Implementation of Islamic Religious Education for Children with Special Needs: A Systematic Literature Review 2020-2025

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Abstract: Children with special needs have the same rights to receive good education, without exception in Islamic religious education learning as one of the learning that teaches how to become individuals with broad knowledge, both with fellow human beings and with God, based on this urgency, researchers want to study how to implement Islamic Religious Education (PAI) for Children with Special Needs (ABK)?, What are the challenges in implementing Islamic Religious Education for Children with Special Needs? What is the role of teachers in increasing the involvement of ABK in Islamic Religious Education learning? The method used is the systematic literature review method, in the last five years (2020-2025). The results of the literature findings will be analyzed using the PRISMA Flow diagram. The results show that the implementation of Islamic religious education for children with special needs has almost the same tendency as regular students, namely starting from planning, implementation in the classroom, and evaluation of learning outcomes. However, in practice, several challenges are still found, starting from limited facilities and infrastructure, human resources/teachers, and training for teachers according to the needs of children. So the important role of teachers in increasing the involvement of children with special needs in learning is inevitable, some other roles of teachers are; providing assistance according to the limitations and needs of students, creating an inclusive learning space so that time and space management can provide a sense of justice, safety and comfort to students.

Keyword: Islamic Religious Education, Children with Special Needs, Teacher's Role, Inclusive Pedagogy

Abstrak: *Anak berkebutuhan khusus mempunyai hak yang sama dalam mendapatkan pembelajaran secara baik, tanpa terkecuali pada pembelajaran pendidikan agama islam sebagai salah satu pembelajaran yang didalamnya mengajarkan bagaimana menjadi individu yang berilmu pengetahuan luas, baik dengan sesama manusia dan kepada tuhan, berdasarkan urgensi tersebut peneliti ingin mengkaji tentang bagaimana implementasi Pendidikan Agama Islam (PAI) bagi Anak Berkebutuhan Khusus (ABK)?, Apa saja tantangan dalam mengimplementasikan Pendidikan Agama Islam bagi Anak Berkebutuhan Khusus? Dan Bagaimana peran guru dalam meningkatkan keterlibatan ABK pada pembelajaran Pendidikan Agama Islam?. Metode yang digunakan adalah*

metode systematic literature review, pada rentan lima tahun terakhir (2020-2025). Hasil temuan literatur akan dilakukan analisis menggunakan PRISMA Flow diagram. Hasil menunjukkan bahwa implementasi pendidikan agama islam bagi anak berkebutuhan khusus pada dasarnya mempunyai kecenderungan yang hampir sama dengan siswa reguler yaitu dimulai dari perencanaan, pelaksanaan didalam kelas dan evaluasi capaian pembelajaran. Meskipun, secara praktik masih ditemukan beberapa tantangan, mulai dari; keterbatasan sarana prasarana, sumberdaya manusia/guru dan pelatihan bagi guru sesuai kebutuhan anak. Sehingga peran penting guru dalam meningkatkan keterlibatan anak berkebutuhan khusus dalam pembelajaran adalah keniscayaaan, beberapa peran guru lainnya yaitu; memberikan pendampingan sesuai dengan keterbatasan dan kebutuhan siswa, menciptakan ruang belajar yang inklusif sehingga pengelolaan waktu dan ruangn dapat memberikan rasa berkeadilam, aman dan nyaman pada diri siswa.

Kata kunci : Pendidikan Agama Islam, Anak Berkebutuhan Khusus, Peran Guru, Pedagogi Inklusif

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Introduction

Education is one way to improve the quality of life of the nation toward prosperity (Achmad, 2023), helping people escape from extreme poverty to prosperity (Wolff et al., 2021). In line with Duckworth, it is noted that education is for social justice, so that every individual has the right to learn (Duckworth, 2024). So that the indicator of a developed country is to provide decent education for all citizens (Pesonen et al., 2015), without discrimination (Saloviita, 2020). In contrast, the existence of education in Indonesia, as a developing country, faces various problems, especially in maintaining the quality of education (Dewi et al., 2018) and the implementation process by the mandate of the law (Khoiriyah et al., 2024; Mulyadi, 2017), so that the main choice of various parties is to provide comfortable and safe education services for all citizens.

The non-discriminatory education process is the dream of every individual, including individuals with special needs (Nasir et al., 2025), because the presence of children with special needs is not only a complement or burden on the social community, but is even taken away from their rights to pursue proper education (Syarif, 2024) as normal children in Indonesia. So, schools as educational institutions must be able to consider all children's needs in the learning process (Darlis, 2017; Rudiyati, 2010; Triningsih & Winarti, 2014). Starting from: the curriculum (Panda et al., 2023; Smyth et al., 2014), teachers (Fadhkuzzakiyy et al., 2025; Husna et al., 2021), facilities (Wati, 2014) and comfortable teaching and learning activities as a shared mandate. Without exception, regarding the rights of children with special needs to study Islamic religious education, Haris et al noted that teaching Islamic religious education to children with special needs increases

knowledge and positive values so that students can behave well in their lives (Haris & Cahyadi, 2021; Wahyudi & Huda, 2019a).

The existence of importance of building an inclusive learning atmosphere is an obligation for teachers. Salabi et al emphasize that the position of Islamic religious education teachers must be able to provide the best service for students according to their needs (Salabi, 2022), starting from how teachers prepare materials materi (Raharjo, 2018)The use of technology in learning and the need to evaluate and improve learning findings that are less than optimal (Mirrota et al., 2024; Pandia et al., 2024), so that a conducive learning environment is created and encourages the creation of creative learning. Such as the example of the Islamic religious education learning process for children with special needs (blind) (Husna & Andini, 2023; Ratnawulan et al., 2023), then the learning process will be more focused on an intensive individual approach, lectures, discussions, and questions and answers (Bela et al., 2023a; Mahfud et al., 2023)These conditions are the best choice amidst the limited vision of students.

Different from the learning process for mentally retarded children who are factually classified as slow in understanding the material and easily forget (Persons, 1986; Sharifian et al., 2024), Azzahra et al revealed that the cognitive limitations of mentally retarded children in Islamic religious education learning can be optimized by continuously practicing reading, writing and watching Islamic religious teaching materials (Azzahra et al., 2023), because children with special non-physical needs require appropriate learning (Andini, 2023). This condition is different from children with special needs with physical disabilities, who in the learning process must be given special attention so that they can actively participate in teaching and learning activities (Anggraini et al., 2024), such as in learning material about prayer, students with special needs receive services in the form of individual assistance, special mentoring, and strengthening collaborative programs between teachers and parents outside of class hours so that awareness arises naturally in students (Bela et al., 2023b).

Looking at some of the data above, the researcher also found several research results that discussed the process of implementing Islamic religious education learning for children with special needs (Khairunnisa et al., 2024; Mala et al., 2024), such as in Fadhkuzzakiyy et al who explained that a good Islamic religious education teacher strategy in teaching children with special needs must be able to adapt to the limitations of students (Fadhkuzzakiyy et al., 2025), in addition, teachers must be able to foster an inclusive learning atmosphere (Rosita et al., 2024; Ru'iya et al., 2021), communicative, straightforward and clear. These conditions make it mandatory for teachers to carry out professional development so that they can answer challenges in the future (Nurjan et al., 2024). Nijal et al provide

examples of positive contributions to the learning process of children with special needs by optimizing a contextual, inductive, effective, and efficient approach (Nijal et al., 2024; Nuraini & Riadi, 2024; Rosita et al., 2024).

Based on several research results on the implementation process of Islamic religious education for children with special needs and inclusive education, quite a lot has been done, starting from the planning process, and implementation (Abidin et al., 2022; Ajizah & Jauhari, 2024; Amka & Mirnawati, 2020), selection of a curriculum that is friendly to children and people with disabilities (Amin & Suradi, 2024; Desriadi & Sumanti, 2025), to the evaluation process in learning without discrimination (Ansyoriyah & Maftuh, 2024; Mala et al., 2024), starting from this condition, researchers still found a space to conduct in-depth research using the systematic literature review research method, a research technique that begins to collect data from articles that have been published in national and international journals in the last 5 years (2020-2025), to avoid bias, researchers conducted an analysis with Prisma which is in line with three research questions, namely: How is the implementation of Islamic Religious Education for Children Special Needs?, What are the challenges in implementing Islamic Religious Education for Children with Special Needs? And what is the role of teachers in increasing the involvement of children with special needs in Islamic Religious Education learning?

Methods

The research method used by the researcher is the systematic literature review method (Abelha et al., 2020), a method used to index, assess, and analyze research findings, based on three research questions, namely: How is the implementation of Islamic Religious Education (PAI) for Children with Special Needs (ABK)?, What are the challenges in implementing Islamic Religious Education for Children with Special Needs? What is the role of teachers in increasing the involvement of ABK in Islamic Religious Education learning? At the literature search stage, the researcher used the Publish or Perish 8 application, by selecting two global databases, Google Scholar and Scopus. The keywords used in the literature search use Boolean operators, such as "Islamic Religious Education" OR "Islamic Religious Education" AND "Special Needs Education" OR "Inclusive Education" OR "Inclusive Education") AND ("Children with Disabilities" OR "Special Needs Children" OR "ABK" OR "Special Needs Children") with a span of the last five years (2020-2025). The results of the literature findings will be analyzed using the PRISMA Flow diagram (Merigó & Yang, 2017) as documentation of the article selection process and the use of NVivo in the process of extracting and coding data from the literature search results.

Research Inclusion and Exclusion

Inclusion and exclusion selection is a series to determine whether articles are included or excluded in the data analysis process (Van Nunen et al., 2018). So some inclusion and exclusion selections in this study include 6 components. First, in selecting research topics, researchers adjust to research questions to avoid biased articles; in addition, exclusion will be carried out. Second, the selection of the year range in this study focuses on the last five years, namely 2020-2025, so that articles published outside the specified year will be excluded. Third, the type of article publication taken is an article published by a global database, namely Google Scholar and Scopus. Fourth, articles that are eligible for analysis are articles that use two languages, namely Indonesian and English. Fifth, the articles analyzed are peer-reviewed, so, in addition, such as book chapters, proceedings, and conference results will be excluded. Sixth, at the article search stage, researchers use the publish or perish 8, so that outside the search that contains publish or perish will be excluded. In the search for articles, researchers use the keywords ("Islamic Religious Education" OR "Islamic Religious Education" AND "Special Needs Education" OR "Inclusive Education" OR "Inclusive Education") AND ("Children with Disabilities" OR "Children with Special Needs" OR "ABK" OR "Special Needs Children"), through the inclusion above, researchers will obtain valid data and avoid bias in research.

Data Filtering

In the data filtering stage, several stages must be carried out. First, the researcher conducted a data search using the Publish or Perish 8 application, which was carried out on February 15, 2025, and obtained the following research results:

No	Keywords	Year	Baseddata	Amount
1	("Islamic Religious Education" OR "Pendidikan Agama Islam" AND	2020-2025	Google Scholar	605
2	"Special Needs Education" OR "Inclusive Education" OR "Pendidikan Inklusif") AND ("Children with Disabilities" OR "Anak Berkebutuhan Khusus" OR "ABK" OR "Special Needs Children")	2020-2025	Scopus	7
3	("Pendidikan Agama Islam" AND "Pendidikan Inklusif") AND ("Anak Berkebutuhan Khusus" OR "Special Needs Children" OR ' Disabilitas)	2020-2025	Google Scholar	375
	Total			987

The search results in the table above total 987 journal articles that were subject to inclusion and exclusion policies, and were screened completely, adjusted to the title, and abstract with the research topic, to obtain documentation of the screening results, all processes were carried out using the N Vivo 12 application and grouping was carried out using the Zotero application. The results of the grouping in the Zotero application will be exported data in the form of RIS data, and the RIS results will be re-validated before being entered into the VOS viewers application. The final RIS data ready to be entered into VOS viewers will be visualized based on the readability of the research abstract, to obtain the following results:

Figure 1: Distribution of research results on the topic of Islamic religious education and inclusive education.

Based on the image above, shows an interrelated learning process, between Islamic religious education, and inclusive education for children with special needs, each process above is also supported by professional teachers in implementing optimal learning for children with special needs, such as selecting a learning model that supports the formation of religious values and characters in each student.

PRISMA Analysis

At the research data analysis stage, the researcher emphasized systematic and transparent filtering, as the research flow diagram shows the gradual article selection process.
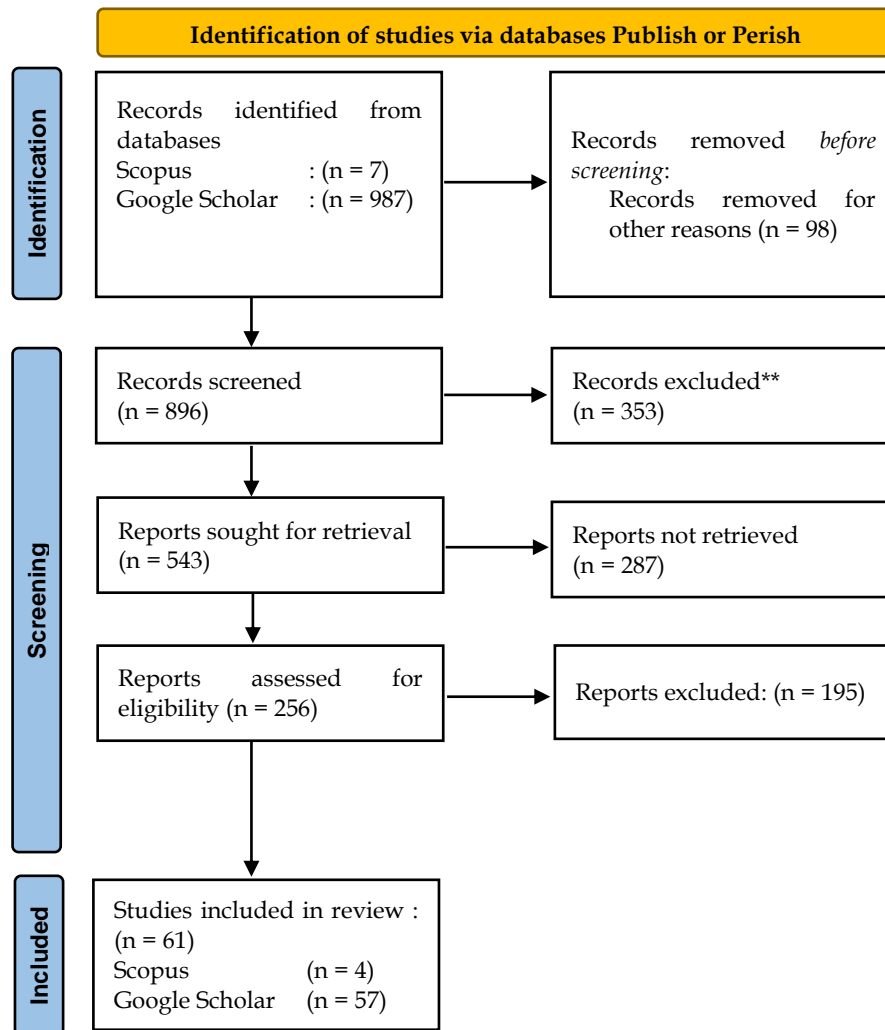
The flow diagram results of PRISMA Analysis show a systematic selection process through three stages, namely, identification, screening, and acceptance as a result of the analysis, based on articles relevant to the research topic and peer-reviewed articles with complete documents (PDF) to be continued in the process of analyzing research data.

Results And Discussion
Result

In the research results, the researcher will reveal the sub-chapters of the discussion as contained in the three research questions, namely: How is the implementation of Islamic Religious Education (PAI) for Children with Special Needs (ABK)?, What are the challenges in implementing Islamic Religious Education for Children with Special Needs? And what is the role of teachers in increasing the involvement of ABK in Islamic Religious Education learning?, based on the findings of the PRISMA analysis of 61 articles that are by the research questions and complete.

Implementation of Islamic Religious Education for Children with Special Needs

The process of learning Islamic religious education is basically no different from other subjects (Apriliani et al., 2024). However, in learning Islamic religious education, an intensive approach is needed (Bancin, 2024) because there is a process of instilling the foundations of Islam and many lessons that are practical (Irvandi et al., 2023), so it requires special explanations and guidance, such as in learning the Al-Quran (Iqbal & Afzal, 2024), prayer, ablution, and fasting, teachers are needed who can provide intensive guidance (Fadhkuzzakiyy et al., 2025; Haris & Cahyadi, 2021; Mindani et al., 2022; Ru'iya et al., 2021; S. Sari, 2023; Simbolon, 2025)Because the better the management and service of Islamic religious education learning, the better the positive response received by children with special needs (Saputra, 2024; Wardani & Jinan, 2024). Several research results that examine the implementation of Islamic religious education for children with special needs are often carried out as an effort to find a learning formulation that is equal, comfortable, and safe.

The process of implementing Islamic religious education for children with special needs begins with determining basic competencies that are adjusted to learning objectives (Desriadi & Sumanti, 2025), which are simplified in the form of a learning program plan (Anggraini et al., 2024; Asari et al., 2020). One of the differences is the process of taking material only on the main points of discussion to adjust to student limitations, so at this stage, teachers are required to be able to choose methods (Mirrota et al., 2024; Nurjan et al., 2024) and relevant learning media, so that students with special needs can follow learning optimally. Sari et al also provide the view that Islamic religious education teachers must be the main spearhead in learning planning (E. Sari & Sugiarto, 2023)Some preparations for learning planning include: syllabus creation, adjustment of basic competencies, lesson plans, adjustment of materials, strategies, methods, and learning media (Almajidah et al., 2021; Amila & Ostadmohamadi, 2024; Iman et al., 2025; Nijal et al., 2024), assessment system for learning evaluation (Ansyoriyah & Maftuh, 2024; Mala et al., 2024), which is based on the evaluation results of previous learning.

The next stage is the implementation of Islamic religious education learning for children with special needs, this process will be classified based on the needs/limitations of the students (Gandara, 2024), in addition, the position of the special assistant teacher (GPK) must intensively provide direction and motivation so that students still have the will to participate and be active in the teaching and learning process (Khairunnisa et al., 2024). Almajida et al revealed the implementation of learning for children with special needs and children with Autism Spectrum Disorder/ASD (Zamry et al., 2024), teachers collaborate with assistant teachers to conduct assessments both psychologically and medically, and

the results of the assessment are used by teachers in determining learning media according to the needs of children, such as in Islamic religious education learning in the chapter on the hijaiyah letters (Gandara, 2024), teachers prepare hijaiyah card media and picture cards of short letter fragments (Almajidah et al., 2021; Hikmah, 2024). Meanwhile, for deaf children, teachers and special assistant teachers in learning use microphones as a medium to increase voice power (Rosalinda et al., 2022; S. Sari, 2023), as well as practicing lip gestures with the help of hand movements, one of the learning models used by Amila et al is Contextual Teaching & Learning and Direct Instruction in Islamic religious education material, fostering an attitude of humility, thrift and simple living (Amila & Ostadmohamadi, 2024).

Different learning implementation must also be carried out for children with special needs for intellectual disabilities in Islamic religious education learning, Worosari et al explained that in implementing learning for intellectual disabilities, teachers must provide material with adjustments to students' abilities, the selection of learning methods must vary so that students do not get bored, so that in one material can use 6-8 learning methods (Warosari et al., 2024). This condition is also different in the implementation of learning for blind children, especially in learning the Qur'an; teachers must utilize Braille Qur'an literacy media and optimize audio recordings of the pronunciation of letters and words in the Qur'an (Iqbal & Afzal, 2024), so that the position of the accompanying teacher must also intensively provide an early understanding of the Braille hijaiyah letters, so that in learning it is easier for blind children with special needs to understand (Mirrota et al., 2024; Rosalinda et al., 2022).

The final stage of the implementation process of Islamic religious education learning for children with special needs is the evaluation of learning, which is classified according to student needs. Amila et al provide an example of the learning evaluation process for children with special needs (deaf) (Amila & Ostadmohamadi, 2024), in the ablution material, the teacher uses digital media and illustrated paper to be sorted, after which the teacher requires students to practice individually so that the teacher gets an optimal learning evaluation (Anggraini et al., 2024; Rosalinda et al., 2022). Nurmaliyah et al revealed that the evaluation carried out by teachers is not only in the form of practice in the form of worship but also in written form to measure the scientific aspects of students (Nurmaliyah et al., 2023), so that later teachers will still be able to evaluate the three evaluation components, namely cognitive, affective and psychomotor (Ihwanah et al., 2024; Jamila et al., 2024; Rosalinda et al., 2022; Syafri, 2023; Warosari et al., 2024), although in the evaluation stage, children with special needs cannot be equated with normal children, children with special needs must be provided with

assessment standards that are by the child's abilities and characteristics (Amila & Ostadmohamadi, 2024; Gandara, 2024; Khairunnisa et al., 2024; E. Sari & Sugiarto, 2023). In addition, the evaluation process that must be carried out is how effective the learning methods and media used by teachers are, especially Islamic religious education learning media must be able to help develop learning and spiritual interests in children with special needs (Mirrota et al., 2024). Syafitri et al. explained in more detail about the evaluation of Islamic religious education learning for children with special needs using written tests, oral tests, daily tests, observations, and practices (Syafri, 2023), although one of the weaknesses is that teachers have to create different questions for children with different special needs (Afriyanto & Anandari, 2024; Andini, 2023).

Challenges of Implementing Islamic Religious Education for Children with Special Needs

In the implementation stage of Islamic religious education for children with special needs, several challenges were found, starting from challenges for school administrators and teachers. The first challenge for school administrators is the limitations in facilities and infrastructure (Anandal et al., 2024; Warosari et al., 2024) such as the Brille Al-Qur'an (Iqbal & Afzal, 2024), interactive videos (Pandia et al., 2024), access to technology, especially for remote areas, and child-friendly Islamic religious education learning media. In addition, the Islamic religious education curriculum is a challenge that must be resolved (Nurdin et al., 2024; Nurmaliyah et al., 2023)Because the Islamic religious education curriculum is still oriented toward regular students, it needs to be developed into a differentiated curriculum to accommodate learning for students with special needs. Mala et al stated that one of the main reasons is that there is still resistance to curriculum changes (Mala et al., 2024), schools, teachers, parents, and the community must work together to support school programs (Saputra, 2024; R. Sari et al., 2025).

Second, the challenge of human resources/teachers who are qualified for children with special needs (Ulfa & Dahlan, 2023), because teachers with a regular education background will have difficulty understanding the characteristics of children (Wardani & Jinan, 2024), especially the learning process of Islamic religious education. In addition, there is still very little training in improving teacher professionalism, especially in pedagogical competence. In line with Ru'iya et al who stated that pedagogical competence is closely related to the learning process with students, starting from planning, and implementation (Ru'iya et al., 2021). Because almost 60% of Islamic religious education teachers have not received training in learning for children with special needs (Shofiyyah, 2022; Simbolon, 2025), teachers are less able to optimally integrate inclusive education based on Islamic values (Mala et al., 2024). Another challenge is that there are still

teachers who experience difficulties in the learning evaluation process because a different approach is required from regular students (Ansyoriyah & Maftuh, 2024).

Another challenge that teachers often experience is in the mentoring process, which requires diverse communication and interaction (Yulianti, 2024)For example, deaf children need Movement/gesture media (Rosalinda et al., 2022; S. Sari, 2023) Blind children need more audio (Gandara, 2024), in contrast to autistic children who are more responsive to images (Almajidah et al., 2021) and visual media (Zamry et al., 2024) compared to audio. While mentally retarded children need more intensive mentoring and the material is repeated over and over again for an unlimited period (Azzahra et al., 2023; Husna, 2020). Julianti et al provide notes on the many tasks teachers have for children with special needs, so an assistant teacher "shadow teacher," is needed as a solution to optimize learning in the classroom (Julianti, 2023; Mubaraq et al., 2021) Through the use of various methods and media to increase students' interest in learning (Ni'mah & Mustofa, 2024; Rochbani, 2024).

The Role of Teachers in Increasing the Involvement of Special Needs Children in Islamic Religious Education Learning

The important role of teachers in increasing the involvement of children with special needs is the key to the success of the entire learning process (Arif et al., 2023; Mindani et al., 2022; Pandia et al., 2024; Saefullah et al., 2023), especially in Islamic religious education learning, which has a larger portion of developing psychomotor/direct practice in the learning process, such as the practice of ablution, prayer, and reading the Qur'an (S. Sari, 2023) and the affective domain (Ru'iya et al., 2021), such as instilling morals and ethics directly even with limitations in understanding the concept. However, in the process of learning Islamic religious education, teachers must take an individual approach and assist according to the limitations of students with special needs, so that all aspects can develop optimally (Bancin, 2024; Pandia et al., 2024), the role of teachers in creating an inclusive learning environment, managing time and learning space that is well managed (Bancin, 2024; Suharjo et al., 2020) is the obligation of teachers and the right of children with special needs to receive equitable learning.

In addition, teachers must choose flexible learning strategies (Masruroh, 2023) with provisions according to the needs of students with special needs, Arif et al also provide the view that choosing the right strategy such as discovery learning can provide motivation, hone knowledge, and foster interest in learning Islamic religious education (Arif et al., 2023), Damanik et al make the exemplary/habituation strategy a power strategy in instilling Islamic educational values for deaf children, such as the culture of congregational Dhuhur prayer, reading the Koran, and the habit of infaq and alms (Damanik et al., 2024; S. Sari,

2023). The combination of learning can also be optimized by using the Learning model (Mubaraq et al., 2021; Rosalinda et al., 2022), learning methods, Provetics (Asrori & Albab, 2023), discussions, lectures and worship practices (Mirrota et al., 2024; Nurjan et al., 2024; Rosita et al., 2024) Developing Islamic religious education learning media (Syafri, 2023), such as multimedia-based (Nijal et al., 2024) which is by the principle of accessibility (Desriadi & Sumanti, 2025), so that teachers optimally provide equal and fair opportunities and opportunities for students.

Another role of teachers is to assist, especially special guidance teachers, starting by preparing learning plans, implementing learning, and creating a comfortable classroom environment for children with special needs (Khairunnisa et al., 2024). In addition, Nurja et al revealed that teacher strategies in motivating students can be an emotional boost for students with special needs (E. Sari & Sugiarto, 2023) in facing learning challenges (Nurjan et al., 2024; Rosalinda et al., 2022). In addition, Setianto et al. expressed the importance of strengthening collaboration between teachers, students, and parents (Setianto & Risdiani, 2024; Warosari et al., 2024), because parents can be school partners in supporting inclusive learning for children (Simbolon, 2025)In line with Anwar et al. that a humanistic approach is one of the factors for the success of Islamic religious education learning for children with special needs (Anwar, 2021; R. Sari et al., 2025).

Discussion

The implementation of Islamic religious education for children with special needs requires teachers to prepare optimal learning plans. Graff and Mutton et al noted that to achieve optimal learning, teachers must prepare plans seriously (Graff, 2011; Mutton et al., 2011), although Zaskis et al. noted that learning plans tend to be a preparation model that is uncertain and imaginative (Zazkis et al., 2009). Although Rusznyak et al's notes are more rational that learning planning for teachers can be a tool for developing pedagogical and content knowledge, so that it can improve readiness before teaching in the classroom (Rusznyak & Walton, 2011), starting from determining learning objectives (Farhang et al., 2023; Ruys et al., 2012), basic competencies, preparation of teaching materials (Darling-Hammond & Bransford, 2007; Emidar & Indriyani, 2023; Kassabolat et al., 2020), such as: determining materials, selecting media, methods and evaluating learning that suits children's needs.

At the implementation stage of learning, teachers must be more detailed in seeing the situation and conditions that occur in the classroom, starting from the availability of physical and non-physical access according to the special needs of students (Hermanto & Pamungkas, 2023; Larosa et al., 2022), because the process of implementing Islamic religious education learning is different from the general

class of normal students (Gavish, 2017). Cavendish et al stated that this is where the role of teachers is very urgent because teachers must be able to build an inclusive environment, materials that are appropriate to students' needs, provide optimal services, and build collaborative partners with special assistant teachers (Cavendish et al., 2020; Ross-Hill, 2009). The final stage of learning Islamic religious education for children with special needs is to conduct an evaluation, a stage carried out by teachers to measure the achievement of the learning process (Widana et al., 2023). However, by adjusting the abilities and characteristics of children with special needs (Benedict et al., 2013). Some of the things that are done are using oral, written, observation, and practical tests in the field of Islamic religious education. In line with Zulkifli et al who stated that the evaluation of Islamic religious education learning for children with special needs can be done by measuring the affective, cognitive, and psychomotor domains of students (Wahyudi & Huda, 2019b; Zulkifli, Rashid, Mohamed, Toran, Raus, Pisol, et al., 2022).

Although in the practice of implementing Islamic religious education learning for children with special needs (Kistoro et al., 2020), there are still several institutional and individual challenges (teachers), one of the most common challenges is the lack of infrastructure (Zulkifli, Rashid, Mohamed, Toran, Raus, & Suratman, 2022), the existence of a curriculum that is still a note for improvement in the implementation of Islamic religious education learning. In addition, the challenge of human resources/teachers who are qualified has not been optimally resolved, Oliver et al revealed that the first challenge in the learning process for children with special needs lies in teacher resources that do not meet needs because the obligation of qualified teachers for children with special needs is not only to provide good teaching (Fitria & Rifan, 2024; Olivier & Williams, 2005), but more on individual assistance according to the objectives. Kuriniawati et al stated that based on the urgency of the teacher's role above, special education training programs on attitudes and knowledge for students (Kurniawati et al., 2017) have a significant role in learning success (Crispel & and Kasperski, 2021) so that teachers who are certified from the results of special training have a positive impact on learning in the classroom (Feng & Sass, 2013; Yuwono & Okech, 2021).

Based on these conditions, the role of teachers is very significant in achieving the success of Islamic religious education learning for children with special needs (Avramidis et al., 2000; Bibigul et al., 2022), starting from; providing assistance according to the limitations and needs of students, creating an inclusive learning space so that time and room management can provide a sense of justice, safety and comfort to students. Hasselbring et al stated that in the context of learning, teachers must be able to provide more space to communicate with students in

various ways (Hasselbring & Glaser, 2000), through the optimal role of teachers in providing support to students will be able to foster better learning interests (Cheng & Lai, 2020). In addition, the role of teachers is to prepare a flexible learning process (Ke & Abras, 2013), according to student needs, starting from the selection of methods, learning models, and media development (Lipkin et al., 2015; Trohanis, 2008) must be based on the principle of accessibility so that it can provide equal opportunities. In addition, the collaborative role between teachers, students, and parents is one of the best systems in the ongoing learning, social, and health process for children with special needs (Abed, 2014; Tétreault et al., 2014).

This condition is in line with the theory developed by Florian & Black-Hawkins about inclusive pedagogy (Florian & Black-Hawkins, 2011), three continuous phases in the learning implementation process, starting from Recognizing Learner Diversity; which is an acknowledgment that all students can learn, Developing Inclusive Practice; the process of selecting strategies, models, methods and media that can be accessed by students without creating different versions (Black-Hawkins & and Florian, 2012). while Sustaining Inclusive Practice; is the process of teachers evaluating, reflecting, and making improvements based on the results of the implementation of Islamic religious education learning which has many portions of affective and psychomotor development.

Golden Triangle Of Education

inclusive pedagogy
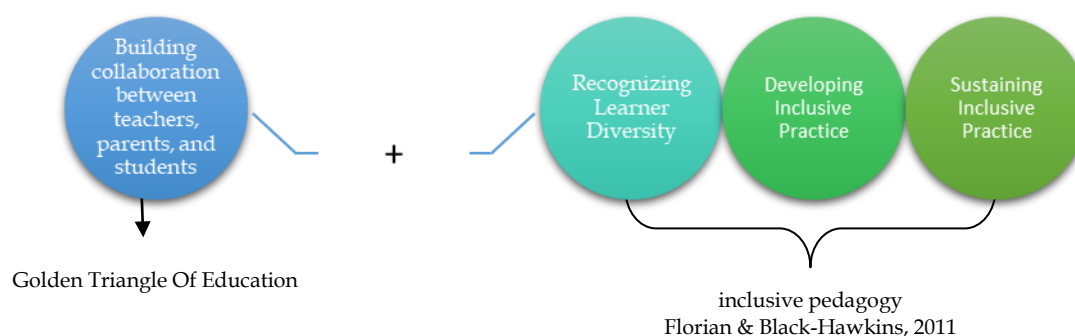Florian & Black-Hawkins, 2011

Figure 2 : inclusive pedagogy with Golden Triangle Of Education

The three-phase picture developed by Florian & Black-Hawkins still needs to be added to the four phases in Islamic religious education learning on the urgency of building collaboration between teachers, parents, and students, because good collaboration between parents, teachers, and students can be the key to the success of religious learning. After all, students will feel that they are getting full attention in different environments (school and home). Through the four phases above, the Islamic religious education learning process will be able to run optimally as Mahmud et al stated that teachers have the responsibility to play a structural role and parents through a cultural role (Mahmud et al., 2023; Yusuf et al., 2025) so that cooperation and mutual assistance are born in achieving learning goals.

Conclusion

In short, the implementation of Islamic religious education for children with special needs has almost the same tendency as regular students, starting from planning, implementation in the classroom, and evaluation of learning achievements. However, what makes the difference is that each process above is carried out by adjusting to the needs of students, starting from a flexible Islamic religious education curriculum, models, methods, and learning media that are by their capabilities, so that children with special needs get optimal learning. However, in practice, several challenges are still found, starting from limited facilities and infrastructure, human resources/teachers, and training for teachers according to the needs of children. So that the important role of teachers in increasing the involvement of children with special needs in learning is inevitable, some other roles of teachers are; providing assistance according to the limitations and needs of students, creating an inclusive learning space so that time and room management can provide a sense of justice, safety and comfort to students.

Based on the conclusion above, the researcher found one theoretical implication about the learning process of children with special needs through the development of three phases of the inclusive pedagogy theory by Florian & Black-Hawkins into four phases in Islamic religious education learning with another named inclusive pedagogy with the Golden Triangle of Education, including: First, Recognizing Learner Diversity. Second, Developing Inclusive Practice. Third, Sustaining Inclusive Practice, and Fourth is building collaboration between teachers, parents, and students. Through the four phases above, the Islamic religious education learning process will be able to run optimally. However, this study also has limitations because it is still focused on the implementation process of Islamic religious education learning with a systematic literature review approach. So the suggestion for future research is to conduct development research and trials based on the research and development theory of the Inclusive Pedagogy model with the Golden Triangle of Education and its impact on the learning outcomes of students with special needs.

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