016). Teachers must focus not only on cognitive development but also on emotional and behavioral support. Prayer or fasting is best taught through direct demonstration and practical activities. Effective methods include simple storytelling, guided practice, and positive reinforcement (Andim et al., 2021). These strategies are grounded in individualization, ensuring that each learner's needs are respected. With proper support, students with intellectual disabilities can build religious knowledge, self-confidence, and meaningful life skills.

Gifted children demonstrate extraordinary abilities in one or more domains, such as academic performance, creative thinking, or leadership. With IQ scores typically above 130, talented students often exhibit rapid learning, deep curiosity, emotional stability, and critical thinking (Eva, 2018; Sholehah & Putro, 2022). They may show advanced reasoning even in early childhood, and their ability to make connections across disciplines sets them apart. Socially, gifted children are often empathetic, adaptable, and strong communicators (Lu'luil Maknun et al., 2022). However, they may experience stress, perfectionism, or internal conflict without proper support. Educational programs for gifted students must go beyond standard curricula by offering enrichment, acceleration, and grouping based on ability. According to Khairani (2024), project-based learning and differentiated instruction allow these students to explore their talents while developing essential life skills such as collaboration and creative problem-solving. Teachers should provide emotionally supportive environments, enabling students to express themselves freely. Encouraging both academic excellence and emotional resilience is key to nurturing gifted learners who can contribute meaningfully to society.

Students with emotional and behavioral disorders often struggle to regulate their emotions and engage in socially appropriate behaviors. These difficulties may manifest as aggression, anxiety, or withdrawal, usually resulting in behavior that falls outside expected norms (Nurwidyayanti, 2022; Yulianingsih et al., 2022). While their cognitive abilities may be intact, their emotional instability can interfere with learning and social interactions. Effective teaching strategies for emotionally disturbed students require patience, empathy, and consistency (Lubis et al., 2022). Creating a safe and supportive classroom is crucial. Teachers can use visual cues, structured routines, and calming techniques to help students remain focused and

engaged. Collaborating with mental health professionals allows educators to implement individualized strategies, such as behavior contracts or therapeutic interventions (Rahmanto, 2022; Saputri, 2018). By fostering a nurturing environment and using positive reinforcement, teachers can support students in building self-regulation skills. This approach aligns with trauma-informed pedagogy, emphasizing safety, trust, and empowerment. Ultimately, inclusive education for emotionally disturbed students depends on understanding their inner struggles and responding with both compassion and structure.

Autism Spectrum Disorder (ASD) is a developmental condition characterized by difficulties in social communication, restricted interests, and repetitive behaviors. Children with autism often prefer routine, may struggle with social cues, and sometimes exhibit sensory sensitivities (Mansur, 2018). Teaching students with ASD requires highly structured and individualized strategies. A calm, predictable classroom environment helps reduce anxiety and supports concentration. Visual aids such as charts, pictograms, and step-by-step guides effectively convey information (Shalehah et al., 2023). Applied Behavior Analysis (ABA), a widely recognized method, uses reinforcement and structured routines to develop communication and adaptive behaviors (Arsini et al., 2023). Educators should also collaborate closely with therapists and parents to maintain consistency in intervention. Sensitivity to each student's sensory preferences and communication style is key. By implementing visual and interactive learning tools, teachers can help students on the autism spectrum engage more confidently with their environment. This approach ensures academic development and emotional and social growth, reflecting a comprehensive understanding of neurodiversity and inclusive practice in education.

By understanding the needs of each child with special needs, teachers can design and implement learning strategies tailored to each individual's characteristics (Kuutti et al., 2022). This allows the PAI learning process to function more optimally and meaningfully. With the right approach, teachers do more than deliver content. They also guide students toward holistic development across academic, emotional, social, and spiritual dimensions. In this regard, Abraham Maslow's hierarchy of needs offers a relevant foundation, reminding educators that students must first feel safe, loved, and valued before reaching higher levels of learning and self-actualization. The classroom must become a space where their basic and psychological needs are acknowledged and fulfilled. At the same time, Carl Rogers' humanistic theory reinforces the need for student-centered teaching, where empathy, acceptance, and authenticity define the teacher's role. Teachers who understand and apply these perspectives can create inclusive, affirming learning environments that honor the uniqueness of every learner. Within the context of Islamic Religious Education, this approach is fundamental, as it not only equips students with religious understanding but also cultivates their identity, moral strength, and sense of purpose. When students feel understood and supported, their growth becomes personal and transformative.

Conclusion

Based on the discussion presented, it can be concluded that the objectives, characteristics, and learning outcomes of Islamic Religious Education in Phases E and F are appropriately aligned with the developmental profiles of students in

Special Needs Schools. These students generally have an average mental age of approximately ten years. The curriculum structure already reflects the values of inclusive education by emphasizing holistic development across cognitive, affective, and psychomotor domains. However, the findings in the field show that implementation does not always follow the ideal conditions outlined in the curriculum. Many students experience inconsistency in their levels of understanding and participation, which requires teachers to adjust their methods using more flexible and personalized strategies. In this context, the application of the Individual Learning Program or Individualized Education Program is highly relevant. This program allows teachers to plan instruction that responds to each student's needs, strengths, and limitations. The theoretical foundation for this approach is strengthened by the humanistic theory of Carl Rogers, which highlights the importance of mutual respect and empathy in teacher-student relationships, and by Abraham Maslow's theory, which emphasizes that emotional and social needs must be fulfilled before students can engage in meaningful learning processes. These combined perspectives support the realization of Islamic Religious Education that is both inclusive and transformative.

Furthermore, this research provides valuable insights into the classification and learning needs of children with special conditions such as blindness, deafness, physical disabilities, intellectual limitations, emotional and behavioral challenges, giftedness, and autism spectrum disorders. Each group requires specific teaching strategies, customized learning tools, and a responsive approach that ensures their full participation in the learning process. Teachers are encouraged to apply innovative, multimodal, and student-centered strategies to deliver Islamic Religious Education materials while supporting the students' emotional, spiritual, and social growth. Daily religious routines, such as greetings, short prayers, and Qur'an recitation, effectively nurture good character and internalize religious values. These practices are consistent with Islamic principles and support character formation as described in Thomas Lickona's theory of moral education. Although this study has presented comprehensive findings, it still has limitations in assessing the long-term effectiveness of the applied strategies across all special needs students. Therefore, future research should focus on longitudinal studies that evaluate the impact of inclusive Islamic Religious Education on various developmental outcomes. Such research will provide stronger empirical foundations to guide policy formulation and instructional practices in inclusive religious education settings.

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