Islamic Education for All: A Review of Strategies and Inclusion Frameworks for Students with Special Needs

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ABSTRACT

Inclusive education has become a global commitment, but its implementation in Islamic Religious Education (IRE) subjects still faces many challenges. This academic paper based on literature study aims to synthesize findings on strategies and frameworks for inclusive IRE for students with special needs. The study was conducted using a qualitative approach with a thematic synthesis method of relevant literature. The results of the study show that inclusive PAI planning requires individual needs assessment, differentiated learning, and collaboration. The adaptation of materials, methods, and media must be specific to the disability, such as the use of tactile-auditory media for the blind, visual-sign language for the deaf, and a structured and concrete approach for students with autism. The success of implementation is greatly influenced by school leadership, resource availability, and inclusive culture, while the main obstacles are attitudes, budget constraints, and lack of support. The role of school management as a driver of change is a key determinant in overcoming obstacles. This paper concludes that realizing inclusive PAI requires integrated efforts involving policy transformation, strengthening teacher capacity, providing accessible resources, and building partnerships with all stakeholders to guarantee the spiritual rights of every student.

INTRODUCTION

A paradigm shift in global education has brought about fundamental changes in the way we view diversity among students. The concept of segregated education, which separates students with special needs into special institutions, has now largely shifted towards an inclusive education model. Inclusive education is an education service system that accommodates all children, including those with disabilities, to learn together in regular schools with a friendly, non-discriminatory atmosphere that is responsive to individual differences. This principle is rooted in the view that every child has the same right to a quality education, in accordance with their respective potential and needs. This right to equal access is parallel to efforts to fight for legal rights in accessing other public services, such as health care, for persons with disabilities (Subiakso et al., 2023). The implementation of inclusive education is a manifestation of respect for human rights and efforts to achieve social justice in education. Inclusive education can run well if all parties at school work together, from the head teacher, teachers, students

with special needs, parents, to the local government, and teachers design flexible learning that is accessible to all students (Suprihatiningrum, 2021).

In Indonesia, the commitment to inclusive education has been stated in various laws and regulations, such as Law Number 20 of 2003 concerning the National Education System and Permendiknas Number 70 of 2009 concerning Inclusive Education. The implementation of this policy requires regular schools to prepare themselves to accept and educate students with special needs. However, the focus of preparation is often more on physical aspects, such as building accessibility and general subjects. Meanwhile, character and religious education, which are also fundamental rights of every Muslim child, including children with disabilities, have not received adequate attention. Islamic Religious Education (PAI) as a subject that shapes the identity and character of Muslim students faces unique challenges in inclusive education.

Religious education taught to children with special needs is usually carried out with careful planning and proper implementation to guide them

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in achieving learning objectives and instilling Islamic values (Anwar, 2021). Inclusive Islamic Religious Education is an approach that strives to ensure that all students, without exception, can access, understand, and practice Islamic teachings in accordance with their respective capacities and conditions. This humanistic approach is in line with the implementation of Islamic human capital, which views each individual as a valuable asset that needs to be developed holistically according to their capacity (Darmawan, 2021). This approach recognizes that disability is not a barrier to acquiring religious knowledge and performing worship, but rather a condition that requires adaptation and accommodation in its delivery and practice. Visually impaired students, for example, require materials in Braille or audio format; deaf students require an emphasis on visual media and sign language; while students with autism may require a very clear and consistent learning structure. Without proper adaptation, PAI learning has the potential to marginalize students with special needs and prevent them from fully benefiting from religious education.

Therefore, a systematic study is needed to map out effective strategies and frameworks for implementing truly inclusive Islamic Religious Education. This study is important to identify various innovations, challenges, and opportunities in adapting teaching materials, learning methods, media, and assessment systems for Islamic Religious Education so that they can reach and serve all students with diverse needs. Just as academic success in Islamic Religious Education can influence students' morality in general, the right approach is also crucial in determining the internalization of values for students with special needs (Al Mursyidi & Darmawan, 2023). By understanding the existing knowledge map, it is hoped that a comprehensive framework can be developed as a guide for teachers, schools, and policy makers in realizing fair and meaningful religious education for all children.

The first and most fundamental problem is the lack of understanding and preparedness of Islamic Religious Education teachers in dealing with the diversity of students with special needs in inclusive classrooms. The majority of PAI teachers are trained with a strong religious background, but often lack knowledge about inclusive pedagogy and the developmental psychology of children with special needs. They feel they lack the necessary skills to communicate with deaf students, modify materials for blind students, or manage the behavior of students with concentration difficulties such as

ADHD (attention deficit hyperactivity disorder). This lack of preparedness can lead to anxiety, frustration, and even avoidance of responsibility for teaching students with special needs. As a result, these students simply sit in class without being meaningfully involved in learning, or are even given completely different tasks that separate them from their peers (Smith & Tyler, 2011).

The second issue relates to the availability of accessible PAI teaching materials and learning media. PAI textbooks used nationally are generally designed for students in general, with standard print formats, small print, and images that may not be descriptive. Such materials are inaccessible to blind students. Similarly, verbal explanations of the procedures for wudhu or prayer without clear visual demonstrations will be difficult for deaf students to understand. Meanwhile, worksheets with complex and abstract instructions can be confusing for students with intellectual disabilities. The lack of inclusive PAI learning media, such as videos with subtitles and sign language, audio books on religious material, or Braille versions of the Qur'an and tajwid books, is a real obstacle to implementation. Without accessible materials, learning efforts become ineffective and unfair (Holloway, 2001).

In addition, the rigid and uniform PAI learning assessment system hinders the assessment of the progress of students with special needs. Assessments that rely on standardized written tests with strict time limits will not be able to measure the understanding of students with physical disabilities that affect their writing abilities, or students with information processing disorders who need more time. Teachers are often caught in the dilemma of maintaining the same assessment standards for all students or providing different assessments that are considered unfair to other students. Building legal and justice awareness through citizenship education can be the basis for understanding the importance of differentiated assessment as a form of substantive justice, rather than procedural uniformity (Rojak, 2021). In fact, the essence of assessment in inclusive education is to measure individual progress based on learning objectives that have been modified according to the needs and potential of each student (Friend & Bursuck, 2012). Without an understanding of differentiated assessment, students with special needs risk always receiving low grades that do not reflect their actual abilities and efforts.

This study is important because religious education is a fundamental pillar in the formation of the identity and character of a Muslim, including

those with disabilities. Ensuring access to meaningful religious education is part of fulfilling spiritual rights and recognizing the dignity of the whole human being. By examining inclusive education strategies and frameworks in PAI, we strive to ensure that no Muslim child is left behind in understanding and practicing their religious teachings simply because of physical, sensory, or cognitive differences. This is part of a larger effort to build sustainability competencies through adaptive education and global citizenship, which includes all members of society without exception (Mardikaningsih et al., 2021). This study is a form of social and religious responsibility to build a more inclusive society, where every individual feels accepted and has the same opportunity to develop according to their potential.

A synthesis of the various findings from this research can provide much-needed practical guidance for stakeholders in the field. For Islamic education teachers, this study can be a source of inspiration and reference on creative ways to modify learning. The implementation of character education in schools, although challenging, provides an important framework on how moral values can be instilled in the younger generation (Aliyah & Masnawati, 2022). For curriculum developers and textbook authors, the results of this study can be used as a basis for designing teaching materials that are more diverse-friendly. For school administrators and policy makers, these findings can inform the planning of teacher training programmers and the allocation of resources for the development of inclusive learning media. Sustainable behavioral change strategies through education and public awareness are highly relevant to creating a school ecosystem that truly supports inclusion (Gautama & Mardikaningsih, 2022). Thus, this study is expected to be a catalyst for systemic improvements in the implementation of Islamic Religious Education that is truly for all.

This study aims to conduct a systematic literature review to synthesize research findings on strategies and frameworks for inclusive Islamic Religious Education for students with special needs. The study seeks to formulate an operational conceptual framework, identify various forms of adaptation of materials, methods, and media that have proven effective, and analyses the determinants of successful implementation at the school level. Theoretically, this study is expected to enrich the discourse on Islamic education with perspectives of inclusion and justice. Practically, the resulting synthesis is expected to serve as a

reference for teachers, principals, supervisors, and policy developers in designing, implementing, and evaluating Islamic Religious Education programmers that are accessible, meaningful, and respect the diversity of abilities of all students.

RESEARCH METHOD

This study utilizes a qualitative literature review approach. This approach was chosen because it is appropriate for the purpose of exploring and synthesizing conceptual understandings and complex empirical findings regarding inclusive Islamic Religious Education. Qualitative literature studies enable researchers to thoroughly examine existing academic texts, analyses arguments, interpret meanings, and construct narrative syntheses without collecting primary data (Creswell & Poth, 2018). Through this approach, various perspectives, models, and findings from previous studies can be critically analyzed to produce a comprehensive picture of the strategies, adaptations, and factors related to the implementation of PAI for students with special needs.

The main method applied is the thematic synthesis method. This method provides a systematic framework for integrating findings from various qualitative literature and case studies. The thematic synthesis procedure involves three key stages as outlined by Thomas and Harden (2008). First, line-by-line coding of text passages from selected literature relevant to the research questions. Second, organizing these codes into interrelated groups to construct descriptive themes that remain very close to the original data. Third, the development of analytical themes that go beyond the content of the primary literature by generalizing or making new interpretations that directly answer the research questions of this study. Thematic synthesis was chosen for its ability to remain faithful to the source data while producing a higher interpretative contribution.

The application of this method was carried out in a gradual and reflective manner. The literature search was conducted in academic databases such as Google Scholar, ERIC, JSTOR, and Portal Garuda using a combination of keywords: "Islamic education inclusive", "special needs students PAI", "disability religious education", "adaptive methods Islamic teaching", and "inclusive education PAI". The main inclusion criteria were publications focusing on Islamic/religious education and inclusion/disability, in the form of journal articles, books, theses, or dissertations. Each document that met the criteria was read thoroughly, and key

quotations or ideas related to the problem formulation were extracted and coded. The analysis process was iterative, continuously comparing codes and themes that emerged from various sources. To maintain transparency and analytical rigor, Bowen's (2009) qualitative document analysis framework was used as a guideline throughout the coding and theme formation process. Thus, the resulting synthesis is not merely a summary, but a coherent and accountable new knowledge construction about inclusive Islamic Religious Education.

RESULT AND DISCUSSION
The Principle of Inclusive Education in the Framework of Planning and Designing Islamic Education Learning that is Responsive to the Needs of Students with Special Needs

Inclusive education is an important foundation in realizing equal access for all students. Inclusive education is the best way to achieve the goal of equitable education by ensuring that all students have equal access and opportunities in regular schools (Lestari et al., 2021). The operationalization of the principle of inclusive education into PAI learning planning begins at the most fundamental stage, namely comprehensive individual needs assessment. The principle of inclusion emphasizes that every child is unique, so learning planning cannot be uniform. The Islamic Religious Education teaching method used by teachers is a method of choice, which applies teaching techniques that are appropriate to the abilities and needs of students with special needs (Haris & Cahyadi, 2021). Before developing a Lesson Plan (RPP), PAI teachers need to collaborate with special assistant teachers (GPK), parents, and professionals such as school psychologists to understand the learning profile of each student with special needs in their class. Commitment to this comprehensive assessment is a manifestation of the legal guarantee of children's rights, including the right to education and health, which must be fulfilled for all children without exception (Hariani et al., 2021).

This assessment includes identifying strengths, interests, learning styles, and specific obstacles faced, whether cognitive, sensory, physical, or socio-emotional. For example, for blind students, teachers need to know whether they have mastered Braille Al-Qur'an, their level of independence, and their preference for audio learning media. The data from this assessment then becomes the basis for determining realistic and challenging individual learning goals (TPI), which are integrated into the

general learning goals of the class. This process ensures that planning is truly child-centered and not just improvisational adaptations along the way (Friend & Bursuck, 2012). Inclusive education requires systematic and collaborative planning so that every child can develop optimally.

The implementation of inclusive education requires curriculum adjustments so that every student can learn optimally. The next principle that must be realized is the provision of appropriate accommodations and curriculum modifications. Accommodations refer to changes in the way students access material or demonstrate understanding, without changing content standards. Meanwhile, modifications involve changes to the content or learning expectations themselves. Within the PAI framework, accommodations can take the form of providing Friday sermon scripts in Braille for blind students, using whiteboards with high color contrast for students with low vision, or translating materials into sign language by interpreters for deaf students. This strategy also requires a commitment to bridging the gap in technology access and digital skills, so that inclusive learning media can be developed and accessed properly (Arifin & Darmawan, 2021). Modifications may be necessary for students with significant intellectual disabilities, where the learning objectives focus on introducing simple daily worship practices and basic moral habits, rather than abstract theological understanding. The key to its operationalization is flexibility: the PAI curriculum must be seen as a path to achieving the goals of faith and moral character formation, which can be taken in various routes according to the abilities of the students (Salend, 2016). With this flexibility, the PAI curriculum can truly become an inclusive means of shaping faith and moral character.

Different learning strategies are key to ensuring the inclusivity of heterogeneous PAI classes. The principle of differentiated instruction is at the core of the design of inclusive PAI learning activities. Differentiated instruction means designing one lesson material in various ways to meet the diverse needs of students in the same class. In PAI on "gratitude", for example, teachers can design several stations or activity centers. Students who are verbally strong can be asked to write poems of gratitude; students with visual-spatial tendencies can make collages of images about God's blessings; deaf students can watch videos about the stories of the Prophet accompanied by clear text and images; while students with fine motor impairments can record

audio about things they are grateful for. This multi-modal approach is also relevant to the development of technical and social competencies to prepare students for an increasingly digitally mediated work environment, where adaptability and collaboration are essential (Mendonca et al., 2021). Thus, all students engage with the same content but through modalities and final products that suit their learning profiles. This approach respects diversity while maintaining social cohesion in the classroom because everyone discusses the same theme (Tomlinson, 2014). PAI learning is not only adaptive but also strengthens a sense of togetherness in diversity.

Collaboration is the cornerstone of successful inclusive PAI practices. The operationalization of the principles of collaboration and teamwork is the backbone of successful inclusive PAI. PAI teachers cannot and should not work alone. The planning framework must explicitly regulate collaboration models, such as team teaching with Special Assistant Teachers (GPK), consultation with occupational or speech therapists to adapt worship practices, and partnerships with parents. In designing lessons on wudhu and prayer for students with physical disabilities, PAI teachers can collaborate with therapists to create modified ablution and prayer movements that are valid according to fiqh but can be performed according to the child's physical abilities. Parents are involved in training and reinforcing these practices at home. Such collaboration requires special time planning, such as regular support team meetings, which must be accommodated in the school's schedule and work culture. Without systematic collaboration, the burden will fall entirely on PAI teachers and the adaptations made may not be optimal (Murawski & Spencer, 2011). Structured collaboration makes inclusive PAI more effective and sustainable.

A supportive learning environment is a key requirement for the success of inclusive PAI. The principle of creating a physically, socially, and emotionally supportive learning environment must also be translated into the design of the space and interactions in the PAI classroom. From a physical perspective, seating arrangements must consider accessibility for wheelchair users and ensure that deaf students can clearly see the lips of the teacher or interpreter. The social and emotional aspects are even more crucial. Teachers must proactively build a classroom culture that values diversity, for example through ice breakers that teach empathy, or discussions about stories of the Prophet's companions with special needs, such as Ibn Ummi Maktum. Building this culture is also an effort to

counteract the influence of social stereotypes that can limit opportunities and deepen inequality in the educational environment (Sajjapong et al., 2022). Other students are encouraged to become "supportive peers" who help, rather than pity. This safe and accepting environment allows students with special needs to participate confidently in religious discussions and worship practices without fear of being ridiculed or ostracized. PAI teachers act as facilitators who model respect and patience, reflecting Islamic morals in treating all human beings with dignity (Mittler, 2000). An inclusive environment makes all students feel safe and valued.

UDL theory provides a proactive framework for applying the principles of inclusion in PAI learning. From the perspective of Universal Design for Learning (UDL) theory, these principles of inclusion can be summarized in a proactive framework. UDL offers three main guidelines: providing multiple modes of representation (presentation of material), multiple modes of expression (ways for students to demonstrate understanding), and multiple modes of engagement (motivating students). The application of UDL in PAI planning means that from the outset, teachers have designed materials in multiple formats (text, audio, visual), planned a variety of assessment options (oral tests, projects, portfolios, demonstrations), and provided a choice of learning methods (individual, paired, group). This UDL framework is proactive because anticipation of diversity is built in from the planning stage, rather than being a reaction after a problem has arisen. A UDL-based PAI lesson plan will automatically be better prepared to accept students with special needs because flexibility has become an integral part of its design (Rose & Meyer, 2002). UDL makes PAI lesson plans better prepared to deal with student diversity.

Inclusive lesson plans require systematic guidance so that PAI teachers do not overlook important elements. Thus, educational institutions need to develop and implement inclusive lesson plan templates or guidelines for preparing PAI lesson plans that integrate steps such as needs assessment, TPI writing, accommodation/modification planning, and different learning strategies. These templates guide teachers not to forget these critical elements. School management must allocate specific time in the teacher's schedule for collaborative activities, such as common planning time between PAI and GPK teachers. In addition, the school procurement system needs to priorities budgeting for the development or purchase of accessible PAI media and teaching aids, such as Braille Qur'ans, large-print posters, or

multimedia devices that support text and audio. Inclusive lesson plan templates ensure that PAI planning is more focused and accessible.

Inclusive and moderate religious values must be realized through teachers' commitment in their daily practices. The application of inclusive and moderate religious values in schools is highly dependent on the dedication and commitment of teachers in using an inclusive and moderate approach in teaching and joint practices with students (Hosnan, 2022). The effort to operationalize the principle of inclusion in PAI planning is a transformative process that changes the mindset from "teaching subjects" to "educating every child". The resulting framework is dynamic and continues to evolve as teachers gain a better understanding of their students. The aim is to ensure that Islam's universal message of mercy, justice, and equality is not only taught as theoretical material but also experienced tangibly by every student through fair and respectful learning practices that view them all as servants of Allah with the potential to be close to Him in their own way. Inclusive PAI affirms Islam as a mercy for all.

What Strategies and Forms of Adaptation Are Effective for Teaching Materials, Learning Methods, and Media in Islamic Religious Education for Students with Various Types of Disabilities

Special adaptations are required so that blind students can fully participate in PAI learning. Effective adaptations for blind students in PAI learning must focus on replacing visual modalities with tactile and auditory modalities. The main strategy is to convert text material into Braille. This includes providing Braille versions of the Qur'an, Braille tajwid books, and modules on Fiqh, Aqidah, and Akhlak in a format that can be read by touch. In addition to Braille, audio recordings are also very important. Teachers can prepare clear audio recordings of verses, explanations of material, and stories about the Prophet's exemplary behavior. To learn worship movements such as wudhu and prayer, a very effective adaptation is the use of three-dimensional models or miniatures that can be touched. Blind students can touch models of the Kaaba, trace the shape of the human body to understand the parts of wudhu, or touch a sequence of tactile graphics depicting the sequence of prayer movements. The learning method must rely on verbal discussion, memorization through listening, and descriptive explanations. Teachers need to consistently describe everything written on the

board or displayed in pictures so that visually impaired students do not miss any information (Kumar et al., 2013). Assessment can be conducted orally, through recorded memorization tests, or by asking students to explain the worship process using a tactile model. Tactile and auditory adaptations ensure that blind students remain active in PAI learning.

Adaptations for deaf students emphasize the strengthening of visual and kinesthetic modalities. For deaf students, adaptations shift to strengthening visual and kinesthetic modalities with the support of accessible language. The key strategy is the integration of Indonesian Sign Language (BISINDO) or the Indonesian Sign Language System (SIBI) into learning. PAI teachers need to collaborate with sign language interpreters or learn core sign language vocabulary for religious terms such as "shalat" (prayer), "wudhu" (ablution), "Al-Qur'an" (the Qur'an), and "iman" (faith). Without access to language, the delivery of material will be hampered. Visual media is the backbone of learning, including videos with subtitles and sign language interpreters, clear and uncomplicated images and diagrams, and presentations with large text. Learning methods should involve a lot of visual demonstrations. For example, learning about wudhu and prayer should be demonstrated directly with expressive and slow movements, accompanied by a diagram of the sequence. Role-play techniques about the stories of the Prophet are also effective because they are visual and kinesthetic. It is important to ensure that deaf students sit in a position where they can clearly see the teacher and interpreter. Assessment can be done through written tests, visual presentations, or practical demonstrations (Luckner et al., 2005). Visual and sign language adaptations make PAI more accessible to the deaf.

Students with autism spectrum disorder require structured and concrete learning. Adaptations for students with autism spectrum disorder require a structured, predictable, and concrete approach. They often have difficulty with abstract, social, and changeable things. The strategy for teaching materials is to make them very concrete and visual. The complexity of religious teachings needs to be broken down into small, clear steps. For example, the material "Being Honest" is not presented as an abstract moral concept, but through a Social Story that describes a specific scenario: "If your friend leaves their pencil behind, I will return it to them. This is called honesty." Effective media include visual schedules for the sequence of learning

activities, picture exchange communication systems (PECS) for religious vocabulary, and video modelling to directly demonstrate how to behave in religious situations such as congregational prayer. Learning methods must be consistent, using brief and clear instructions, and allowing sufficient transition time between activities. The learning environment needs to be kept from being too noisy or full of visual stimuli that can be distracting. This approach helps reduce anxiety and improve understanding (Hilsen, 2013). Assessments should avoid open-ended essay questions, favoring multiple choice, picture matching, or direct demonstration with the help of prompts. Concrete and visual approaches make PAI more accessible to students with autism.

Students with intellectual disabilities require simple and functional adaptations. For students with intellectual disabilities, adaptations focus on simplification, repetition, and functional learning. PAI teaching materials must be selected that are most relevant to everyday life and simplified in terms of language, sentence length, and depth of concept. Themes such as "Loving Your Family", "Maintaining Cleanliness", or "Being Grateful for Food" are prioritized over complex theological discussions. The strategy is to use materials with large, simple pictures, symbols, and concrete objects. The learning method must be practical and involve a lot of repetition. Learning about table manners, for example, is not enough to be explained, but must be practiced repeatedly with direct guidance. Cooperative learning with understanding peers can be a good support. Media such as simple songs with lyrics about morals or short videos with easy-to-follow plots are very helpful. The keys to success are patience, immediate feedback, and recognition of even the smallest progress (Westling et al., 2015). Assessment should be based on performance and observation of functional abilities, such as the ability to say greetings, perform simple prayer movements, or behave politely, rather than on verbal concept mastery. Simple and functional adaptations make PAI more meaningful for students with intellectual disabilities.

Students with physical disabilities require adaptations that emphasize accessibility and modifications to worship practices. For students with physical or motor disabilities, adaptations focus on accessibility and modifications to worship movements. Strategies for materials and methods involve ensuring physical access to all learning resources. This means adjustable tables, barrier-free

access to the school prayer room, and adaptive writing tools or technological devices such as special pens or computers with voice input. The most specific adaptation in Islamic Education is the modification of worship movements. Together with Islamic scholars and therapists, teachers can seek rehash (concessions) and alternative ways to perform valid wudu and prayer in accordance with the physical abilities of students. For example, tayammum can be taught as a substitute for wudu if water cannot be used, or prayers can be performed in a sitting or lying position. Demonstrations and practice of these modifications must be given with respect and an emphasis that Allah is All-Knowing and Accepts the efforts of His servants. Learning media must be easy to operate, perhaps by touch or voice command. Assessment should focus on understanding and intention, not on the physical perfection of movements (Albrecht, 2006). Accessible adaptations ensure that PAI remains inclusive for students with physical disabilities.

Assistive technology is a universal strategy to support inclusive PAI learning. In general, regardless of the type of disability, a universal adaptation strategy is the use of assistive technology. This technology can be a very powerful equalizer. Text-to-speech software can read digital text for the visually impaired, speech-to-text software can record conversations for the hearing impaired who are able to speak, tablets with interactive learning applications can attract the attention of students with autism, and switch access devices can enable students with limited mobility to control computers. The development and utilization of assistive technology in PAI, such as Al-Qur'an applications with synchronized audio and text features, or accessible Islamic educational games, is still a wide-open field for innovation. The implementation of this technology certainly requires training for teachers and budgetary support from schools. Assistive technology makes PAI more equitable and innovative.

Multiple Intelligences Theory asserts that each student has a different gateway to intelligence. From the perspective of Multiple Intelligences Theory (Gardner), these various adaptations are essentially attempts to convey the same religious content (e.g., the value of honesty) through different "gateways to intelligence" that still function optimally in students. For the visually impaired, the auditory and kinesthetic-tactile doors are more dominant; for the hearing impaired, the visual and kinesthetic doors; for students with autism, the visual-spatial and kinesthetic doors are often strong. By providing

various forms of representation and expression, PAI teachers essentially ensure that the message of Islam can be accepted and internalized by all types of human intelligence. The managerial implication is the need for schools to develop a differentiated bank of Islamic Education resources and media for various needs, as well as to organize specific teacher training on the characteristics and teaching strategies for each type of disability, so that the adaptations made are on target and have a maximum impact on the spiritual development of each student. The multiple intelligences approach makes Islamic Education more inclusive and effective.

Supporting and Hindering Factors Affecting the Success of Inclusive Islamic Education Implementation at School Level

School leadership is a determining factor in the successful implementation of inclusive Islamic Religious Education. The successful implementation of inclusive Islamic Religious Education at the school level is highly dependent on leadership and the commitment of top management, in this case the head teacher. The head teacher acts as the main driving force in establishing a vision of inclusion as an integral part of the school's identity. This support is not only in the form of verbal statements, but is manifested in concrete policies such as the allocation of a special budget for the procurement of accessible media, the provision of time for teacher training, and the creation of a system of collaboration between staff. The development of this vision and policy is in line with the role of social education in shaping a more inclusive and responsive global awareness of diversity (Hariani & Mardikaningsih, 2022).

School principals who understand the essence of inclusion will ensure that PAI is not left out of school programmed planning. They will actively facilitate meetings between PAI teachers and special assistant teachers, parents of students with special needs, and outside experts such as psychologists or therapists to discuss learning adaptations. Without strong and visionary leadership, inclusion initiatives tend to become partial programmers that depend on the initiative of individual teachers, making them fragile and unsustainable (Ainscow & Sandill, 2010). Visionary leadership ensures that inclusive PAI runs consistently and sustainably.

The main obstacles to inclusive PAI often arise from the resistance of school principals and teachers. However, the most common obstacles actually come from the same level, namely the unpreparedness and resistance of some school principals and teachers. Many school leaders still view inclusive education as an additional burden that is complicated and has the potential to lower the academic prestige of the school. They may priorities students in general in order to maintain average exam scores. This attitude then seeps into teachers, including PAI teachers, who feel they lack the capacity and resources to handle students with special needs. Fear of incompetence and concerns about increased workload are often stronger than the motivation to learn and adapt. This attitudinal barrier can lead to passive behavior, such as allowing students with special needs to be physically present without meaningful involvement, or actively directing parents to transfer their children to special schools (SLB). Changing these attitudes requires more than just technical training; it must address aspects of motivation and beliefs about justice and the rights of every child (Florian, 2014). Changing attitudes requires a belief in the rights and justice for all children.

Teacher professionalism and resource availability are important factors in the success of inclusive Islamic Religious Education (IRE). Effective teaching of Islamic Religious Education in inclusive classrooms requires professionalism and teacher preparation supported by a deep understanding of Islamic religious material and the diverse needs of children with special needs (Salabi, 2022). The next critical supporting factor is the availability of adequate human and material resources. The human resources referred to include the presence of competent special assistant teachers (GPK), PAI teachers who have received inclusion training, and experts such as therapists or counsellors who are accessible.

Collaboration between PAI teachers and GPK is key to successfully designing and implementing adapted learning. Material resources include access to accessible learning media and tools, such as Braille Qur'ans, large-print books, tactile teaching aids, and assistive technology. When schools are able to provide both types of resources, the burden on PAI teachers is significantly reduced and their confidence increases. Material support is also tangible evidence of the school's commitment, sending a positive message to the entire school community that inclusion is a funded and supported priority (Sharma et al., 2008). Adequate resources make inclusive PAI more effective and sustainable.

Financial barriers and limited facilities are major challenges to the implementation of inclusive PAI. Conversely, the most obvious and frequently cited obstacles are budget constraints and the lack

of accessible infrastructure. Many schools, especially public schools in rural areas, experience financial difficulties in purchasing the specialized equipment mentioned above. This gap in access to educational resources is part of a broader disparity in access to education in developing countries, which requires systematic solution strategies (Rojak & Khayru, 2022). Even simple physical modifications such as creating guide paths for the visually impaired in the school environment or providing accessible toilets are often not realized. These limitations make adapting PAI learning very difficult. PAI teachers are forced to improvise with whatever resources are available, which often yields suboptimal results. Worse still, the absence of GPK due to budgetary reasons means that PAI teachers have to struggle alone. These financial and infrastructural barriers are structural in nature and are often beyond the control of schools alone, requiring advocacy to local governments and support from the community (Loreman et al., 2014). Advocacy and external support are needed to overcome financial and structural barriers.

An inclusive culture in schools is an important cultural factor for the success of inclusive PAI. In practice, inclusive education aims to provide equal opportunities for children with special needs and to realize education that values diversity without discrimination (Lisyawati et al., 2022). Cultural supporting factors include the creation of a friendly school environment and an inclusive culture among all school members. This is characterized by attitudes of acceptance, empathy, and peer support for students with special needs. Efforts to build this culture can be seen as part of reconstructing the future of the community through education, both formal and non-formal, to achieve participatory and inclusive social progress (Warin, 2022). I

n PAI, this culture can be built through religious activities that involve all children, such as commemorating Islamic holidays where each child has a role according to their abilities. When other students understand and help their friends with special needs, for example by reading texts for the visually impaired or becoming communication partners for friends with autism, PAI learning takes place in an atmosphere of true brotherhood (ukhuwah). PAI teachers can be catalysts for this culture by integrating the values of compassion, mutual assistance, and respect for differences into teaching materials and direct classroom practice. This positive culture reduces social isolation and increases the meaningfulness of learning for all (Booth & Ainscow, 2011). A friendly and inclusive culture strengthens ukhuwah in PAI learning.

Lack of parental support is a serious external barrier to inclusive PAI. Significant external barriers come from a lack of support and understanding from parents, both parents of students with special needs and parents of students in general. Parents of children with special needs may feel pessimistic or overprotective, so they do not provide sufficient information about their child's condition or are reluctant to collaborate with the school. On the other hand, parents of other students may worry that the presence of children with special needs will disrupt their children's concentration or slow down the pace of learning in the classroom. These concerns can turn into rejection and pressure on the school. Poor communication between the school and parents will exacerbate the situation. Without a strong partnership with parents, the school's efforts will be like walking on one leg, because the reinforcement of religious values and practices taught at school needs to be continued at home (Epstein, 2011). Partnership with parents is absolutely necessary for inclusive PAI to function optimally.

The Drivers of Change theory helps analyses the role of school management in overcoming barriers to inclusive PAI. From a change theory perspective, the role of school management in overcoming barriers can be analyzed using the Drivers of Change framework proposed by Fullan (2011). According to this theory, successful change requires drivers such as capacity building, collaboration, and leadership, not just pressure and accountability. The role of school management is to be a catalyst for these drivers. To overcome attitudinal and competency barriers, management must priorities teacher capacity building through continuous training, mentoring, and the formation of learning communities in schools. To overcome collaboration barriers, management must design a formal time structure and meetings that allow PAI teachers, GPK teachers, and parents to meet regularly. To overcome resource constraints, management needs to be flexible advocates, seeking support from school committees, alumni, or establishing partnerships with universities and community organizations (Fullan, 2011). School management as a catalyst for change ensures that PAI inclusion is more systematic and sustainable.

The implementation of inclusive PAI requires strategic and systematic steps at the school level. All of this calls for strategic and systematic action. First, schools need to develop a School Inclusion Development Plan that includes a vision, goals, and specific action programmers for all subjects,

including PAI. This plan serves as a clear roadmap for all parties. Management must form a school Inclusion Team consisting of the head teacher, deputy head teacher, PAI teachers, GPK, and parent representatives. This team is tasked with monitoring, evaluating, and solving implementation problems on a regular basis. In addition, the school budget allocation must explicitly include items for inclusion development, such as training, equipment purchases, and infrastructure modifications. Fourth, schools must establish a proactive parent communication and engagement system through regular meetings, newsletters, or informative social media groups. The master plan and steering team make PAI inclusion more focused and sustainable.

School management plays an important role in building a sustainable inclusive PAI ecosystem. The role of school management is to create an ecosystem that allows inclusive Islamic Religious Education to grow and develop. This means transforming schools from mere places of learning into vibrant communities with values of inclusion, where every child, regardless of their condition and abilities, can feel that their presence is valued, their potential is developed, and their spirituality is guided. With visionary leadership, careful resource management, and strong culture building, implementation barriers can be turned into opportunities to realize truly universal religious education that reflects the grace of Islam for the universe. An inclusive ecosystem makes PAI a reflection of the grace of Islam for all students.

CONCLUSION

Based on the literature review that has been conducted, it can be concluded that the implementation of inclusive Islamic Religious Education (PAI) requires a systematic, multidimensional approach that is centered on the learners. First, the principles of inclusive education can be operationalized through a framework that begins with individual needs assessment, differentiated learning planning with accommodations and modifications, and the creation of a collaborative and supportive learning environment that is physically, socially, and emotionally supportive. Second, effective adaptation strategies and forms are highly specific depending on the type of disability, including conversion to tactile and auditory media for the visually impaired, visual reinforcement and sign language for the hearing impaired, structured and concrete approaches for students with autism, and simplification and functional learning for

intellectual disabilities, with assistive technology as a potential equalizing tool. Third, the success of implementation is influenced by supporting factors such as visionary leadership, resource availability, and an inclusive school culture, and is hampered by resistant attitudes, budget constraints, and lack of parental support, where school management plays a crucial role as a driver and facilitator in overcoming these obstacles.

The findings of this study have important implications at three levels. Conceptually, the study reinforces the need to integrate the philosophy of inclusion with the Islamic educational goal of rahmatan lil 'alamin, emphasising that justice in religious education is a fundamental right. At the level of policy and school management, the implications require reforms in planning, budgeting, and human resource development that priorities accessibility and accommodation in PAI learning. Schools need to develop operational guidelines and inclusive learning planning templates for PAI teachers. At the pedagogical practice level, the implications demand a transformation of the role of PAI teachers from material deliverers to learning designers, facilitators, and collaborators who continue to learn about different teaching strategies and assistive technologies. Continuous and specific teacher training is key to building these competencies and confidence.

Based on the analysis, several suggestions are proposed. First, for further research, it is recommended to conduct collaborative action research between academics, PAI teachers, and special education practitioners to test and refine the adaptive models and media identified in this study, as well as to develop assessment instruments for the spiritual needs of students with special needs. Second, for the Ministry of Religious Affairs and the Education Office, the main recommendation is to formulate technical guidelines and minimum standards for inclusive PAI implementation, allocate special funds for the development and distribution of accessible media (such as digital Braille Qur'ans), and incorporate comprehensive inclusive education modules into the PAI teacher education curriculum (LPTK). Third, for Islamic and philanthropic organizations, it is recommended to support schools through CSR programmers focused on teacher training, the provision of assistive technology, and social campaigns to raise public awareness and acceptance of inclusive religious education.

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