

Inclusive learning patterns in islamic religious education materials at the elementary school of pondok pesantren modern uswatun hasanah lubuk linggau

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ABSTRACT

This study aims to describe the inclusive learning patterns of Islamic Religious Education (PAI) at the Elementary School of Pondok Pesantren Modern Uswatun Hasanah Lubuklinggau, covering the planning, implementation, and evaluation of learning for students with special needs. Employing a descriptive qualitative approach, data were collected through observations, in-depth interviews, and documentation, and analyzed using the Miles and Huberman interactive model, with data validity ensured through source triangulation. The findings indicate that learning planning involves assessing learner needs, developing adaptive teaching modules based on the Merdeka Curriculum, and formulating individualized objectives; implementation adopts a holistic approach rooted in Islamic values with flexible methods and strong collaboration between homeroom teachers and assistant teachers; and evaluation prioritizes process-oriented assessment through daily observation, developmental journals, alternative assessments, and parental involvement. Overall, the inclusive learning model demonstrates an effective integration of pesantren culture, Islamic values, and inclusive pedagogy, offering a valuable reference for other Islamic educational institutions seeking to strengthen inclusive practices.

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Introduction

Inclusive education has become an increasingly prominent global agenda as nations commit to guaranteeing equitable access to education for all learners, regardless of their physical, cognitive, emotional, or social conditions (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). Indonesia has formalized this commitment through Law No. 20 of 2003 concerning the National Education System, which mandates that education must be delivered in a democratic, equitable, and non-discriminatory manner (Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). This is reinforced by Permendiknas No. 70 of 2009 on Inclusive Education, which explicitly states that students with special needs must receive appropriate learning accommodations within regular educational institutions (Farah et al., 2022). In line with global instruments such as the Salamanca Statement and Sustainable Development Goals (SDGs), Indonesia's education system is increasingly encouraged to provide flexible curriculum structures, differentiated pedagogical approaches, and supportive learning environments for diverse learners (Ainscow, 2020).

Islamic education holds a strategic position in Indonesia, a nation with a strong religious and cultural foundation. Islamic Religious Education (Pendidikan Agama Islam/PAI) serves not only as a subject matter but also as a crucial means of character building, moral development, and spiritual formation. The primary objectives of PAI include strengthening students' faith (iman), cultivating noble character (akhlak), guiding religious practices (ibadah), and shaping responsible social behavior (muamalah) (Salisah et al., 2024). For inclusive students, the teaching of PAI carries an even greater responsibility, as these students need carefully adapted teaching strategies to ensure meaningful engagement with the material. Inclusive learners typically present diverse characteristics, including learning difficulties, behavioral challenges, intellectual disabilities, sensory impairments, and developmental delays (Delphie, 2011). In this situation, teachers are expected to understand students' individual profiles, strengths, limitations, and developmental stages, and then design learning experiences that are both accommodative and transformative.

However, despite the broad regulatory mandates and growing awareness of inclusive education, numerous challenges remain especially in the context of Islamic educational institutions such as pondok pesantren. Pesantren, as Indonesia's oldest Islamic educational tradition, play an important role in transmitting Islamic knowledge and shaping the character of Muslim generations. Characterized by their boarding system (asrama), religious discipline, and strong social bonding, pesantren offer a unique educational culture that differs significantly from public schools (Budiman et al., 2025). Historically, pesantren education is not designed to accommodate students with special needs because its learning culture assumes homogeneity among learners, particularly in classical Islamic studies (Muntakhib & Ta'rif, 2023). Yet, Law No. 18 of 2019 concerning Pondok Pesantren mandates that pesantren must function as educational institutions that serve all elements of society, including children with special needs (Undang-Undang Republik Indonesia Nomor 18 Tahun 2019 Tentang Pesantren, 2019). This highlights the need for pesantren to adapt their instructional approaches and develop inclusive learning models suitable for their religious environment.

Recent developments show that there is a rising number of pesantren that have begun to implement inclusive education systems. Nevertheless, the number remains very limited. The Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) reports that more than 40,000 educational units in Indonesia have inclusive students (Habibah, 2024), but only a small percentage have specialized teachers or adequate support systems. Even fewer Islamic boarding schools have initiated structured inclusive programs. Many pesantren still struggle with limited facilities, inadequate teacher training, unfamiliarity with inclusive pedagogy, and cultural barriers that assume uniform discipline and learning pace among students (Khoiri & Aryati, 2021). These gaps highlight a significant discrepancy between national policy mandates and actual implementation within Islamic educational settings.

Academically, research on inclusive learning in Islamic educational institutions has increased in the last decade, yet the majority focuses on public schools, inclusive elementary schools, and special education units (SLB). (Ningsih, 2022) investigates adaptive PAI learning in special schools, emphasizing the need for concrete differentiation strategies. (Ema Askhabul Jannah, 2019) highlights collaborative teaching and parental involvement in inclusive elementary schools. (Hanani, 2025) illustrates patterns of teacher-student interaction that influence the religious engagement of inclusive students. (Kusumaningrum, 2023) explains the importance of differentiated instruction in PAI learning for inclusive students. Meanwhile, (Firdaus & Rofiq, 2025) examine autism-friendly strategies in a salafiyah pesantren, but with limited scope focusing only on behavioral intervention. Even though these studies contribute significantly to the body of knowledge, they still leave several unresolved gaps.

This gap becomes crucial, especially as some modern pesantren have begun to accept and support students with special needs. Pondok Pesantren Modern Uswatun Hasanah Lubuklinggau presents a unique and noteworthy case in this regard. As one of the early pesantren in Indonesia that systematically implements inclusive education, this institution integrates an inclusive approach particularly through the Al-Khos class, which accommodates students with learning difficulties, intellectual disabilities, and behavioral challenges. The pesantren applies the Merdeka Curriculum through adaptive teaching modules and emphasizes a “progress is paramount” philosophy, which prioritizes student growth over rigid academic standards. Furthermore, learning is implemented through a holistic approach that incorporates Islamic values into daily routines (such as congregational dhuha prayer, adab practices, and moral reinforcement), creating a supportive atmosphere for inclusive learners. Teachers collaborate with assistant teachers, parents, and the pesantren leadership to ensure that learning is individualized and that student development is monitored continuously through journals, observational assessments, and communication books.

Despite the richness and uniqueness of this model, scholarly documentation of inclusive learning patterns at Pondok Pesantren Modern Uswatun Hasanah Lubuklinggau remains absent. No academic publication has yet provided an in-depth analysis of how planning, implementation, and evaluation of PAI learning are conducted for inclusive students in this institution.

Therefore, this study offers both academic novelty and practical significance. Academically, it contributes to the limited literature on inclusive education in modern pesantren by presenting a comprehensive analysis of inclusive learning patterns in PAI. It advances theoretical understanding by linking inclusive learning theory, PAI pedagogy, and pesantren educational culture within a unified framework. Practically, the research provides a real example of an inclusive model that pesantren can adapt, demonstrating how Islamic values, modern educational policies, and individualized instructional strategies can be integrated harmoniously. The findings of this study are expected to become a reference for policymakers, pesantren leaders, and educators in designing inclusive learning environments that are culturally rooted, pedagogically sound, and aligned with Islamic moral principles.

Based on this background, the present study aims to: (1) *analyze the planning of Islamic Religious Education learning for inclusive students at Pondok Pesantren Modern Uswatun Hasanah Lubuklinggau*; (2) *describe the implementation of inclusive Islamic Religious Education learning*; and (3) *examine the evaluation system used to assess learning outcomes of inclusive students in this pesantren*.

Method

This study employed a descriptive qualitative approach to explore the inclusive learning patterns of Islamic Religious Education (IRE) at Pondok Pesantren Modern Uswatun Hasanah Lubuklinggau. The research was conducted in the Al-Khos class, a special program designed for students with special needs within the elementary school unit of the pesantren. The selected participants included the principal, homeroom teachers, and special assistant teachers who were directly involved in the planning, implementation, and evaluation of IRE learning.

Data were collected through three main techniques: observation, in-depth interviews, and documentation. Observations were carried out in classroom settings and daily pesantren activities to obtain a natural description of the learning process (Rohmad, 2017). In-depth interviews were conducted using structured interview guidelines to gather detailed information on instructional planning, adaptation strategies, and evaluation practices (Rohmad, 2017). Documentation consisted of teaching modules, weekly journals, lesson plans, assessment sheets, institutional records, and visual evidence relating to the inclusive learning program (Sugiyono, 2019).

The researcher served as the primary instrument in gathering and interpreting the data, following the principles of qualitative inquiry. All data were analyzed using the Miles and Huberman model, which includes (1) data reduction, conducted by selecting and simplifying relevant information; (2) data display, presented in narrative form to illustrate emerging patterns; and (3) conclusion drawing and verification, performed continuously throughout the research process (Sugiyono, 2019).

To ensure the credibility of the findings, data validity was tested through triangulation of techniques, sources, and time. Observations, interviews, and documentation were cross-checked, while information from different informants such as the principal, homeroom teachers, and assistant teachers was compared to ensure consistency. Data were also collected at multiple time points to observe stability across the learning activities (Nurfajriani et al., 2024).

Result

The findings of this study describe the inclusive learning patterns of Islamic Religious Education (IRE) at Pondok Pesantren Modern Uswatun Hasanah Lubuklinggau, covering the aspects of planning, implementation, and evaluation. Data were obtained through classroom observations, interviews with the principal, homeroom teachers, and special assistant teachers, as well as documentation of teaching modules, journals, assessment records, and student behavior notes.

Learning Planning for Inclusive Students

The findings demonstrate that the planning of inclusive Islamic Religious Education learning at Pondok Pesantren Modern Uswatun Hasanah Lubuklinggau is built on a systematic, diagnostic, and adaptive framework. Planning begins not from the preparation of lesson plans, but from comprehensive identification procedures conducted during the student admission stage. The pesantren applies a screening mechanism that includes academic tests, emotional-behavioral observations, interviews with parents, and evaluation of students' previous school reports. This process allows teachers to classify students according to their needs, particularly those requiring placement in the Al-Khos class.

This initial assessment aligns with the concept of early identification and educational diagnosis, which is central to inclusive pedagogy (Helandri et al., 2024). Identifying learning barriers early enables teachers to design instructional strategies based on actual student profiles rather than assumptions. In this pesantren, such identification includes evaluating how well students can read, write, memorize short surahs, follow instructions, regulate emotions, and adapt to group settings. These data later inform the construction of adaptive teaching modules.

The planning of PAI lessons follows the structure of the Merdeka Curriculum, but teachers simplify competencies and learning outcomes according to each student's readiness. Instead of pursuing cognitive mastery of abstract PAI concepts such as iman, ihsan, or muamalah in detail, teachers focus on foundational religious competencies such as performing wudu correctly, practicing prayer movements, recognizing short surahs, and demonstrating basic Islamic etiquettes.

Teachers do not work individually in planning; instead, they collaborate with the Koordinator Al-Khos, homeroom teachers, assistant teachers, and sometimes caregivers from the boarding-school environment. This collaboration reflects the collaborative planning model emphasized in inclusive education literature, which states that planning must involve multiple stakeholders to ensure a holistic understanding of students' needs (Hallahan et al., 2023).

From a pedagogical perspective, the planning process aligns with Universal Design for Learning (UDL) principles by providing flexible goals, varied instructional methods, and differentiated assessment tools (Defitriani, 2018). For example, teachers provide alternative learning materials (visual cards, photos, concrete objects), reduce instructional load, and allow students to demonstrate understanding through performance rather than written tests.

Thus, planning in this pesantren goes beyond preparing lesson plans; it is a comprehensive process that integrates curriculum adaptation, behavior management planning, environmental adjustment, and Islamic value integration. In this sense, the pesantren demonstrates an advanced model of inclusive planning that harmonizes modern pedagogical requirements with Islamic educational philosophy.

Implementation of Inclusive Islamic Religious Education

Observations reveal that IRE learning is implemented through individualized, flexible, and holistic approaches. The Al-Khos class begins learning with structured routines such as dhuha prayer, short dhikr, and emotional regulation activities. Teachers apply direct instruction, modeling, prompting, and task analysis to help students understand religious concepts and practices. These strategies align with findings that inclusive learning requires continuous scaffolding to accommodate diverse needs (Irdamurni, 2019).

Teachers use simplified explanations, short instructions, and repetition to accommodate students with limited cognitive processing abilities. Abstract religious concepts are operationalized into concrete examples. For instance, instead of explaining the concept of syukur theoretically, teachers guide students to practice simple gratitude sentences or demonstrate polite behavior toward peers and caregivers.

These strategies are aligned with recommended pedagogical methods for students with special needs (Mashadi, 2024). The presence of special assistant teachers ensures individualized support, especially during worship practices, Qur'anic reading, and behavioral regulation. Their role corresponds with the family-centered and adult-assisted learning model, which emphasizes ongoing emotional scaffolding for children with developmental variations (Provenzi et al., 2023).

The use of visual aids, picture cues, manipulatives, and simplified worksheets is consistent with multisensory instruction, known to enhance comprehension and retention in inclusive classrooms (Berliana & Atikah, 2023). Additionally, the teachers apply the Zone of Proximal Development (ZPD) principle by giving stepwise guidance until students achieve independence in performing Islamic rituals—an approach validated by sociocultural learning theories (*Memahami Zone of Proximal Development (ZPD): Membimbing Siswa Melalui Potensi Belajar*, 2025).

A unique strength of this pesantren is the integration of character based Islamic learning within daily routines. Students learn discipline, hygiene, respect, and emotional self-regulation through repetitive practices guided by teachers and caregivers. This supports the assertion that pesantren, by nature, embed spiritual and moral values within every aspect of student life (Muhammad Maimun, 2017). The pesantren's inclusive model thus embodies what Farid (2024) describes as "spiritual inclusion," where religious routines become therapeutic tools (Farid, 2024).

PAI learning also applies multisensory instruction, involving visual, auditory, and kinesthetic modalities. Teachers use visual flashcards to teach short surahs, audio recitations to reinforce tajwid, and modeling to teach practical worship skills. The demonstration method particularly for wudu and prayer movements allows students to learn through imitation, aligning with Bandura's

Social Learning Theory which highlights the effectiveness of observational learning for children with limited verbal comprehension (Berliana & Atikah, 2023).

Collaborative teaching also plays a central role in the implementation process. The teachers consistently coordinate to align instructional strategies, classroom management approaches, and progress monitoring. This reflects findings that collaborative or co-teaching models significantly improve learning stability in inclusive settings. Such collaboration is strengthened by pesantren culture, which emphasizes communal responsibility and collective guidance.

Assistant teachers contribute significantly to implementing inclusive PAI learning. They facilitate one-on-one interactions, help redirect disruptive behaviors, and provide immediate reinforcement when students achieve learning targets. This is consistent with the supportive learning model wherein the presence of additional teaching personnel increases instructional differentiation and improves learning engagement for students with diverse needs.

The uniqueness of this pesantren lies in its environment. Daily religious routines such as dhuha prayer, congregational dzikir, short surah recitation, and etiquette training serve as natural extensions of PAI learning. These routines reinforce PAI content learned in class and create a holistic learning environment. The asrama (boarding house) becomes both an instructional space and a moral training arena. This feature differentiates pesantren-based inclusive learning from general inclusive schools. In summary, the implementation of inclusive PAI learning in this pesantren is grounded in flexibility, consistency, emotional support, and strong Islamic-value reinforcement, creating an environment suitable for students with diverse cognitive and behavioral characteristics.

Evaluation of Inclusive Islamic Religious Education

The evaluation of inclusive IRE learning emphasizes authentic, holistic, and process-based assessment. The evaluation system focuses on individual progress, not standardized achievement. Teachers shift from formal written tests to continuous performance based and observation based assessments. This aligns with inclusive evaluation principles that prioritize authentic assessment, ongoing monitoring, and low stress evaluation environments. This approach aligns with the concept of assessment as learning continuous assessment integrated into instructional processes (Salam, 2024).

This shift in the evaluation paradigm is in line with the concept of formative assessment, which emphasizes the use of evaluation to improve the learning process, not merely to measure the final results ("Model Penilaian Formatif Pada Pembelajaran Abad Ke-21 Untuk Sekolah Dasar," 2019). The daily observation approach carried out by teachers reflects the practice of continuous assessment, which is essential in inclusive education.

The use of direct observation as the main evaluation method demonstrates a deep understanding of the characteristics of students with special needs who require holistic and contextual assessment. This approach is in line with the principle of authentic assessment, which emphasizes the importance of assessing students' abilities in real contexts, rather than through standardized tests alone (Widoyoko & Setiawan, 2022).

The use of the Al-Khos Class Weekly Journal Communication Book reflects an innovative evaluation practice that documents student progress while strengthening home school collaboration. This parental involvement aligns with family-centered and co-assessment principles in special education, where multiple parties share responsibility for monitoring student development (Aryuni et al., 2024).

The pesantren also adapts simple tests through modified questions and presentation formats, demonstrating an understanding of testing accommodations and differentiated assessment (*Testing Accommodations*, n.d.). These modifications help ensure that evaluations measure students' actual abilities rather than their limitations. By combining narrative journals with conventional assessment sheets, the pesantren employs a balanced approach that integrates qualitative and quantitative data an approach consistent with comprehensive assessment principles in inclusive education (Juniardi, 2023).

Its evaluation philosophy prioritizes "progress and development over final results," reflecting developmental assessment ideals, which view evaluation as a continuous process rather than a summative endpoint. Overall, the evaluation model promotes assessment equity by ensuring that every student can demonstrate their abilities in a fair, accessible, and meaningful manner.

Discussion

The findings indicate that the pesantren applies a hybrid inclusive-learning model that merges the flexibility of the Merdeka Curriculum with the spiritual, disciplinary, and communal values inherent in pesantren culture. This integration creates a learning ecosystem that is both academically supportive and spiritually nurturing (Kemendikbudristek BSKAP, 2022). Inclusive education practices observed at the pesantren are also strongly grounded in the principle of equitable learning opportunities, where individual differences are respected and accommodated. This reflects the inclusive philosophy that emphasizes removing barriers to participation for all learners (Ainscow, 2020).

The pesantren's daily routines, communal worship, and emphasis on moral behavior contribute to a structured and value-driven environment that supports students with special needs. Such environments have been shown to enhance character formation and behavioral stability in Islamic boarding schools (Farid, 2024). Compared to previous studies in public schools or special schools, this research shows that pesantren offer a unique inclusive model where teaching, mentoring, and spiritual care are integrated seamlessly. Earlier literature rarely discusses pesantren-based inclusion, making the present findings particularly significant (Ema Askhabul Jannah, 2019).

Thus, the inclusive model at Pondok Pesantren Modern Uswatun Hasanah demonstrates that pesantren can function as adaptive, inclusive institutions without compromising their spiritual identity. This contributes new insight to the discourse on inclusive Islamic education and broadens the understanding of how diverse learners can thrive within religious learning environments (Muhammad Maimun, 2017).

Conclusion

This study investigated the inclusive learning patterns of Islamic Religious Education (PAI) at the Elementary School of Pondok Pesantren Modern Uswatun Hasanah Lubuklinggau through an examination of its planning, implementation, and evaluation processes. The findings demonstrate that the pesantren adopts a systematic, adaptive, and student-centered approach to serving learners with special needs.

First, the planning of PAI learning is carried out through a diagnostic and individualized approach that begins with student identification, needs assessment, and the development of adaptive teaching modules based on the Merdeka Curriculum. Teachers collaboratively design learning plans that emphasize the philosophy of "progress is paramount," ensuring that instructional goals are adjusted to each learner's developmental level and capacity.

Second, the implementation of inclusive PAI learning integrates Islamic values with a holistic educational model that combines cognitive, affective, and psychomotor development. Instruction is delivered through varied and flexible methods including direct instruction, communication-based approaches, contextual activities, prompting, and cooperative learning while maintaining the pesantren's religious culture through daily practices such as congregational worship, character building, and structured routines. The presence of assistant teachers and the collaboration among educators further strengthen the implementation process.

Third, the evaluation of learning prioritizes continuous and process-based assessment. Teachers rely on daily observation, developmental journals, and connection books to monitor progress, while parents are involved to ensure consistent support beyond the classroom. Instead of focusing solely on academic achievement, the evaluation system emphasizes behavioral development, religious practice, and functional skills, allowing a more meaningful and realistic assessment of inclusive learners.

Overall, this research concludes that the inclusive learning model implemented at Pondok Pesantren Modern Uswatun Hasanah Lubuklinggau represents an innovative integration of pesantren culture, Islamic values, and inclusive pedagogy. The model offers an effective reference for Islamic educational institutions seeking to strengthen inclusive practices and demonstrates that pesantren can serve as nurturing, accessible, and transformative learning environments for students with special needs. Future studies may explore the long-term impact of this model and the effectiveness of spiritual and emotional approaches in inclusive Islamic education.

Based on the study's findings, there is a need to strengthen the integration of Qur'anic and Hadith values within moral education, psychological practice, and public policy by simultaneously addressing cognitive, emotional, and spiritual dimensions. Educational institutions should develop character curricula grounded in the values of tauhid, amanah, ihsan, mizan, tazkiyah, and ihsan through contextual learning methods. Psychological practitioners should incorporate transcendental values as part of indigenous psychology approaches, particularly for Muslim communities in Indonesia. Future research is encouraged to test the resulting integrative model using empirical methods, mixed methods, or moral psychology experiments to enhance theoretical and practical validity. Public policy is advised to adopt these values as ethical foundations to prevent moral deviation in the digital era.

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