

## **Development of an Inclusive Islamic Religious Education Curriculum: Approaches to Increase Access and Participation**

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### **Abstract**

This study aims to develop an inclusive Islamic Religious Education curriculum as an effort to enhance access and participation in religious education. The inclusive curriculum focuses on removing barriers for individuals from various backgrounds, including disabilities, social and economic differences, ensuring that all students have equal opportunities to learn. This research identifies approaches that can be taken to create a curriculum that is not only relevant but also accessible to diverse groups. By analyzing existing curricula and inclusive educational practices, this study offers recommendations that can be implemented by policymakers and educators to ensure the achievement of more equitable and inclusive education

**Keywords:** Islamic Religious Education, Inclusive Curriculum, Educational Access

### **Abstract**

Penelitian ini bertujuan untuk mengembangkan kurikulum Pendidikan Agama Islam yang inklusif sebagai upaya untuk meningkatkan akses dan partisipasi dalam pendidikan agama. Kurikulum yang inklusif memfokuskan pada penghapusan hambatan bagi individu dengan berbagai latar belakang, termasuk disabilitas, perbedaan sosial, dan ekonomi, serta memastikan semua peserta didik memiliki kesempatan yang sama dalam belajar. Penelitian ini mengidentifikasi pendekatan-pendekatan yang dapat diambil untuk menciptakan kurikulum yang tidak hanya relevan, tetapi juga dapat diakses oleh berbagai kalangan. Melalui analisis terhadap kurikulum yang ada serta praktik pendidikan yang inklusif, penelitian ini memberikan rekomendasi yang dapat diimplementasikan oleh pengambil kebijakan dan pendidik untuk memastikan tercapainya pendidikan yang lebih adil dan merata

**Keywords:** Pendidikan Agama Islam, Kurikulum Inklusif, Akses Pendidikan.

### **A. Introduction**

The importance of inclusive religious education lies not only in providing religious knowledge but also in giving every learner the opportunity to develop to their full potential according to their capabilities. Therefore, an inclusive Islamic Religious Education (IRE) curriculum aims to eliminate all forms of barriers that may hinder students' participation in religious education, whether these barriers are physical, social, or economic. With an inclusive curriculum, it is hoped that Islamic religious education will not only be accessible to those with normal physical conditions but also to individuals with disabilities, as well as students from economically disadvantaged backgrounds.

This study focuses on identifying various approaches that can be taken to create an IRE curriculum that is both relevant and accessible to all groups. These approaches include the use of technology in learning, which can facilitate access for students with special needs, such as blind or deaf students. The use of technology-based learning aids, such as voice-

based learning apps or educational materials in braille format, will enable students with disabilities to remain actively engaged in learning activities. Furthermore, teaching methods that prioritize diverse learning styles are also crucial. Given that each student has a different way of learning, employing various teaching strategies, such as project-based learning, group discussions, and visual-based learning, can help create a more inclusive learning experience. Through the analysis of existing curricula and inclusive education practices in various countries, this study finds that most of the IRE curricula implemented in Indonesia have not fully considered the diverse needs of students, particularly those with disabilities or those from underprivileged backgrounds. As a result, this study provides several recommendations that can be applied by policymakers and educators to create a more inclusive IRE curriculum. One key recommendation is the need for teacher training in more inclusive pedagogical approaches.

Islamic religious education has a central role in shaping the character and personality of Muslim individuals.<sup>1</sup> In the context of modern education, it is important to ensure that the Islamic religious education curriculum is not only in-depth in terms of material, but also inclusive. development of the Islamic religious education curriculum inclusiveness can be seen in the context of the challenges faced by Indonesian society At the moment. At this time the Indonesian people are experiencing various social problems, such as corruption, violence, and a decline in societal values. This shows the need a more inclusive approach to education. an inclusive curriculum aims to creating an educational environment that can accommodate a variety of backgrounds student<sup>2</sup>, as well as preparing them for development to face the challenges of the times which is constantly changing. An inclusive curriculum must take into account needs and community aspirations, as well as developments in science and technology. In context It is important for curriculum developers to understand the characteristics of society and developments that occur, so that the education provided can be relevant to the challenges faced by the younger generation.

An inclusive Islamic religious education curriculum does not only focus on teaching religious material, but also integrating the values of tolerance and respect for religious differences among students.<sup>3</sup> And don't just focus on students with special needs, but also involving all students in the process learning. This is in line with the broader goal of education, namely forming The student's character becomes an individual who has noble character and is able to live in society which is multicultural, and also rooted in national culture and national education based on Pancasila and the 1945 Law.<sup>4</sup> Individual abilities possessed A student who is different from other students must be recognized and understood by a teacher/teacher. So this can be developed according to the field and their respective advantages. Apart from that, support from government institutions and schools

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<sup>1</sup> Rohida Agustri, 'Implementation of Inclusive Islamic Religious Education (PAI) Learning at SDN Kesugihan', *GUAU: Journal of Islamic Religious Teacher Professional Education* 3, no. 3 (31 July 2023): h.16, <https://studentjournal.iaincurup.ac.id/index.php/guau/article/view/885>.

<sup>2</sup> "View of the Problems of the Islamic Religious Education Learning Process for Speech Impaired Students at School Base Inclusion," accessible 1 September 2024, <https://jurnalfaktarbiyah.iainkediri.ac.id/index.php/edudeena/article/view/239/202>.

<sup>3</sup> Ahmad Ansyori, 'The Role of Islamic Education in Promoting Peace and Tolerance in Multicultural Societies', *Kaipi: Collection of Scientific Articles on Islamic Education* 2, no. 1 (12 March 2024): h.12, <https://doi.org/10.62070/kaipi.v2i1.50>.

<sup>4</sup> Aulia Fitriani Munthe, Miftahul Jannah Harahap, and Yasmina Fajri, 'Learning Objectives of Citizenship Education', *Ami: Journal of Education and Research* 1, no. 1 (9 July 2023): h.33, <https://jurnaltarbiyah.uinsu.ac.id/index.php/ami/article/view/2797>.

to students or pupils who have special needs (disadvantages). It is hoped that it will not become a controversial matter in society, especially in institutions education. In this way, education can be distributed equally to all members of society typical and those with special needs.

The main purpose The goal of developing an inclusive Islamic religious education curriculum is to provide the widest possible opportunity to receive quality education that suits the needs and abilities of all students with physical, mental, emotional and social disabilities or have the potential for intelligence or special talents as well as to realize the implementation of education that respects diversity and is non-discriminatory that applies to all students.<sup>5</sup> . To form individuals who have noble character, are able to appreciate differences, and are ready to face social challenges in an increasingly complex society, creating a harmonious, tolerant, diverse learning environment, where all individuals can develop and contribute to the maximum.

## **B. Literature Review**

### **1. Theory comprehensive**

In the context of inclusive education, it refers to an approach that integrates various aspects and perspectives to understand and implement education that can accommodate the diversity of all students, including those with special needs. practical changes that provide opportunities for children with different backgrounds and abilities to succeed in learning<sup>6</sup>. This change will not only benefit children who are often at a disadvantage, such as children with special needs, but also all children and their parents, all teachers and schools, managers and society. Therefore, the curriculum must be designed in such a way that it can be accessed equally by all students without exception. Provide materials that address a variety of student needs and backgrounds, and provide a variety of teaching methods to meet a variety of learning styles. Teaching the values of tolerance and respect for differences within and outside the religious context. This is based on the child rights convention issued by the United Nations (UN) and various other international documents that emphasize the basic rights of children.<sup>7</sup> Regard diversity as a source of richness that enriches the learning experience of all students, not as a problem to be overcome. Ensure that all students, including those with special needs, can participate actively in all aspects of school life. This approach focuses on collaboration and flexibility, so that education is accessible to all students without exception.

### **2. Constructivism theory**

Constructivism focuses on how students construct their own knowledge through experiences and interactions with their environment. Knowledge is considered as something that is built by students through an active process, not just received passively. By integrating activities that encourage students to

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<sup>5</sup> Rizla Saradia Agustina and Tjitjik Rahaju, "Evaluation of the Implementation of Inclusive Education in the City of Surabaya," *Audience* 9, no. 3 (18 April 2021): h.111, <https://doi.org/10.26740/publika.v9n3.p109-124>.

<sup>6</sup> Hariyono Hariyono et al., *Student Development: Theory and Implementation of Student Development in the Digital Era* (PT. Sonpedia Publishing Indonesia, 2024), h.138.

<sup>7</sup> Husnatul Mahmudah et al., *Introduction to Citizenship: Forming Quality Citizens* (PT. Sonpedia Publishing Indonesia, 2023).

explore and build their understanding of religious teachings through practical experience. Encourage discussion and reflection that allows students to relate religious teachings to their daily lives. According to Piaget, children construct their knowledge through different stages of cognitive development. The learning process involves two main mechanisms: assimilation and accommodation.<sup>8</sup> Assimilation is the process by which individuals incorporate new experiences into existing knowledge schemas. Accommodation is the process in which individuals change their knowledge schemas to absorb new experiences that do not fit into existing schemas. Students are actively involved in constructing their own knowledge through interactions with new environments and experiences. New learning must be connected to existing knowledge. Students connect new concepts to what they already know. Social interaction and collaboration with others play an important role in the learning process. Discussion and collaboration help students develop deeper understanding. Knowledge is built in relevant contexts and real experiences. Learning that focuses on real situations and practical relevance tends to be more effective. Uses real situations and complex problems to encourage students to think critically and find solutions. Encourage cooperation between students to build shared knowledge through discussions and group projects<sup>9</sup>.

### **3. Humanistic theory**

Humanistic education emphasizes the overall development of individuals and the achievement of their full potential. Pay attention to students' emotional, social, spiritual needs and belief in potential. Integrate aspects of personal and spiritual development in the curriculum. Provide appropriate emotional and social support to help students feel accepted and valued. Every individual has the potential to develop and achieve their personal goals<sup>10</sup>. Effective learning involves understanding and meeting students' basic needs before they can focus on higher learning. A supportive, non-repressive environment facilitates optimal growth and learning. Give students autonomy in their learning process to increase motivation and engagement. Overall the humanistic approach to education aims to create a supportive and enriching environment where students can develop emotionally, socially and academically.

### **C. Methods**

This research uses qualitative research with a research approach library research or library-based studies, analyzing research from various sources/sources/references discussed, as well as providing ideas from existing research results exist and produce new thoughts. This literature review refers to the use of media or internet searching to collect library materials such as

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<sup>8</sup> Aniswita Neviyarni, "Cognitive Development, Language, Socio-Emotional Development, and Their Implications in Learning," *Educational Innovation* 7, no. 2 (10 November 2020): h.5, <https://doi.org/10.31869/ip.v7i2.2380>.

<sup>9</sup> Rades Kasi, 'Active Learning: Encouraging Student Participation' (OSF, 11 June 2023), p.2, <https://doi.org/10.31219/osf.io/f6d7x>.

<sup>10</sup> Ilin Nurhamidah, "Problematics of teacher pedagogical competence on student characteristics," *Journal of Social Sciences Learning Theory and Praxis* 3, no. 1 (2018): h.28.

books, journals, and articles that will help solve the problem study<sup>11</sup>. The method is to collect library materials and then carry out analysis of them various materials are found based on the questions asked. This problem raises concerns about the position of Islamic education in education inclusive. Therefore, the method used is the descriptive reasoning method.<sup>12</sup>

## **D. Research Results and Discussion**

### **1. Inclusive definition**

The word "inclusive" comes from Latin. "inclusivus" comes from "includere" which is a combination of "in-" (which means "in" or "inside") and "claudere" (which means "to close"). So, "includere" means "to close in" or "to include." Simply put, "inclusive" means "to include" or "to include".<sup>13</sup> In modern usage, this word means to create something that is open and accepting of everyone, without excluding anyone.

In the Minister of National Education Regulation (Permendiknas) number 70 of 2009, it is stated that what is meant by inclusive education is an education system that provides opportunities to all students who have disabilities and have intelligence and/or intelligent potential. special skills. requires half in education or learning in an academic environment. besides students in general<sup>14</sup>.

The philosophy of inclusive education is actually almost the same as the philosophy of the Indonesian nation namely Bhinneka Tunggal Ika, which is when our founding father instilled a philosophy diversity in national life but have one common goal. This matter shows that our nation has truly understood the meaning of difference and diversity existing in society. And the meaning of inclusive education is education that include students with special needs, such as autistic students, in the process study with other students. Where all students can learn and develop together to acquire all the competencies they need to express themselves<sup>15</sup>.

Inclusive education is a refinement of the structured education program created in Indonesia since 1980. The first term, inclusive education, comes from terms or words put forward by UNESCO, originally from the words "education for all" which means choosing between education that is equal or not. and adopt methods that seek to achieve educational goals at all costs

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<sup>11</sup> Unik Hanifah Salsabila et al., 'The Influence of Technological Development on Islamic Education', *Journal on Education* 5 (18 January 2023): h.3270, <https://doi.org/10.31004/joe.v5i2.995>.

<sup>12</sup> Putri Zahara et al., "The Role of Inclusive Education in the Islamic Education Perspective," *Concept: Journal of Social Humanities and Education* 3, no. 2 (2024): h.3.

<sup>13</sup> 'Islamic Religious Education with an Inclusive-Pluralist Insight | INSANIA: Journal of Alternative Educational Thought', h.391, accessed 24 August 2024, <https://ejournal.uinsaizu.ac.id/index.php/insania/article/view/1468>.

<sup>14</sup> Farhan Alfikri, Nyayu Khodijah, and Ermis Suryana, 'Inclusive Education Policy Analysis.', *Journal Of Syntax Literate* 7, No. 6 (2022): H.7956, [https://www.academia.edu/download/87455845/UAS.\\_Jurnal\\_Farhan\\_Alfikri.Pdf](https://www.academia.edu/download/87455845/UAS._Jurnal_Farhan_Alfikri.Pdf).

<sup>15</sup> Dian Kencana, Mamat Supriatna, and Eka Sakti Yudha, "Overview of Expressive Visual Learning in Inclusive Education Program," *Citra Bakti Educational Scientific Journal* 7, no. 2 (1 November 2020): h.150, <https://doi.org/10.38048/jipcb.v7i2.96>.

an approach that benefits everyone without exception. Education is an effort, support, help and protection for every child<sup>16</sup>.

Moh Roqib explained more broadly about inclusive education, namely education that can give every human being the courage to accept diversity and prepare students to build a civilization that is more comfortable to live in together, as well as developing a sense of mutual solidarity between religions so that real harmony can be realized.<sup>17</sup>

According to Saponshevin, "inclusive education is an education service system that requires all ABK to be served in nearby schools in regular classes together with friends of their own age." <sup>18</sup> It is explained that the characteristics of "Inclusive Education", namely: Education for all, using a regular but flexible curriculum, learning that meets individual needs, a friendly learning environment, emphasizing the learning process, child-centered education, using a comprehensive approach, and providing equal opportunities for all children.

Inclusiveness itself is sometimes also interpreted as teaching activities for students who have special needs. However, the inclusiveness that is desired in this sense is learning that includes all material that is not only related to itself, for example, when there is one religious sect, not only studying the values that exist within that sect, but also studying the values that exist in other sects and recognizing the existence of other sects by prioritizing a sense of equality, not difference, and embedding an exclusive spirit for itself. If humans instill inclusive principles, it means that humans instill an accommodative spirit, not a conflictive spirit, in themselves.<sup>19</sup>

## **2. Understanding an inclusive curriculum**

Etymologically, curriculum comes from the Greek word *curir* which means runner and *curere* which means the distance a runner must cover, and comes from language Latin is a curriculum which contains the meaning of a running course. Curriculum matters a distance that must be covered by a runner from the starting line to the finish line finish to get a medal or award<sup>20</sup>. It's not just a set subjects that students must take at each level of education, however Curriculum is a set of experiences and all activities carried out by students inside and outside the school and these activities are under the school's responsibility or it can also mean a set of plans and arrangements regarding content and materials lessons and methods used as guidelines for organizing learning activities teach. The curriculum developer is defined as the activity of preparing,

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<sup>16</sup> Aulia Maulida Fayza et al., 'The Role of Teachers in Tolerant Character Education for Students with Special Needs in Inclusive Schools', *Education KKN Bulletin* 6, no. 1 (19 June 2024): h.3, <https://doi.org/10.23917/bkkndik.v6i1.23653>.

<sup>17</sup> M. Roqib, *Islamic Education Science: Development of Integrative Education in Schools, Families and Communities* (LKIS Yogyakarta, 2009), p. 175, <https://books.google.co.id/books?id=fjxti8NFencC>.

<sup>18</sup> Hamsi Mansur, *Inclusive Education: Making Education a Reality for All* (Parama Publishing, 2019), <https://repo-dosen.ulm.ac.id/handle/123456789/18921>.

<sup>19</sup> Faiz Abdullah, Hamdan Adib, and M. Misbah, 'Inclusive Integrative Based PAI Curriculum Development', *Eduprof* 3, no. 2 (2021): h.174, <https://www.neliti.com/publications/377423/pengembangan-kurikulum-pie-based-integrative-inclusive>.

<sup>20</sup> Badrut Tamam and Muhammad Arbain, 'Inclusivity in Islamic Religious Education Curriculum Development Based on Islamic Boarding Schools', *Misikat Al-Anwar Journal of Islamic Studies and Society* 3, no. 2 (4 July 2020): h.222, <https://doi.org/10.24853/ma.3.2.75-110>.

pelaksanaan, penilaian, dan penyempurnaan kurikulum.<sup>21</sup> Sehingga proses pembelajaran can be effective and relevant to student needs.

Nasution stated that there are several other interpretations of the curriculum, including: first, the curriculum as a product (as a result of curriculum development), second, as a program (a tool used by schools to achieve goals), third, the curriculum as things that students are expected to learn (certain attitudes and skills), and fourth, the curriculum as the experience of students, emphasizing the importance of direct experience in the learning process.<sup>22</sup>

The independent curriculum emphasizes developing student potential with a more inclusive and creative approach. It aims to expand the reach of education so that it can meet the needs of all students, including those with special needs. For example, the implementation of the independent curriculum in science and science subjects in elementary schools places greater emphasis on creating projects through group discussions and producing products at the end of the lesson. This increases student involvement in the learning process<sup>23</sup>.

One of the main characteristics of an inclusive curriculum is flexibility. This curriculum is not rigid, but can be adapted to various teaching methods and learning strategies that suit student needs. For example, students who learn quickly may be given additional challenges, while students who need extra support may be given additional help, such as one-on-one tutoring. In this way, all students can learn according to their own style and pace, which is important for the maximum development of individual potential. Inclusive education is especially important for children with Autism Spectrum Disorder (ASD). The ABA and Teacch programs can be used to integrate the learning curriculum for children with ASD in inclusive education. This program combines teacher skill factors through training and support from parents and families.<sup>24</sup> This collaboration is critical in designing appropriate learning experiences for all students. Through good communication, teachers can understand students' individual needs and implement appropriate strategies. According to Sunan & Rizzo, children with special needs are children who have differences in several important dimensions of their human function. They are those who are physically, psychologically, cognitively or socially hampered in achieving their goals or fulfilling their needs and potential to the fullest and thus require trained treatment from professional workers.<sup>25</sup> Normal students and special needs students really need guidance and direction from teachers to overcome difficulties in adapting and socializing on both sides. The school

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<sup>21</sup> Muhaimin, *Development of the Islamic religious education curriculum: in schools, madrasas and universities* (RajaGrafindo Persada, 2005), p.10.

<sup>22</sup> Moh Fanani and Haris Supratno, 'Development of Islamic Boarding School Curriculum in Formal Schools Case Study of Mts Salafiyah Syafiiyah Tebuireng: Case Study of Mts Salafiyah Syafiiyah Tebuireng', *Minutes, Journal of Islamic Education and Studies* 8, no. 1 (25 March 2022): h.220, [https://doi.org/10.31943/jurnal\\_risalah.v8i1.236](https://doi.org/10.31943/jurnal_risalah.v8i1.236).

<sup>23</sup> Maulida Nurkhaliza and Maulida, "Literature Study Regarding the Implementation of the Independent Curriculum in Science Subjects in Elementary Schools," *Global Education Trends* 2, no. 1 (June 1, 2024), <https://doi.org/10.61798/get.v2i1.52>.

<sup>24</sup> Desi Fajarwati and Baharudin, "Inclusive Teaching Materials for Children with the Autism Spectrum in Regular Elementary School Classes: A Literature Review of the Implementation of the ABA and Teacch Program," *EVENT* 4, no. 1 (22 August 2024): 88–101, <https://doi.org/10.51192/jurnalmanajemenpendidikanislam.v4i1.1125>.

<sup>25</sup> Lia Utari, Kurniawan Kurniawan, and Irwan Fathurrochman, 'The Role of Islamic Religious Education Teachers in Building the Morals of Autistic Students', *JOEAI (Journal of Education and Instruction)* 3, no. 1 (29 June 2020): h.81, <https://journal.ipm2kpe.or.id/index.php/JOEAI/article/view/1304>.

It is necessary to form the character of normal students so that they have an attitude of accepting the differences in the conditions of each student at school and can help ABK to increase their self-confidence at school. This form of attitude held by students aims to foster the value of accepting diversity as the basis for student behavior. Therefore, it is necessary for the role of teachers to instill character education in every student who is included in learning activities at school. Character education is one way to instill better character values in all students and community members at school so that they have good personalities. And organize various skills related to culture, society, ethnic groups and social backgrounds. With inclusive education, it is hoped that it will be able to reduce and even solve the problem of limited education for children with special needs, because there are still limited special schools (SLB).

The aim of developing an inclusive Islamic religious education curriculum. The development of an inclusive Islamic religious education curriculum has very important aims to:

1. Forming a moderate attitude: Forming a generation that thinks rationally, creatively and innovatively, so that it can respect and maintain diversity to create an inclusive learning environment<sup>26</sup>.
2. Ensure equal access: Ensure that every student, including those with special needs, can access Islamic religious learning materials and processes in a way that suits their abilities.
3. Improving the quality of education: Providing material that is relevant, interesting and acceptable to all students with different backgrounds, thereby improving the quality of learning and understanding of religion.
4. Fostering tolerance or building universal values: Teaching inclusive values, tolerance and respect for differences in the context of Islamic teachings to build a multicultural society.<sup>27</sup>
5. Supporting social and emotional well-being: Helping students feel accepted and valued or confident in the educational environment, which can support their social and emotional well-being.<sup>28</sup>

By paying attention to these aspects, it is hoped that an inclusive Islamic religious education curriculum can be realized well, so as to provide maximum benefits for all students, support their holistic development, and promote universal Islamic values in a context that is relevant to the needs of today's society.

In improving the development of an inclusive Islamic religious education curriculum, we face various complex challenges. These challenges require careful attention and strategies to overcome them so that the curriculum is

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<sup>26</sup> Saortua Marbun, "Building a Brave World: Enforcing Diversity and Plurality in Indonesia," *Journal of Social and Political Sciences* 3, no. 1 (2023): h.3.

<sup>27</sup> 'Multiculturalism in Islamic Religious Education and its Implementation at SMA Negeri 3 Lumajang | Semantic Scholar', accessed 30 August 2024, <https://www.semanticscholar.org/paper/Multikulturalisme-dalam-Education-Islam-Religion-and-Ubaidillah-Khumidat/cced6e5e454b9861613801a55cade4430ecc499b>.

<sup>28</sup> Ulya Nur Izzatun Ni'mah and Triono Ali Mustofa, 'Learning Strategies for Islamic Religious Education for Inclusive Students in Eighth Grade Middle Schools', *Aulad: Journal on Early Childhood* 7, no. 1 (2024): h.7.



developed can be accepted and implemented effectively. The following are some of the challenges in developing an inclusive Islamic religious education curriculum:

1. Lack of resources: Many educational institutions, especially those in remote or less developed areas, may lack adequate resources to implement inclusive curricula effectively. To develop and implement an inclusive curriculum. This includes a lack of books, relevant teaching materials and supporting facilities.
2. Resistance to change: There is sometimes resistance to curriculum changes from various parties, including teachers, parents and the community. This resistance often means that some parties may reject curriculum changes due to lack of understanding or old habits.
3. Limited teacher training: Teachers often do not have sufficient training in inclusive teaching or how to address students' special needs. Lack of adequate training for teachers in implementing an inclusive curriculum<sup>29</sup>.
4. Limitations of relevant teaching materials  
An inclusive curriculum requires teaching materials that are relevant and appropriate to the student's context. The lack of quality and varied teaching materials can be an obstacle in implementing an inclusive curriculum.
5. Curriculum implementation and assessment  
Implementing and evaluating an inclusive curriculum effectively can be a major challenge, especially in ensuring that all aspects of the curriculum are applied consistently and that assessments are carried out fairly<sup>30</sup>.

Existing challenges must be overcome with effective strategies to ensure that an inclusive curriculum can be implemented successfully and provide benefits for all parties involved.

The strategy for improving the inclusive Islamic religious education curriculum by improving the Islamic religious education curriculum to make it more inclusive involves several important strategies. Here are some steps you can take:

1. Evaluation of existing curriculum:
  - a) Review the Islamic religious education curriculum to identify areas that are less inclusive or do not reflect student diversity. By adapting the curriculum to meet students' individual needs and interests.
  - b) Involve teachers, students, and parents in the evaluation process to gain multiple perspectives.
2. Development of representative material:
  - a) Ensure that the material taught covers various aspects of Islam that can reflect the diversity of understanding and practice within the Muslim community.
  - b) Integrate the history, culture and contributions of various Muslim communities around the world.

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<sup>29</sup> Basuki Rohmad, Ahmad Suriansyah, and Novitawati Novitawati, 'Alignment of Independent Curriculum in Inclusive Education in Banjarmasin Kindergarten', *Murhum: Journal of Early Childhood Education* 5, no. 2 (2024): 501–12.

<sup>30</sup> Kikis Eka Suyono Putri et al., 'Fair Evaluation and Assessment in the Context of Inclusive Education', *Multidisciplinary Journal Warehouse* 2, no. 6 (2024): h.144.

3. Training for teachers:
  - a) Provide training to teachers on inclusive approaches in teaching Islamic religious education, including how to understand and respect differences among students.
  - b) Train teachers to use learning activity methodologies appropriate to student ability levels to encourage active participation from all students.<sup>31</sup>
4. Community involvement:
  - a) Involve the teaching community in curriculum development to ensure that the material taught is relevant to the experiences and needs of individual students<sup>32</sup>.
  - b) Invite religious, cultural and community leaders to contribute in compiling materials or provide different perspectives. And also the government and related institutions need to increase budget allocations and support the development of infrastructure needed to support an inclusive curriculum.
  - c) Conduct outreach and training campaigns to increase understanding of the benefits of an inclusive curriculum. Educate stakeholders about the importance of inclusion and provide concrete examples of how an inclusive curriculum can improve the quality of education.
  - d) Discuss needs and strategies with parents and carers to ensure they can support their child's learning at home.
5. Diversify teaching methods:
  - a) Use a variety of teaching methods, such as group discussions, case studies, and project-based learning, to cover a variety of student learning styles.
  - b) Integrate technology and media that can help illustrate religious concepts in a more interactive and interesting way.
6. Balance in teaching materials:
  - a) Give balanced attention to theoretical and practical teachings in Islam, as well as to spiritual, social and moral aspects.
  - b) Include topics such as human rights, tolerance, and social ethics in the context of Islamic teachings.
7. Rating and feedback:
  - c) Implement an assessment system that is fair and based on understanding, not just memorization.
  - d) Gather feedback from students about how they experience the curriculum and make improvements based on that feedback<sup>33</sup>.

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<sup>31</sup> Lela Nopridarti, "Inclusive Teaching Strategy in Islamic Religious Education: Encouraging Active Participation of All Students," *GUAAU: Journal of Islamic Religious Teacher Professional Education* 3, no. 1 (July 31, 2023): h.260, <https://studentjournal.iaincurup.ac.id/index.php/guau/article/view/851>.

<sup>32</sup> Abdullah Afif, "Multiculturalism in Islamic Religious Education: An Examination of the Role of Educators in Learning EducationReligion Islam Which Visionary Multicultural Of School," 2013, <https://www.semanticscholar.org/paper/Multikulturalisme-Dalam-Pendidikan-Agama-ISLAM-%3A-DI-Afif/6ce130c6d90b46f6590f205dce252acdd6a98dd2>.

<sup>33</sup> Habil Syahril Haj and Imron Rossidy, 'Implementation of Multiculturalism Values in Islamic Religious Education Learning at SMAN 1 Batu City', *ISLAMIC* 6, no. 3 (1 July 2024): 1380–91, <https://doi.org/10.36088/islamika.v6i3.5152>.

8. Application of inclusive principles:

- e) Apply principles of inclusivity in all aspects of teaching, including how to handle controversial or sensitive issues.
- f) Create a safe and supportive learning environment where all students feel valued and heard.

By implementing these strategies, the Islamic religious education curriculum can become more inclusive, relevant, flexible and able to meet the needs of diverse individual students.

**3. The role of teachers in teaching inclusive Islamic religious education.**

a. Understanding teacher

Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students, in the early childhood education pathway of formal education, primary education and secondary education.<sup>34</sup> Teachers play an important role in educating and guiding their students to become the nation's successors with character because the teacher's role is not only to teach or transfer knowledge to students. Teachers are likened to being the spearhead in building national character so that students have good personalities. So it can be said that teachers are responsible for producing the nation's future generations with character. The aim of this is to develop theoretical aspects as well as aspects of practical benefits. And also the aim of the teacher to educate is to make students smart and good.

Teachers in the Islamic context, teachers are individuals who have four competencies, namely personal, pedagogical, social and professional competencies. Teachers who develop inclusive Islamic values are teachers who liberate and liberate<sup>35</sup>. Teachers who position students as independent humans and have potential for learning provide the widest possible space for students to develop optimally. Teachers must be democratic and transformative in developing teaching materials that are not fixated on a standard and static curriculum, but teachers in this context are able to make everything around them a learning resource, in short, everything in nature can be made a learning resource. Teachers who give students complete freedom to develop, think critically and have good morals in accordance with Islamic teachings.

According to Djamarah, teachers have a very important role in implementing the learning process. The role/duties of the teacher in the learning process include the teacher as: corrector; inspirer, informant, organizer, motivator, initiator, facilitator, guide, demonstrator, class manager, mediator, supervisor and evaluator.<sup>36</sup>

In Abdurrahman Wahid's view, a teacher is someone who places religion as a noble value that carries the values of truth, justice and

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<sup>34</sup> Aulia Najmi, "The Concept of Teacher Professionalism in Education" (OSF, 16 April 2021), <https://doi.org/10.31219/osf.io/85bj4>.

<sup>35</sup> Muhammad Misbah and Jubaedah Jubaedah, 'Fanaticism in the Practice of Islamic Education', *INSANIA: Journal of Alternative Educational Thought* 26, no. 1 (2021): h.60.

<sup>36</sup> Inayatul Khadijah, 'Definition and Ethics of the Teaching Profession' (OSF, 15 March 2022), p.10, <https://doi.org/10.31237/osf.io/rf4k2>.

welfare<sup>37</sup>. In his personal view, teachers who teach religious insight in society in an inclusive, tolerant manner so that true brotherhood can be realized across religious adherents, participate in developing dialogue and cooperation between religions in overcoming human problems which are closely related to efforts to strengthen mutual understanding and tolerance between faiths and religions.

According to Seymour Sarason: Sarason focuses on the role of teachers as agents of change. He believes that inclusive teachers must have skills in building positive relationships with students and families, and work to remove barriers that hinder access to education<sup>38</sup>.

In its design, this strategy must pay attention to several key aspects. First, learning objectives must be clearly defined in order to achieve the desired conceptual understanding, skill development, or attitude change. Furthermore, it is important to consider student characteristics, such as learning style and level of understanding, so that strategies can be tailored to individual needs. The choice of teaching methods, including the use of technology, also needs to support the material and student learning styles.<sup>39</sup> Learning evaluation should be integrated to monitor student understanding, while active engagement and flexibility in approach can increase learning effectiveness. Collaboration, creativity and good communication are also important elements in learning strategies. Over time, reflection on the effectiveness and adjustment of strategies will ensure continuity of improvement to achieve optimal learning.

One of the learning methods in Islamic religious education is to compile or select material that will be delivered to inclusive students, ensuring that they can understand the lessons well from the teacher. Before choosing material, teachers need to prepare special lesson plans for inclusive students, so that the learning process can achieve its goals. Inclusive students are treated in the same way as regular students, because they are integrated together in one class. Teachers familiarize students with building their own thoughts so as not to differentiate between one another. The teacher also opens up the thinking of regular students by explaining to them that no one asks to be in this world in a situation like their ABK friends, with this, students are taught to respect each other's differences..<sup>40</sup> When Islamic religious education is taught in inclusive classes, the teacher delivers material with a focus on the role of the teacher.

In this context, teachers are more active than students, although sometimes teachers also encourage students' active participation. Teachers need to encourage interaction and

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<sup>37</sup> 'Islamic Religious Education with an Inclusive-Pluralist Insight | INSANIA: Journal of Alternative Educational Thought', p.394.

<sup>38</sup> Hermeilia Megawati M.A S. Psi and Herdiyan Maulana Ph.D S. Psi , M. Si, *Community Psychology: The Active Role of Psychology for Society* (Earth Literacy, 2024).

<sup>39</sup> Ni'mah and Mustofa, 'Islamic Religious Education Learning Strategies for Inclusive Students in Eighth Grade Middle Schools', p.109.

<sup>40</sup> Ainun Mursyidah et al., 'Teacher Strategies in Instilling Tolerance in Inclusive Education in Lower Class Elementary Schools', *National Seminar on Research and Community Service Results 4* (2 June 2022): h.1117, <https://snhrp.unipasby.ac.id/prosiding/index.php/snhrp/article/view/440>.

mutual communication between students to manage the learning process, so that students can understand and apply the material being taught.<sup>41</sup> For example, teachers strive to create a conducive classroom environment and build close relationships with students through material delivery methods such as lectures or explanations. Because students with special needs in inclusive classes do not have a high level of severity, they are still able to understand the teacher's explanation. Islamic religious education aims to enable students to learn, develop, maintain and apply knowledge in accordance with Islamic teachings, so that they become good and devout believers of the religion. This normative subject is part of the Islamic religious education curriculum. Understanding learning objectives is a key factor for using strategies effectively. The main aim of learning Islamic religion is so that students have the ability to apply religious values in everyday life and understand them thoroughly. In an Islamic religious education learning situation, a teacher chooses an approach that he believes can be accepted by all students in an inclusive class. Assessment in inclusive classes is supervised by Islamic religious education teachers with an approach similar to regular classes.

To improve teacher pedagogy in teaching inclusive Islamic religious education, pedagogy is the science and art of teaching which involves the knowledge, skills and behavior that teachers or educators must have in carrying out professional duties. Several strategies can be implemented based on search results:

1. Training and professional development: Teachers need to receive special training on inclusive education and ways of teaching that are appropriate for students with different needs, including students with disabilities. This training may include adaptive teaching methods and the use of educational technology<sup>42</sup>.
2. Development of individual learning plans (RPI): In inclusive classes, teachers must be able to develop lesson plans for students with special needs.<sup>43</sup> This involves collaboration with accompanying teachers to ensure that teaching materials are accessible to all students, including those with special needs.
3. Varied Learning Methods: Using a variety of learning methods, such as group discussions, project-based learning, and interactive approaches, can help meet diverse learning needs. This also includes the use of diverse media and learning resources to support student understanding<sup>44</sup>.

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<sup>41</sup> Peni Tri Nastiti and A. Wathon, 'Building Project-Based Learning Through Playing Educational Games' 2, no. 1 (15 May 2019): 161–87, <https://oj.lapamu.com/index.php/sim/article/view/56>.

<sup>42</sup> Amka Amka, "Inclusive education for students with special needs in South Kalimantan," *Inclusive Education for Students with Special Needs in South Kalimantan* 4, no. 01 (2019).

<sup>43</sup> Dhifa Akhlaqul Karimah and Yandika Fefrian Rosmi, "Adaptive Physical Education Learning Strategies for Students with Special Needs in Special Schools," *STAND: Journal Sports Teaching and Development* 5, no. 1 (2024): h.52.

<sup>44</sup> Jakub Saddam Akbar et al., *Innovative Learning Models & Methods: Theory And Practical Guide* (PT. Sonpedia Publishing Indonesia, 2023), h.139.

4. Student involvement in the learning process: Encourage students to actively participate in learning and provide space for them to share their experiences and views. Create learning skills or activities that involve all students, such as in groups. This can create a learning environment that is more inclusive and respectful of diversity.
5. Flexible evaluation and grading: Assessments should be designed to reflect the abilities of all students, taking into account the different ways students can demonstrate their understanding. This includes ongoing formative assessment and constructive feedback<sup>45</sup>.
6. Building a Positive Learning Environment: Create a safe and supportive classroom atmosphere where all students feel valued and accepted. This is important to encourage active participation and reduce stigma towards students with special needs, by implementing these strategies, Islamic religious education teachers can increase their competency and create a more inclusive learning experience for all students.

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<sup>45</sup> Amar Halim, 'Effectiveness of Summative Assessment in Measuring Learning Achievements of Class IV Students at MIN 19 Bireuen', *Journal of Comprehensive Science (JCS)* 3, no. 6 (2024): h.2076.

### **Conclusion**

Inclusive education is a refinement of the structured education program created in Indonesia since 1980. The first term, inclusive education, comes from terms or words put forward by UNESCO, originally from the words "Education for All" which means choosing between education that is equal or not. and adopt methods that seek to achieve educational goals with approaches that benefit everyone without exception. Education is an effort, support, help and protection for every child, The importance of developing an inclusive Islamic religious education curriculum to shape the character and personality of Muslim individuals in the context of modern education. An inclusive curriculum aims to create an educational environment that can accommodate various student backgrounds and prepare them to face the challenges of ever-changing times. The curriculum must reflect the needs and aspirations of society, and integrate the values of tolerance and respect for religious differences. This is important to shape students into individuals with noble character and ready to face a multicultural society.

An inclusive curriculum ensures that all students, including those with special needs, can access and utilize learning materials in a way that suits their abilities. Building students' knowledge through experience and interaction with the environment, as well as the importance of discussion and reflection in learning. Build a sense of tolerance. And also pay attention to the emotional and social needs of all individual students. However, the development of inclusive curricula faces various challenges, including lack of resources, resistance to change, limited teacher training, and a lack of relevant teaching materials. To overcome this challenge, strategies are needed to be used by developers of inclusive Islamic religious education curricula, such as; evaluate the existing curriculum, develop representative material, and involve various stakeholders. Provide training to teachers on inclusive approaches and diverse teaching methods. And it is necessary to involve the community in curriculum development and collaborate with parents. The teacher's role as a roll model is expected to have competence in teaching Islamic religious education inclusively, including professional training, preparing individual learning plans, creating a flexible curriculum and using varied learning methods. They must create a positive and supportive learning environment for all students. Overall, the development of an inclusive Islamic religious education curriculum aims to ensure that religious education can accommodate all students, respect diversity, and prepare them to contribute positively to society. This requires a comprehensive, humanistic and constructivist approach that involves all stakeholders, and adapts materials and teaching methods to the needs of diverse students. So that the development of an inclusive education curriculum increases.

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