

Embracing Diversity: Implementing Inclusion-Based Islamic Education at SMALB Semarang to Meet Diverse Student Needs

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ABSTRACT

Learning for children with disabilities necessitates specialized approaches to ensure the attainment of educational objectives. However, the heterogeneity of students with special needs within a single educational institution presents unique challenges in addressing their diverse educational requirements. This study aims to explore inclusion-based Islamic education at SMALB Semarang. Employing a qualitative research methodology with a case study approach, data was collected through interviews with the school principal, three teachers, ten students, and ten student guardians. Observations focused on the learning process and the interaction between students and teachers, while documentation provided insights into school records. Data analysis involved categorizing, coding, and identifying themes relevant to the research topic. The findings revealed that students at SMALB Semarang were classified into two categories: C (mentally retarded) and D (physically impaired). The learning process was tailored to the needs of students, who were grouped into several classes based on criteria such as religion and type of disability. Addressing the diversity in Islamic education involved curriculum adjustments and the formation of specific study groups. The Islamic learning process utilized various tools, including embossed media, visual aids, and hearing devices. For students with type C disabilities, the Islamic education process frequently involved the repetition of learning materials. Embracing student diversity based on disability type and religion is crucial for effectively conveying and ensuring the acceptance of Islamic teachings among the appropriate student groups.

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1. INTRODUCTION

The right to receive education without discrimination is a responsibility that must be carried out by the government. As this is stated in the 1945 Constitution paragraph 4, article 31 paragraphs 1 and 2 (UUD, 1989). However, the commitment to create an atmosphere of education without discrimination in Indonesia is still not fully carried out well, especially regarding education for people with disabilities. One contributing factor is the lack of training for teachers who teach for students with disabilities (Unicef Indonesia, 2019). So, the learning process for children with disabilities has not been able to run well. This is certainly contrary to the Law on the National Education System (UU SISDIKNAS) No. 20

of 2003, article 5 paragraph 2 that every citizen who has physical, mental, intellectual and social disorders has the right to receive adequate special education (Kemenristek, 2016). In addition, so far the government has not been optimal in providing adequate resources for the implementation of the learning process for children with disabilities. Therefore, the government should provide more support for the education of children with disabilities in Indonesia, including without charging taxes for donations of educational equipment from abroad. As was the case recently experienced by one of the SLBs in Indonesia, where the tool has received learning aids from the South Korean government, but has been held up since 2022 until now at the Soekarno Hata Airport Customs Office, due to tax requests from the Customs (Melani, 2024).

In Indonesia the percentage of children with disabilities is still relatively high, namely: in the range of 3.3% at the age of 5-19 years. Meanwhile, the population at that age is 66.6 million people. Thus, the number of children aged 5-19 years with disabilities is around 2,197,833 people (Jayani, 2020). Usup et al said that the participation of students with disabilities in the education process was low, which was only 269,398 students (Usup, Madi, Hataul, & Satiawati, 2023). The low involvement of children with disabilities in the educational process is caused by many factors, one of which is the unpreparedness of schools to accept children with disabilities (Novrizaldi, 2021). One of the logistical reasons why schools are not ready to accept students with disabilities is inadequate human resources, educational facilities and infrastructure. Zuhroh and Sahlan said that in Special Schools (SLB), learning evaluation models can change quickly, so this requires a teacher to have the ability to measure and assess learning quickly and precisely, so that the handling and fulfillment of students' needs can be accommodated appropriately (Zuhroh & Sahlan, 2022). This specialization starts from the assumption that children raised in schools with disabilities have diverse educational needs, including different learning needs. These challenges can be a challenge in preparing and implementing an Islamic Religious Education (PAI) curriculum that suits the needs of students (Mavianti & Harfiani, 2020). Therefore, inclusive learning is needed to overcome diversity in educational institutions that focus on developing the potential of children with disabilities.

Inclusion-based learning is a learning approach that places all students, including those with special needs, in the same learning environment. This approach aims to create a learning environment that allows each individual to develop optimally, regardless of their differences or needs (Hadi, 2017). With an inclusive approach to learning, students can develop in the nuances of education without discrimination and are able to meet the developmental needs of each student in one learning group. In principle, inclusive learning is, first, active involvement and participation of all students in learning. *Second*, Inclusion recognizes that each student has unique needs. Therefore, this approach requires adaptation and support to suit individual needs. *Third*, diversity is viewed as a strength (Andry B, 2023). Inclusion-based Islamic Religious Education makes the Islamic learning process varied and complex in accommodating the religious needs of students with disabilities in Islamic studies (Mutaqien & Ratnasari, 2023). However, in Indonesia, the condition of Islamic learning for people with disabilities is still on the verge of uncertainty, because the implementation of SLB is under regional authority, while Islamic learning is under the ministry of religion (Maarif, 2023). Such conditions make it difficult for educational institutions to determine how to handle the Islamic learning process in schools.

Improving the religious competence of students in special schools is an obligation for the institution. This is because religion is a means of fulfilling human spiritual needs, which can provide inner peace, and become an important source of values and ethics in building social relationships. Obedience and obedience to God can automatically make humans have good social ethics in public relations (Hanin Hamjah et al., 2020). Apart from that, in principle children with disabilities still have the right to receive religious learning, even though it is tailored to the needs of each student (Amin, 2016). Even in Q.S Shaad Verse 29 it is explained that Religion is the most important element in life that humans must have. Even religious knowledge can make people happy in this world and the hereafter

(Departemen Agama RI, 2010). Even though children with disabilities are different from other children, learning and seeking religious knowledge is a right that they must have.

Islamic education aims to convey Islamic teachings and values to students. So that character and spirituality are formed that are in accordance with Islamic teachings (Nurdianzah, 2020b). Therefore, children who grow up with disabilities, even though they have special needs, still have the right to have character and religious spirituality as capital in living their lives. Children with special needs usually come in several forms, namely: *First*, physical disabilities, namely physical disorders or disabilities. *Second*, intellectual disability, namely thinking disorders. *Third*, mental disorders, such as schizophrenia, depression, etc. *Fourth*, sensory disorders, namely disorders of the senses. *Fifth*, double disturbance, namely a combination of two or more disturbances (Pemerintah RI, 2016). Therefore, special treatment is needed to teach Islamic education to students with disabilities, everything depends on the type and needs of the students with disabilities. So, to accommodate the development of students with disabilities in Islamic education, inclusion-based Islamic learning is needed. Inclusion-based Islamic learning means teaching Islamic teachings without discrimination and involving the active participation of students with disabilities. This is in accordance with the understanding that inclusion in learning requires teachers to be able to accommodate every student's learning needs (Prastiwi & Abduh, 2023).

Building on the context of this issue, research was conducted on "Embracing Diversity: Implementing Inclusion-Based Islamic Education at SMALB Semarang to Meet Diverse Student Needs." This study addresses the varied needs of students at SMALB Semarang, necessitating specialized approaches to Islamic education. The research focuses on three key questions: First, what are the conditions of the students at SMALB Semarang? This question aims to provide insights into the diverse disabilities and religious backgrounds of the students. Second, how is the inclusion-based Islamic learning process implemented at SMALB Semarang? This inquiry seeks to understand the methods used to teach Islam inclusively. Third, how is student diversity managed during Islamic education at SMALB Semarang? This question explores the different approaches and treatments tailored to each student's unique needs.

2. METHODS

This research employs a qualitative field study with a case study approach, which is used to examine groups of individuals, institutions, and other entities over a specified period. The study, "Embracing Diversity: Implementing Inclusion-Based Islamic Education at SMALB Semarang to Meet Diverse Student Needs," is confined to the 2022/2023 academic year. The sample was purposefully selected, focusing on students in classes X, XI, and XII at SMALB Semarang, particularly those enrolled in Islamic religious education subjects. These classes include students with disabilities classified as C (Tunagrahita) and D (Tunagrahita), which are the primary focus of this research.

Three data collection techniques were employed: First, structured observations of the learning process, interaction patterns among students, interactions between students and teachers, and the overall school environment. Additionally, unstructured observations were conducted to monitor changes in the research settings, informant behavior, and other unexpected symptoms. Second, structured interviews were used to address the research problems, complemented by unstructured interviews to explore emerging issues in the field. Third, documentation analysis was carried out, involving textbooks, student report cards, lesson plans, and other relevant documents.

The data sources for this study include the school principal, three teachers, ten student guardians, ten students, official school documents, and observations of the school's conditions and environment where student interactions and learning processes occur.

In interviews, researchers tried to dig up information about the learning process, the condition of students at SMALB Semarang, and also patterns of interaction between students, students and teachers, teachers and teachers, principals and teachers. The researchers used observations to get a real picture

of where interactions occur, patterns of interpersonal relationships at SMALB Semarang, and the ongoing process of Inclusion-based Islamic Learning to accommodate the diversity of needs of students at SMALB Semarang. Meanwhile, researchers used documentation to check data about SMALB Semarang, including the school's track record from time to time, so that this can help in concluding the ongoing process of Inclusion-based Islamic Religious Learning to accommodate the diverse needs of students at SMALB Semarang.

Triangulation was employed to ensure the validity of the collected data. This involved the triangulation of sources, techniques, and time. In source triangulation, researchers cross-referenced data obtained from multiple sources. Technique triangulation involves comparing data derived from observations, interviews, and documentation. Time triangulation tested the consistency of the same data collected at different times. Once the data was validated, it underwent analysis through several steps: data collection, data grouping, data coding, thematic identification relevant to the topic, and subsequent interpretation (Miles, 2014).

3. FINDINGS AND DISCUSSION

3.1 Condition of students at SMALB Semarang

SMALB Semarang is institutionally under the Foundation for the Development of Disabled Children (YPAC) Semarang, which is a foundation that provides dormitory services and therapy facilities, including: Physiotherapy, Occupational Therapy, Speech Therapy, Music Therapy and Bina Mandiri (Documentation, 2023a). Geographically, SMALB Semarang is located on Jl. KH. Ahmad Dahlan No. 4 Semarang, which collides directly with the President Hotel to the east, to the west it borders the Citra Land Parking Building, to the north there is Anggrek Alley Way and is also the main road to enter the school, while to the south it borders directly on Seroja Village (Observation, 2022). SMALB Semarang has a general vision and mission to help optimize the potential of students, so that they can play a role in community life (Documentation, 2022c). Semarang SMALB is classified as type C and D SMALB. Type C special schools are schools specifically for children with intellectual disabilities or children with below average intelligence and children who do not have the ability to adapt to the surrounding environment. Meanwhile, type D special schools are special schools for children who are physically disabled, namely those who have disabilities in their limbs or are physically disabled (Ebenhaezer Alsih Taruk Allo, 2022). So it is known that the students at SMALB Semarang are children with mental and physical disabilities.

Students at SMALB Semarang are classified into two types, namely 87 mentally retarded students and 99 physically disabled students. From this number of students, 29 classes were formed which were divided into 15 classes for the physically disabled, mentally retarded students and 14 classes for mentally retarded children (Documentation, 2023b). This class division is based on various considerations, one of which is that handling mentally retarded students is considered more complex when compared to children with physical impairments. Saihu said that children with disabilities have different needs and treatment, but handling mentally retarded children requires more extra treatment than children with other special needs (Saihu, 2019). So at SMALB Semarang, in one class of mentally retarded students the maximum capacity is only 6 students. Meanwhile, for physically disabled students, the maximum capacity in one class is 8 students. Widiastuti said that students with intellectual disabilities are more complex when compared to other students with disabilities, so curriculum and learning modifications are often needed in the learning process (Widiastuti & Winaya, 2019). As stated by Mr. Tugimin, he said:

SMALB is divided into two study groups, namely: groups of mentally retarded and physically disabled children. In one learning class for mentally retarded children, there is a maximum of only 6 students, while for a learning class for physically disabled children there is a maximum of only 8 students. We limit the quota for each class, so that handling and service to meet the needs of each

student can be maximized. The hope is that after graduating from SMALB, students will be able to be useful and play a role in social life (Interview, 2022).

Grouping students according to their condition and type of disability is an effort to provide services that suit students' needs. This is the concept of inclusive education, where every student, including those with disabilities, has the right to receive quality education in accordance with their needs and potential (Mardiana & Ahmad Khoiri, 2021). Therefore, grouping the types of students at SMALB Semarang is the right step to implement inclusive education. Fadlisyah said that students with intellectual disabilities are very complex in handling, so grouping students based on their needs is needed so that the learning process can be carried out properly (Fadlisyah, 2021). So that this can make the learning process suit the needs of each individual in each study group. The condition of students at SMALB Semarang is categorized into the mentally impaired and mentally impaired;

The conditions of mentally retarded students have various levels, namely: *First*; mild category, namely children who are raised with intellectual intelligence that is limited to the mild range have better learning abilities than those in other categories. *Second*, moderate, namely children with intellectual intelligence that is limited to the moderate range, may have more limited learning abilities than children in the light category. *Third*, severe, namely students who have significant intellectual limitations. *Fourth*, very difficult, namely very limited intellectually intelligent children who may need full support in all aspects of their lives (Mayasari, 2019). Of these four categories, the condition of students at SMALB Semarang is divided into three categories, namely moderate, severe and very severe. *First*, the mental condition is moderate, with an IQ of 55 – 40, totaling 11 students. *Second*, the mental condition is severe, with an IQ of 40 – 25, totaling 53 students. *Third*, 23 students had serious mental conditions with an IQ of 25 or below (Documentation, 2022a).

There are various types of conditions for students with physical impairments, namely: *First*, paraplegia, which is a condition where a person loses the function or movement of the lower body. *Second*, quadriplegia, a condition where a person loses function or body movement in all limbs. *Third*, cerebral palsy, which is a condition caused by damage to the part of the brain that regulates muscle movement and coordination, which can cause limited movement, muscle stiffness, or poor motor coordination. *Fourth*, muscular dystrophy is a group of genetic conditions that cause progressive muscle weakness and decreased physical function over time. *Fifth*, Amputation, a condition where a person loses part or all of their limbs. *Sixth*, Spina Bifida, which is a group of birth defects that occur when a baby's spine does not develop fully before birth. *Seventh* is spinal muscular atrophy, which is a nervous condition that causes damage to nerve cells in the brain and spinal cord. *Eighth*, hemiplegia, which is a condition where a person loses function or movement on one side of the body (Utami, Raharjo, & Apsari, 2018). Apart from that, there are also students with physical impairments in the form of visual impairment, hearing impairment and speech impairment (Sugiarto, 2021). Of the several types of physical disorders at SMALB Semarang, they can be grouped as follows: 24 students with visual impairments, 27 students with speech and hearing impairments, and 48 students with amputee disabilities (Documentation, 2022b). With these diverse student conditions, the learning process at SMALB Semarang is grouped based on the type of disability and religion, so that the learning process can accommodate the learning needs of different students.

3.2 Inclusion-based Islamic learning process at SMALB Semarang

Currently, the Islamic learning process at SMALB Semarang has the same time allocation as schools in general, namely 4 hours of learning per week. This is based on the government curriculum that applies nationally (Kemendikbudristekdikti, 2021). This certainly causes not optimal learning process, because children with disabilities have the ability to receive learning more slowly when compared to non-disabled students (Kelrey, 2022). Therefore, in the management of SMALB Semarang, Islamic learning is given more priority than other subjects. *Iqra*, as a method of chanting the holy verses of the Qur'an, is always used to close learning by simultaneously chanting the holy verses of the Qur'an which lasts for 30 minutes. Apart from that, prayer activities are also an important part of starting the

learning process at SMALB Semarang, and without this prayer the learning process cannot begin (Observation, 2022). With a reading the holy verses of the Al-Qur'an and praying together, this indirectly teaches students to believe in Allah SWT. This is confirmed by Kuswandi who says that prayer is a primordial form that is a characteristic of spiritualism that cannot be separated from humans. Praying is a spiritual communication between the servant and his God (Kuswandi, 2019). Prayers at SMALB Semarang are read silently for students with speech impairments and for students other than speech impairments, they are read together aloud. The following is a prayer to open learning (Observation, 2022):

*Dear Allah
Thank you for all your grace
For my health, safety and happiness
Amen
Assalamualaikum
Good morning ma'am/sir*

At SMALB Semarang, the learning process is slightly different from that of high school in general. It is also known that in SMA, in general, subjects are taught by subject teachers, but this is different from SMALB Semarang, where the learning process uses class teachers, except for Islamic education lessons (Observation, 2022). The implementation of the class teacher system in the learning process at SMALB Semarang is based on the need for intensive treatment from a teacher towards his students. Setyaningrum said that class teachers are more likely to understand the basic needs of students, because class teachers have a higher intensity of communication with their students (Setyaningrum, Rais, & Setianingsih, 2020). Mr Tugiman said that:

Our school is different from schools in general. In our school, we implement a class teacher system, so all learning is carried out by one teacher in each class, except for Islamic studies. All teachers at this school are teachers with a Special Education (PLB) background (Interview, 2022).

At SMALB Semarang, it is known that the number of children is differentiated by gender; there are 106 male students and 80 female students (Documentation, 2023b). Of this number, 33 students did not take part in Islamic studies, because they were of a non-Islamic religion. At SMALB Semarang, class groupings are not only based on the type of student's disability but also on the student's religion. So from here it is known that there are 76 mentally retarded students and 77 physically disabled students who take part in Islamic religious studies (Documentation, 2022b). Fadlisyah said that it is very important to group students based on the type of disability. This can make it easier to handle and fulfill the learning needs of students (Fadlisyah, 2021). Basically, the learning process in each class has relatively no significant differences, namely referring to the needs of the students. Mrs. Fatimah said that:

There is no significant difference between teaching students in classes X, XI and XII, everything is the same, namely guided by the needs of the students. The differences that are made do not depend on the class level, but on the type of special needs of the students. Classes for mentally retarded children require more serious and patient handling, because mentally retarded students think more slowly than physically disabled students (Interview, 2023).

Implementing different treatment between mentally retarded and physically disabled students at SMALB Semarang is a strategy to ensure that Islamic learning can be well received by each student. This is because children with special needs require different treatment. However, in learning, mentally retarded students require more attention compared to students with other special needs (Khairunisa Rani, Rafikayati, & Jauhari, 2018). Therefore, the handling of Islamic learning at SMALB Semarang is realized into two groups, namely:

3.2.1 Islamic religious learning for mentally retarded students

The Islamic religious learning process for mentally retarded children (with special needs in terms of intelligence) requires a more intensive approach and tends to be slower (Pramashela & Rachim, 2022). Therefore, at SMALB Semarang, learning Islam for mentally retarded students takes a long time and requires a lot of repetition related to the theme being studied (Observation, 2022). This is in accordance with behavioristic theory that repetition in the learning process will further strengthen behavioral changes (Pratama, 2019). Even though it takes longer to learn compared to children with other types of special needs, students with intellectual disabilities can still be guided in the learning process. The following is the process of learning Islam at SMALB Semarang for mentally retarded children:

First, learning using props and posters or pictures. Apart from the lecture method which has become an inseparable part of the learning process in Indonesia, at SMALB Semarang the learning process is carried out using teaching aids, posters and pictures. This can help mentally retarded students understand Islam. Pictures and posters can help mentally retarded students imagine and capture understanding during the learning process (Putri O. Hutasoit et al., 2022). Use of aids and props in Islamic Religion learning in class X.I.C2 (tenth class with grade mentally retarded students with a medium level of intelligence) can help students understand the concept of Islam well. Apart from that, the fairy tale or storytelling method is also used in conveying Islamic teachings, especially when discussing the exemplary attitude of the Prophet Muhammad (Observation, 2022). Nurdianzah in this case said that the story method in the learning process can be used as a tool for self-reflection, so that it can provide wisdom to students (Nurdianzah, Mirza, & Anas, 2023). Using props and story methods can help students directly capture knowledge in visual experiences. Therefore, the use of pictures, posters and other visual media can help them understand Islamic religious concepts better.

Second, learning using props and posters or pictures is also used in learning for the mentally retarded with low intelligence levels (IQ 40-25). The use of teaching aids, posters and pictures in learning in class XII.II.C3 (twelfth class with grade mentally retarded students with low levels of intelligence). The use of visual aids and pictures for mentally retarded children can help students understand learning, because mentally retarded students need pictures or visual aids to construct knowledge (Shofiyah, Nursobah, & Tarsono, 2020). Apart from that, active learning methods are also used. This learning method involves active participation from students. Similarly, at SMALB Semarang, active learning in Islamic studies is carried out in the form of role-playing, drama, or direct practical activities (Observation, 2022). Hadi said that learning for mentally retarded children must involve activeness, involvement and participation of students in the learning process (Hadi, 2017). Using visual aids and involving students in active learning can help students directly capture knowledge in visual experiences. Therefore, the use of pictures, posters and other visual media can help them understand Islamic religious concepts better.

Third, apart from using props, pictures and posters, active learning-based learning is also carried out. This learning method involves active participation from students. Similarly, at SMALB Semarang, active learning in Islamic studies is carried out in the form of role-playing, drama, or direct practical activities (Observation, 2022). Hadi said that learning for mentally retarded children must involve activeness, involvement and participation of students in the learning process (Hadi, 2017). Therefore, at SMALB Semarang in class XI.III.C4 (eleventh class with grade mentally retarded students with very low levels of intelligence) in Islamic learning, the involvement of students in the learning process is a priority to convey the messages of Islamic teachings. Apart from that, in this mentally retarded class with a very low level of intelligence, Islamic learning material has been repeated (Observation, 2022). So the learning targets in the class of mentally retarded children with a very low level of intelligence are different from those of mentally retarded students with a medium level of intelligence. Similarly, this can be seen from the Learning Implementation Plan (RPP), where mentally retarded students with a very low level of intelligence are only targeted to master a portion of all Islamic learning taught to mentally retarded students with a medium level of intelligence (Documentation, 2022b). Sofia and

Rosyidah said that mentally retarded students consist of various levels of intelligence. The lowest level of intelligence is students who have an IQ below 25. So with this level of intelligence, students cannot be given the same targets as students with moderate levels of intellectual disability; namely with an IQ of 55-40 (Nurus Sofia & Rasyidah, 2021). The limited learning of Islamic Religion for mentally retarded children with a very low level of intelligence is due to the low absorption capacity of Islamic learning, so that repetition of Islamic religious learning is necessary.

Islamic study at every level of SMALB Semarang always pays attention to the needs of students. In this case, teachers must pay special attention to each child and adapt learning methods according to their level. This can be seen from the many repetitions of learning to strengthen students' religious competence. Apart from that, communication is always carried out between the school and parents in the Islamic learning process. This is done in order to create an environment that supports their learning at home and also at school.

3.2.2 Islamic Religious Learning for physically disabled students

The Islamic learning process for mentally retarded children at SMALB Semarang really pays attention to the needs of each student. As stated in the previous discussion, class groupings at SMALB Semarang are based on: religion, type and type of disability. Likewise with students with physical impairments at SMALB Semarang, class groupings are also based on, namely; religion and type of disability (Documentation, 2022b). This is done in an effort to facilitate the learning process of students with physical impairments (Veryawan veryawan, 2022). In general, the grouping of types of physically impaired students at SMALB Semarang is divided into three groups, namely: blind, hearing and speech impaired, and physically disabled. Here's the explanation:

First, learning for physically disabled students with visual impairments. Learning about Islam in class X.I.D1 (tenth grade students who cannot see) often uses the lecture method. Apart from that, illustrating an object is also done through several miniatures, such as mosques, Kaaba, numbers and letters and also providing students with books with embossed writing (Observation, 2022). The use of miniatures and also letters in Islamic learning can help students, because blind children often rely on other senses, such as hearing and touch (Rudiyati, 2005). So by using the lecture method, as well as media that can be touched, blind students can learn well.

Second, learning for quadriplegic students with hearing and speech limitations. Learning about Islam in class XI.II.D2 (class eleven students who cannot speak or hear) often uses props and pictures in their learning. In Islamic learning, learning uses miniatures, such as mosques, Kaaba, numbers and letters for then a teacher to explain using sign language (Observation, 2022). The use of miniatures and also embossed letters and explaining using sign language in Islamic learning can help students understand the object of their study (Rahmah, 2018). So by using sign language and also various teaching aids for deaf and speech impaired children, understanding of the object of Islamic study can be achieved.

Third, learning for students who have physical disabilities. Learning about Islamic Religion in class XII.III.D3 (class XII students who have physical disabilities and limited mobility) often uses the lecture method which can help students build knowledge and understanding. Because at SMALB Semarang, children who have physical disabilities, on average, have the same intelligence as children who are raised normally in general, only they have limitations in their motor skills (Documentation, 2022b). Apart from that, tools and also practices and simulations in Islamic learning are often used to train motor skills. So that children who grow up with physical limitations still know and can carry out religious guidance well. This is explained in the Learning Implementation Plan (RPP) for Islamic Religious Education that the aim of Islamic Religious learning for students at SMALB Semarang is to form students' character, skills and knowledge in the Islamic Religion (Documentation, 2022b). Developing knowledge and skills in students who are disabled and have limitations in movement can be done by carrying out routine exercises (Syarief, Pangestu, Putri, Filkhaqq, & Harjanti, 2022) So, by

regularly carrying out simulations and practices for students with physical disabilities, they can improve their motor skills and be able to carry out various religious practices in Islam.

Basically, the education provided at SMALB Semarang adheres to the principle of optimizing remaining abilities, not making mentally retarded and physically challenged children normal. Islamic religious education emphasizes the formation of faith, belief in God, and the formation of good morals (Documentation, 2022b). Bearing in mind that the students at SMALB Semarang are students who are already in an unstable growth phase. Hurlock in this case says that individuals aged 12-18 years are individuals who are in the adolescent development phase who do not have emotional stability and good self-control (Hurlock, 1972). Therefore, Islamic religious education at SMALB Semarang is directed at forming knowledge, character and skills in carrying out worship.

3.3 Handling student diversity in Islamic learning at SMALB Semarang

Handling the diversity of students in Islamic learning for children with disabilities is a challenge that requires a careful approach and a focus on inclusion. As is the case at SMALB Semarang, students with disabilities are not just one type or type, but a variety, namely: students with intellectual disabilities and students with physical disabilities. (Documentation, 2022b). These two types of disabilities require different treatment. It is known that intellectual disability is a type of disability that is weak in terms of mental and IQ, while quadriplegic is a type of disability that is weak in motor movements or has physical limitations (Ebenhaezer Alsih Taruk Allo, 2022). So from this categorization, it can be concluded that the handling of students with disabilities at SMALB Semarang varies based on the needs of the students. The following is an explanation of the steps to handle student diversity at SMALB Semarang:

First: group students based on type of disability. This is important to do, because by grouping types of disabilities, meeting the needs of students in one class can be well coordinated. For example, what happened at SMALB Semarang, where students with intellectual disabilities were included in study group C and students with physical disabilities were included in study group D (Documentation, 2022b). Apart from that, SMALB Semarang has implemented a student quota in one class, namely a maximum of 6 students for the mentally retarded class group and a maximum of 8 students for the physically disabled class group (Documentation, 2022b). With the implementation of student quota restrictions, the learning process can be carried out more optimally, especially in dealing with student needs (Pramashela & Rachim, 2022).

Second, adjusting the student curriculum at SMALB Semarang. In general, the curriculum that applies in an educational unit is a single curriculum developed by each educational unit and becomes a common reference and benchmark, but it is different from SMALB Semarang. At SMALB Semarang, the curriculum varies from one study group to another. As in this case, the Islamic religious education curriculum for students with C4 disabilities (who have an IQ of 25 and below) only partially contains Islamic religious material, when compared to students who have a C2 intellectual disability (students who have an IQ of 55-40) (Documentation, 2022b). Apart from that, the use of open media, methods and content is adjusted to students' needs and abilities. By using appropriate methods, media and teaching materials, a learning atmosphere that is beneficial for student growth can be created. This is in accordance with the teachings of the Islamic religion that Islam is truly a religion that prioritizes the benefit of humanity (Diansyah, 2021).

Third, integration in supplying students' needs. This is done in the form of: collaboration with special education experts, therapists and parents is key in providing appropriate support for children with disabilities in learning Islamic religion. Even though all the teachers at SMALB Semarang are teachers who have received Extraordinary certification, collaboration with various parties is still carried out (Documentation, 2022b). This integration in student education can provide valuable insight and advice about how best to support children's growth and development (Lestari, Yani, & Nurhidayah, 2018).

Fourth, fostering an atmosphere of inclusive education. This is manifested in providing physical accessibility, encouraging inclusive attitudes among classmates, and encouraging cooperation and mutual understanding between all students (Observation, 2022). Therefore, learning about Islamic religion at SMALB Semarang is an important part of promoting harmony in the diversity of human life. It is known that Islam is a religion that always prioritizes peaceful coexistence through divine and humanist social values (Nurdianzah, 2020a). However, in Indonesia, Islamic learning for children with disabilities has not been fully carried out properly. This is due to several factors, such as: *first*, the view of society tends to underestimate the role of children with disabilities. So with this, children with disabilities tend not to get support from their social environment. *Second*, there is an assumption that disability cannot be solved by education because it is a medical problem. *Third*, the regulation of Islamic education for children with disabilities is still carried out by two institutions (Kememag for Islamic education and local government for school institutions). So this makes the handling of children with disabilities unresponsive (Maarif, 2023). By implementing an inclusive approach and paying attention to the diversity of children with special needs in Islamic learning, we can create a learning environment that is fun, meaningful and provides benefits for all children, without exception.

4. CONCLUSION

Learning for students with intellectual and physical disabilities at SMALB Semarang is carried out using various methods and tools. This is due to the various types of disabilities at SMALB Semarang which include: C2 (having an IQ of 55-40), C3 (having an IQ of 40-25) and C4 (having an IQ below 25) and also disabilities of the types D1 (blind students), D2 (students who are deaf and cannot speak) D3 (students with limited movement and physical disabilities) but have an IQ that is on average the same as normal students. The diversity of types and types of students at SMALB Semarang makes the Islamic religious education process diverse. In this case, the Islamic education process at SMALB Semarang is carried out using various methods, such as: lectures, simulations, stories, direct experience and also active learning. The effectiveness of the use of learning methods and aids depends on the condition of students, for students with intellectual disabilities, active learning methods and repetition of material with tools to introduce the material, speerti; Drawings, caricatures and miniatures of religious symbols are very effectively applied. As for students with disabilities, it is very effective to use lecture methods, simulations and direct experience and sometimes also use tools such as; Embossed fonts, miniatures of religious symbols. The effectiveness of learning can be seen from the active students during the learning process. In handling the diversity of students at SMALB Semarang is carried out through the following ways, namely: 1) grouping students according to the type of disability and religion, 2) curriculum adjustment, 3) learning integration, 4) creating an inclusive atmosphere in the school environment. Inclusion-based Islamic learning can specifically make students get their rights as religious citizens. Therefore, grouping students with disabilities based on the type of disability and religion is the right first step, considering the diversity of types of disabilities and religions in Indonesia. So that with this, the curriculum can be adjusted based on the needs of students and make it easier to integrate teachers and parents in carrying out education. Future research may explore the long-term outcomes of these inclusive education strategies on student integration and success.

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