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Research Article

Inclusion-Based Fiqh Learning Management for Children with Special Needs in Madrasah Ibtidaiyah

Sohif Maftahal Luthfi,[1*] Budiyono Saputro[2], Miftahuddin[3]

[123]*Universitas Islam Negeri Salatiga, Indonesia.*

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Abstract

This study aims to analyze the management of an inclusive curriculum in Fiqh subjects at an Islamic elementary school, focusing on three main stages of the learning process: planning, implementation, and evaluation, as well as identifying the challenges faced by teachers and the school in its implementation. The study also seeks to examine the extent to which the implementation of an inclusive curriculum contributes to the spiritual, social, and independence development of students with special needs. This research employed a qualitative approach using a case study method. Data were collected through in-depth interviews, non-participant observation, and documentation. The data were analyzed using the Miles and Huberman model, which consists of data reduction, data display, and conclusion drawing and verification. The results show that the implementation of the inclusive curriculum in Fiqh instruction at MI Tarbiyatul Aulad Jombor Tuntang reflects the school's commitment to providing equitable education for all students, including those with special needs. The planning stage involves initial assessments and the collaborative development of an Individualized Learning Program (ILP). The learning process is implemented using a contextual and humanistic approach with the support of a special education teacher, while evaluation is conducted authentically by assessing students' spiritual, social, and emotional development. The implementation has led to improvements in students' understanding of worship practices, social interaction, and independence. However, its implementation still faces several challenges, including limited facilities, insufficient curriculum guidelines, and a lack of teacher training. The findings provide practical implications for other madrasahs in developing inclusive Fiqh learning practices. Nevertheless, this study is limited because it focuses only on one subject and a single educational institution.

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INTRODUCTION

Inclusive education is a key priority in the global transformation of education systems, affirming that every child has an equal right to a quality, equitable education free from discrimination. This commitment is reflected in the Education for All (EFA) movement initiated by UNESCO and the Sustainable Development Goals (SDGs), particularly Goal 4, which emphasizes the importance of providing inclusive, equitable, and quality education for all segments of society (Urata et al., 2022). In Indonesia, this commitment is realized through various policies and regulations that encourage educational institutions, including madrasahs, to provide educational services that accommodate the diverse characteristics and needs of students. The Ministry of Religious Affairs of the Republic of Indonesia further strengthens these policies through programs to develop child-friendly and inclusive madrasahs, which underscore the madrasah's responsibility to provide

* Corresponding Author: sohifluthfi@gmail.com

adaptive educational services for children with special needs (Kemenag, 2025). From an Islamic educational perspective, the implementation of inclusive education is grounded in a strong philosophical foundation rooted in the principles of justice (*'adl*), compassion (*rahmah*), and the common good of the community, which demand that the right to education be fulfilled for every individual without discrimination (Fajri, 2024). Thus, inclusive education in madrasahs is not only an implementation of national education policy but also a form of actualizing Islamic values in building an educational system that is humanistic, just, and respectful of diversity.

The implementation of inclusive education in madrasahs has shown significant progress. Data from the Ministry of Religious Affairs of the Republic of Indonesia indicates that by 2024, there were approximately 1,000 inclusive madrasahs serving roughly 50,000 students with disabilities (Rohman, 2024). Furthermore, by July 2025, the number of madrasahs offering inclusive education had increased to 1,070 educational institutions, with 846 of them having received an official Decree (SK) designating them as inclusive madrasahs. This increase demonstrates the growing role of madrasahs in expanding educational access for students with diverse needs. However, this quantitative growth has not been fully matched by readiness for implementation at the instructional level. Wahid and Hamami (2021) found that some teachers at inclusive madrasahs lack adequate understanding and skills in applying differentiated instruction strategies for students with disabilities. In line with these findings, Sumarni (2020) noted that teaching practices in madrasahs still tend to be uniform and do not fully accommodate the diverse characteristics and needs of students. This issue becomes even more complex in Fiqh instruction, which is not only focused on mastering knowledge of Sharia laws but also encompasses the development of religious attitudes and practical worship skills. Preliminary research findings at an inclusive madrasah in Jombor indicate a gap between the availability of relatively adequate physical facilities and infrastructure and the substantive readiness for implementing inclusive education. Limitations in teachers' competencies regarding instructional adaptation, the development of accessible teaching materials, and the availability of Special Education Teachers (GPK) are issues that require attention. These conditions indicate that the success of inclusive education cannot be measured solely by the enrollment of students with special needs and the availability of facilities but is also determined by the madrasah's ability to manage the curriculum and the learning process in accordance with the needs of each student.

A number of previous studies have contributed to the development of research on inclusive education, particularly regarding implementation policies, teacher competencies, and learning strategies for students with special needs. The study by Jamaluddin et al. (2022), for example, examined inclusive education practices at the junior high school (SMP) and senior high school (SMA) levels, while Wahid and Hamami (2021) and Sumarni (2020) highlighted various issues regarding teacher competencies and the implementation of differentiated instruction in madrasah settings. Nevertheless, these studies have not specifically explained how inclusive curriculum management is implemented in the teaching of Fiqh at the Madrasah Ibtidaiyah (MI) level. Most research remains focused on the implementation of inclusive education policies or learning strategies in general; consequently, aspects of curriculum management including the planning, implementation, and evaluation of Fiqh instruction have not received adequate attention. In fact, MI students are in the early stages of cognitive, social, and emotional development, as well as the phase of establishing the foundations of Islamic understanding and practice. These characteristics demand a learning management approach that not only accounts for differences in academic ability but also addresses students' needs in understanding and practicing religious material. Consequently, there is *a* research gap regarding how the Fiqh curriculum is managed inclusively at the elementary Islamic education level, particularly in integrating the individual needs of students with special needs with the achievement of religious learning objectives.

To analyze this issue, this study employs the perspective of educational human resource management and the theory of differentiated instruction as its conceptual foundation. The human resource management perspective, as articulated by Dessler, emphasizes the importance of competency management, role allocation, and collaboration among educators in supporting the achievement of educational organizational goals. Meanwhile, the theory of differentiated instruction developed by Tomlinson asserts that the learning process must be tailored to students' readiness, interests, and characteristics. The integration of these two perspectives is crucial for understanding inclusive curriculum management because the success of learning depends not only on curriculum design but also on the readiness of human resources to implement learning strategies that are responsive to student diversity. Unlike previous studies, which have primarily addressed inclusive

education in the context of public schools or general learning strategies, this study specifically focuses on Fiqh instruction in Madrasah Ibtidaiyah. The novelty of this study lies in its analysis of the interrelationship between curriculum management, the readiness and collaboration of educators, and the application of differentiated instruction to accommodate the needs of students with special needs in religious studies. Thus, this study is expected to broaden perspectives on Islamic education management, particularly regarding the management of religious education that integrates pedagogical dimensions and the values of Islamic inclusivity.

Based on this research gap, this study aims to analyze the management of inclusive Fiqh instruction in Madrasah Ibtidaiyah by focusing on three main stages: planning, implementation, and evaluation of instruction. This study also aims to identify various obstacles faced by teachers and madrasah administrators in implementing inclusive learning particularly in accommodating the learning needs of students with special needs as well as to analyze the contribution of learning management to the students' spiritual and social development and their independence. To achieve these objectives, this study employs a qualitative approach using the case study method. The qualitative approach was used to gain an in-depth understanding of the learning management process, interactions among educational stakeholders, and learning experiences and practices within the natural context of the school environment (Creswell, 2014). The case study method was chosen because this study focuses on a bounded system specifically, the practice of managing Fiqh instruction for students with special needs at a particular educational institution. The research was conducted at MI Tarbiyatul Aulad Jombor, Tuntang, Semarang Regency, which was purposively selected because it has implemented inclusive education and fostered collaboration between Fiqh subject teachers and Special Education Support Teachers (GPK) in providing support to students with special needs. Theoretically, this study is expected to contribute to the development of research on Islamic education management, particularly regarding the management of inclusive learning in religious studies. Practically, the results of this study are expected to serve as a basis for consideration by madrasah principals, Fiqh teachers, Special Education Support Teachers (GPK), and policymakers in developing adaptive, participatory, and rights-based learning management that ensures the fulfillment of all students' right to education without discrimination.

METHOD

This study employs a qualitative approach using the case study method to conduct an in-depth examination of the management of Fiqh instruction for students with special needs within the context of an inclusive madrasah. A qualitative approach was chosen to understand the learning management process, interactions among educational stakeholders, and learning experiences within the natural school context (Creswell, 2014), while the case study method was used to explore a "bounded system" specifically, the practices of inclusive Fiqh learning management at a single educational institution. The research was conducted at MI Tarbiyatul Aulad Jombor, Tuntang, Semarang Regency, which was selected through purposive sampling because it has implemented an inclusive education system, including the Individual Learning Program (PPI), the use of resource rooms as learning support facilities, and collaboration between Fiqh subject teachers and Special Education Support Teachers (GPK). Research informants were selected using purposive sampling based on their direct involvement in managing inclusive learning; this group consisted of three individuals: the school principal, the vice principal for curriculum, and the Fiqh subject teacher. Meanwhile, students with and without special needs were not interviewed but served as subjects of observation to gain insight into inclusive learning practices in the classroom. Data were collected through semi-structured interviews, non-participatory observation, and documentation. The interviews focused on the planning, implementation, and evaluation of learning; strategies for adapting learning materials and methods; the application of PPI; collaboration between teachers and the GPK; and challenges faced in inclusive Fiqh instruction. Observations were conducted by monitoring learning activities, interactions among teachers, special education teachers, and students, the involvement of students with and without special needs, the use of learning media, and the utilization of the resource room. Documentation included PPI documents, initial assessment results for students with special needs, modified modules and teaching materials, as well as records of learning activities in the inclusive classroom and the resource room.

Data analysis utilized the Miles and Huberman interactive model, which comprises three stages: data reduction, data presentation, and drawing conclusions and verification (Saadah et al., 2022). Data reduction involved selecting, focusing, and grouping information relevant to the management of inclusive Fiqh

instruction. Next, the data were presented in the form of descriptive narratives to identify patterns and interrelationships among the findings, then analyzed continuously through the " " of drawing conclusions and verification by comparing information from various sources. Data validity was assessed based on Lincoln and Guba's four criteria: credibility, transferability, dependability, and confirmability (Kakar et al., 2024). Credibility was maintained through triangulation of sources and techniques as well as member checking with informants; transferability was strengthened through contextual descriptions of the characteristics of the madrasah, students with special needs, and teaching practices; dependability was ensured through systematic documentation of the research process; while confirmability is achieved by ensuring that research interpretations and findings are based on empirical evidence, not the researcher's assumptions. Procedurally, the research was conducted in four stages: the pre-fieldwork stage, which included a literature review, obtaining permits, and identifying informants; fieldwork, which involved interviews, observations, and documentation; continuous data analysis; and the preparation of a report based on the results of the analysis and data verification.

RESULTS AND DISCUSSION

Based on interviews with the madrasah principal, the vice principal for curriculum, and the Fiqh teacher, it was found that the madrasah has designed an inclusive Fiqh learning model through the stages of learning management: planning, organizing, implementation, and evaluation. During the planning stage, the madrasah identifies the needs and characteristics of students with special needs as the basis for developing the Individualized Education Program (IEP). During the organizing stage, the madrasah forms an inclusion team and defines the roles of each member, such as subject teachers, special education teachers, homeroom teachers, and parents. Instruction is delivered through adaptive learning strategies tailored to students' individual needs and supported by the provision of alternative learning materials and spaces. Meanwhile, during the evaluation stage, the madrasah monitors student progress and periodically evaluates the program to ensure that the inclusive Fiqh learning services operate in accordance with the principles of equity and sustainability.

Planning for Inclusive Madrasah Fiqh Instruction

The initial planning phase involves diagnostic assessments and mapping the learning needs of students with special needs, coordinated by the vice principal for curriculum in collaboration with the inclusion team. Fiqh teachers and Special Education Teachers (GPK) play a role in the technical implementation of the assessments, while the madrasah principal provides policy legitimacy and structural support for the program's implementation. The baseline assessment is conducted through classroom observations, interviews with parents, and simple diagnostic tests such as recognition of the Hijaiyah alphabet, the Latin alphabet, and memorization of daily prayers to map students' initial abilities. The results of this assessment then serve as the basis for developing the Individualized Learning Program (ILP) as part of the madrasah's inclusive learning management documentation. The development of the IEP is carried out collaboratively among subject teachers, the GPK, the inclusion team, and parents, in line with the concept of the Individualized Education Program (IEP), which emphasizes individualized planning based on students' needs (Faza & Fitrika, 2024) . This practice reflects a student-centered curriculum planning model (child-centered curriculum management).

In addition, differentiated services are also systematically managed through the division of program focus; for example, students with intellectual disabilities are guided toward strengthening basic religious practices, while students who are deaf are focused on visual and symbolic communication support. This management approach demonstrates that inclusive Fiqh learning planning in madrasahs is not merely the responsibility of individual teachers but is part of a structured and sustainable inclusive curriculum management system.

The next stage in the management of inclusive learning at this madrasah is the development of Individual Learning Programs (ILPs) as academic planning tools for students with special needs. The development of the IEP is coordinated by the madrasah's vice principal for curriculum in collaboration with the inclusion team, involving classroom teachers, Fiqh teachers, Special Education Support Teachers (GPK), and parents as key partners. The IEP is developed periodically each semester and forms part of the madrasah's instructional planning documents. This document contains the student's profile and individual needs, short-

and long-term learning objectives, learning strategies and methods, the media used, as well as indicators of developmental progress in spiritual, social, and skill-based aspects. The PPI is intended for students who are unable to fully follow either the general curriculum or the modified curriculum (Budyawati, 2020) .

In the curriculum development process, the team used the ATM (Observe, Imitate, Modify) principle as a managerial strategy for curriculum adaptation. The regular curriculum served as the initial reference and was then adapted based on the results of needs assessments for students with special needs. For example, while regular students learn congregational prayer through theoretical explanations and comprehensive practice, for students with special needs, the material focuses on introducing basic movements and short prayers using visual aids such as images and videos.

The madrasah also demonstrates managerial commitment in managing the adaptation of instructional materials and learning media for students with special needs. Institutionally, the madrasah has established policies for simplifying instructional language and enriching contextual materials as operational standards for inclusive learning in the Fiqh classroom. The use of visual aids such as images of wudhu, prayer cards, and short videos is not merely an individual teacher's initiative but is coordinated through teacher forums and curriculum supervision to ensure consistent implementation across all classes. Additionally, the development of adaptive modules is carried out through a team-based mechanism involving Fiqh teachers, Special Education Teachers (GPK), and the curriculum team, using the Basic Education (Dikdasmen) modules as the primary foundation, which are then modified according to the abilities of students with special needs. The madrasah also provides a resource room as part of its structured support facilities for inclusive services, including scheduling for room use, guidance from the GPK, and the room's function as a space for students to regulate their emotions and prepare for learning before reintegrating into the main classroom.

From a managerial planning perspective, the practices of initial assessment and the development of Individualized Education Plans (IEPs) carried out at MI Tarbiyatul Aulad demonstrate an integrated and sustainable inclusive curriculum planning system. This planning is not only pedagogical in nature but also reflects the management function in organizing educational services according to students' individual needs. This process aligns with the concept of Universal Design for Learning (UDL) by Rose & Meyer, which emphasizes diversity-based planning from the earliest stages through three main principles: multiple means of representation, multiple means of engagement, and multiple means of action and expression (Sewell et al., 2022) .

Madrasahs first map out students' specific needs such as hearing impairments, intellectual disabilities, learning disabilities, or ADHD through classroom observations, simple diagnostic assessments, and interviews with parents and special education teachers (GPK). The results of this identification process not only serve to assess the child's academic abilities but also encompass psychosocial aspects, communication patterns, levels of independence, and the child's response to the learning environment. This information is then used as the basis for determining learning strategies, assigning students' seating arrangements in the classroom, selecting appropriate learning materials, and deciding on learning locations such as regular classrooms or resource rooms. Thus, planning is carried out based on the principle of needs-based planning, rather than simply standardizing services to match those for regular students.

Based on the results of this analysis, the madrasah develops a more structured approach to learning management. Deaf students are seated in the front row near the teacher to facilitate visual communication and lip-reading, while students with ADHD are placed on the side of the classroom with minimal distractions and are given limited yet controlled mobility. For students with mild intellectual disabilities, teachers simplify the presentation of Fiqh material using more concrete language, aided by pictures, videos, prayer cards, and hands-on simulations of religious practices. Classroom placement also takes accessibility into account, such as locating special needs classrooms on the ground floor to facilitate mobility and reduce the risk of fatigue or loss of focus. This demonstrates that inclusive learning management addresses not only curricular aspects but also involves the conscious and planned management of the physical learning environment.

Collaboration and teacher capacity building at MI Tarbiyatul Aulad Jombor Tuntang are systematically managed as part of human resource management in inclusive education. The school principal regularly organizes In-House Training (IHT) every semester and facilitates Technical Guidance (Bimtek) related to inclusive learning (Mujiafiat & Yoenanto, 2023) . The madrasah also collaborates with professional organizations such as the Salatiga Deaf Foundation as a means of continuously strengthening teachers'

competencies in addressing the diverse needs of students.

This practice aligns with the findings of Jardinez & Natividad (2024) , which emphasize that the curriculum must adapt to students' characteristics, not the other way around. This concept also correlates with Tomlinson's theory of Differentiated Instruction, which requires teachers to modify learning content, processes, and products according to students' readiness, interests, and learning profiles (Widayanti et al., 2024) . The ATM approach (Observe, Imitate, Modify) implemented by teachers is also in line with the concept of an adaptive curriculum proposed by Syachbana & Rahmah (2023) , in which curriculum adaptation serves as a concrete form of the educational response to the diversity of students' abilities.

Implementation of Fiqh Instruction in Inclusive Madrasahs

The implementation of the inclusive curriculum in Fiqh instruction at this madrasah is carried out through a structured, collaborative approach based on the needs of students with special needs (gifted). The madrasah administration, particularly the principal and the vice principal for curriculum, plays a role in coordinating the development of inclusive learning policies based on the results of initial assessments and Individualized Education Programs (IEPs). Fiqh teachers and Special Education Support Teachers (GPK) are actively involved in the technical implementation on the ground. This managerial approach is evident in the clear division of tasks, flexible scheduling of lessons, and periodic monitoring of the academic and non-academic progress of students with special needs.

At the operational level, inclusive learning management is implemented through schedule adjustments, seating arrangements, and the provision of supportive facilities tailored to the needs of each type of disability. Students with specific special needs such as intellectual disabilities, ADHD, or hearing impairments are seated in positions that are easily monitored by teachers and Special Education Support Teachers to ensure optimal support. In addition, the madrasah also regulates the use of learning media, such as visual and audiovisual aids, as part of a managerial strategy to support equitable access to learning. This approach demonstrates that the implementation of Fiqh instruction in madrasahs is not only content-oriented but is also systematically managed so that every student, including students with special needs, receives educational services that are fair and tailored to their needs. This learning approach aligns with Bandura's social learning theory, which emphasizes that children learn through observation and imitation of (Samsir, 2022) . This theory is evident in contextual learning activities such as worship simulations and social interactions between regular students and students with special needs, which foster empathy and Islamic character.

Learning activities are also supplemented by the use of a resource room as part of a flexible learning system. This room serves as an alternative space for students with special needs who require a different learning environment for example, when students experience overstimulation or have difficulty focusing in a regular classroom. In the resource room, learning activities are more personalized and calming, incorporating sensory aids, educational games, and simple therapeutic activities that remain focused on the children's spiritual development and independence.



Image1 . Learning Activities for Students with Special Needs in a Dedicated Room

In terms of supervision, the vice principal for curriculum and the inclusion team conduct routine monitoring throughout the learning process. Teachers report on each student's progress through daily observation notes and monthly reports. If a student has not met the targets in the PPI, the learning strategy is revised collaboratively by the teacher, the GPK, and the parents, without attributing the issue to the child's

abilities. Thus, the implementation of this curriculum is dynamic and responsive to each individual's development. The theoretical concept of the Index for Inclusion by Ainscow & Booth supports the idea that schools must be welcoming communities for all students by fostering an inclusive culture, adaptive policies, and collaborative practices (Sulistiyaningsih & Handayani, 2022) a principle clearly evident in the involvement of teachers, GPK, the madrasah principal, and parents at every stage of Fiqh instruction at this madrasah.

Evaluation of Fiqh Learning in an Inclusive Madrasah

The evaluation of the implementation of the inclusive curriculum at MI Tarbiyatul Aulad Jombor assesses students' development holistically, not only academic achievement but also spiritual, social, and emotional aspects, as well as skills and independence. This approach aligns with the principle of "assessment for learning," which emphasizes assessment as a tool for guidance. Evaluation is conducted in a tiered and flexible manner, focused on individual achievements based on the Individual Learning Program (PPI). The evaluation process is a collaborative effort among Fiqh teachers, special education teachers, and the inclusion team. Each teacher records the daily progress of students with special needs through journals and observations, and the results are discussed monthly during evaluation meetings. If obstacles arise, teachers do not view the students as having failed but rather revise learning strategies and adjust goals. Evaluation focuses on student progress, not final outcomes. The "Assessment for Learning" theory proposed by Clarke and Wiliam explains that assessment is not only for determining learning outcomes but also helps teachers and students understand the progress made and improve learning methods. This is evident in the way Fiqh teachers and special education support teachers conduct daily observations and adjust teaching methods based on assessment results (Fauzi & Al-zainuri, 2024).

The forms of evaluation implemented at this madrasah are multidimensional and authentic, meaning they assess students' abilities through real-world activities, not just through written tests. This aligns with the theory of Authentic Assessment, which states that assessment should be conducted through real-world activities rather than solely through written tests (Nawali et al., 2024). For example, the ability to pray, recite the basmalah, participate in congregational prayer, or help a classmate is assessed as a measure of spiritual and social achievement. Fiqh teachers assess students using observation sheets with simple indicators such as "willing to try," "completes tasks with assistance," or "able to perform independently." This approach helps every child including those with intellectual or motor disabilities receive recognition for every bit of progress they make, no matter how small.

For students with special needs, evaluation tools and assessment instruments are tailored to their individual abilities. Exam questions, worksheets, and practical exercises are made simpler and more concrete. For example, for children with intellectual disabilities, teachers use sequential illustrations of wudu as an assessment tool to gauge understanding, rather than essay questions. Meanwhile, for children with ADHD, evaluations are conducted in stages and in shorter time frames to help them maintain focus. In addition, typical students learning alongside students with special needs are also assessed based on empathy and collaboration, so that inclusive values are embedded in the evaluation process for the entire class. The implementation of differentiated assessment aligns with Carol Ann Tomlinson's theory of Differentiated Assessment, which emphasizes that the assessment process must take into account differences in ability, learning styles, and the needs of each student (Maharani et al., 2024).

MI Tarbiyatul Aulad Jombor also uses two types of learning progress reports. First, a general academic report card that follows the format of regular madrasahs; second, an individual progress report containing qualitative notes on the spiritual, social, motor, and emotional development of students with special needs. These specialized report cards are written in a descriptive and communicative style to ensure they are easily understood by parents, containing notes such as "Student B is now able to participate in congregational prayer with minimal assistance" or "Student R has shown improvement in memorizing daily prayers." This approach reflects a humanistic evaluation it does not compare students with one another but rather interprets each achievement in light of the unique abilities of each child. In addition to teacher assessments, the madrasah's inclusion team conducts summative and formative evaluations each semester, using a " -baseline-online-endline" system to assess progress from the beginning to the end of the semester. These evaluations are used not only to assess student learning outcomes but also to evaluate the effectiveness of the teaching strategies employed by teachers. If evaluation results indicate stagnation, the team will recommend additional training or specialized mentoring for the teacher in question. Thus, evaluation in this inclusive setting is two-pronged:

it assesses both student progress and educator performance.

1 Table.

Comparison of the Regular Fiqh Curriculum and the Adaptive Curriculum (PPI) for Students with Special Needs

Learning Aspects	Regular Curriculum	Adaptive Curriculum (PPI)
Learning Objectives	To master Fiqh concepts both theoretically and in terms of practical worship in their entirety	Focus on mastering basic religious practices according to students' abilities
Learning Materials	Materials are presented in their entirety in accordance with the madrasah curriculum	Materials are simplified and selected according to students' individual needs
Teaching Methods	Lectures, discussions, and religious practice	Hands-on learning, simulations, and repetition
Learning Media	Textbooks, whiteboards	Visual aids such as pictures of wudhu, prayer cards, and short videos
Learning Strategies	Traditional classroom instruction for all students	Differentiated instruction and individual support by the GPK
Learning Assessment	Written tests and practical worship exercises	Observation of worship practices, progress assessments, and PPI-based evaluations
Assessment Focus	Achievement of academic competencies	Students' spiritual, social, and independent development

The results of this study also show a difference from previous studies that placed greater emphasis on pedagogical curriculum adaptation specifically, Fitri's (2022) research, which indicated that instructional adjustments were primarily focused on adapting content and teaching methods so that students with special needs could participate in the learning process according to their abilities. This implies that the present study places greater emphasis on the pedagogical aspects (modification of content, methods, and media). In this madrasah, the management of the inclusive curriculum does not only focus on modifying learning materials but also encompasses managerial aspects such as coordination among the madrasah principal, the vice principal for curriculum, the Fiqh teacher, and the Special Education Teacher (GPK), as well as the utilization of resource rooms as learning support facilities for students with special needs. These findings indicate that the success of an inclusive curriculum in Fiqh instruction depends not only on teaching methods but also on an educational management system that supports the sustainable implementation of adaptive learning.

Challenges of the Inclusive Madrasah Fiqh Learning Model

The most prominent challenge is the wide variation in abilities and personalities among students with special needs. In a single classroom, teachers must address students with diverse needs such as intellectual disabilities, ADHD, or physical disabilities each requiring a distinct approach. Children with intellectual disabilities, for example, require repeated reinforcement to understand prayers and religious practices, while children with ADHD struggle to focus and are prone to emotional outbursts. These differences require teachers to tailor learning strategies to each individual, which is certainly not easy given time constraints and large class sizes. As a result, teachers often have to divide their attention between typical students and students with special needs to ensure both groups receive balanced educational support.

The second challenge is the limited availability of Fiqh learning resources and materials specifically designed for students with special needs. To date, there is no official syllabus or lesson plan (RPP) from the Ministry of Religious Affairs (Kemenag) specifically designed for teaching Fiqh in inclusive classrooms. This situation forces teachers to take the initiative to create their own lesson plans using the ATM (Observe, Imitate, Modify) method, adapted from teaching materials for other subjects. Teachers also report difficulties in providing appropriate learning materials, such as visual aids, illustrated Hijaiyah alphabet cards, or interactive Islamic videos. Consequently, the process of adapting materials often takes extra time and relies on the teachers' creativity rather than systematic guidance from the government. A lack of facilities such as

limited resource rooms or basic therapeutic equipment also poses a barrier for students requiring special attention regarding motor and emotional development. According to the *Inclusive Education Framework* theory, the success of inclusive education requires clear policy support, systematic guidance, and adequate resources (Putri et al., 2025) . The lack of clarity in regulations indicates the government's weak role in ensuring equitable education for all children, including those with special needs.

The third challenge relates to time management and teachers' workloads. Fiqh teachers in inclusive classrooms are required to teach at a slower pace for students with special needs while ensuring that typical students do not lose interest. This situation often puts teachers in a dilemma: should they focus on helping students with special needs who are falling behind, or maintain classroom dynamics to keep students engaged? Teachers often have to repeat lessons more than twice in a single session, while still having to complete the curriculum objectives according to the academic calendar. These conditions cause psychological and physical exhaustion for teachers, especially when special education support staff are not always available during every class period. This indicates that such support systems have not yet been fully and optimally implemented in the field. Sometimes schools are willing to accommodate children with these special needs, but they lack the necessary teaching staff, curriculum, facilities, environment, and other resources.

In addition, the emotional and behavioral challenges posed by students with special needs can be quite difficult to manage. Some children with ADHD or autism often experience mood swings, are difficult to control, and sometimes even disrupt the learning process. Teachers must be extremely patient and able to manage situations with a positive approach without causing stigma among other students. When the classroom atmosphere becomes disruptive, teachers must take swift action, such as moving the child to a resource room (moving class) or providing physical activities to channel their energy. Challenges like these require a high level of emotional sensitivity and classroom management skills that not all teachers possess naturally.

This relates to Hargreaves' theory of "Emotional Labor in Teaching," where the challenges faced by Fiqh teachers at inclusive madrasahs such as MI Tarbiyatul Aulad Jombor lie in the emotional and psychological burdens inherent in teaching within highly diverse environments. According to Hargreaves, emotional labor is a form of work that demands teachers to consistently demonstrate empathy, patience, and self-control, even when they are experiencing mental fatigue and work-related stress (Töre, 2021) . In this study, Fiqh teachers must navigate the dilemma of balancing the learning needs of students with special needs while maintaining the dynamics of a regular classroom, which indirectly drains their emotional energy and leads to work-related stress. Furthermore, dealing with unpredictable behavior from children with ADHD or autism requires teachers to manage their emotions professionally to avoid creating stigma or negative reactions in the classroom. Hargreaves' theory reinforces the finding that challenges in time management and student behavior are not merely technical issues but also pertain to teachers' emotional well-being. The solution aligns with this theory's perspective: the importance of providing emotional and social support for teachers through *peer support systems*, stress management training, and madrasah policies that prioritize teacher well-being.

A final challenge that is also quite crucial is the lack of ongoing training and mentoring for teachers in managing inclusive Fiqh classes. Although madrasahs have routinely conducted internal training (IHT) and technical guidance sessions, the duration and depth of these programs have not yet addressed all the diverse needs of students with special needs encountered in the field. Teachers still need concrete guidance on conducting formative assessments, developing competency-based spiritual learning plans (PPI), and providing fair evaluations without dampening students' motivation. Limited access to professional resources such as Islamic educational psychologists or special education experts from the Ministry of Religious Affairs also hinders the improvement of teachers' competencies in this area.

These challenges are closely related to the theory of *"Teacher Professional Development for Inclusive Education*" proposed by , Florian, and Linklater (2010) . This theory emphasizes that the success of inclusive education depends heavily on teachers' competencies, which must be continuously developed through reflective, collaborative, and ongoing training. According to them, inclusive teachers not only need knowledge about the characteristics of students with special needs but also the ability to design adaptive instruction, conduct flexible formative assessments, and create a learning environment that is emotionally and spiritually supportive. Although teachers have received in-house training, this theory indicates that occasional training is insufficient; teachers require a system *of continuous professional development* that is sustained and relevant to the real challenges in the classroom. A solution consistent with this theory is to establish a *Professional Learning*

Community (PLC)-based mentoring program in madrasahs, where teachers can share experiences with one another, discuss real-life cases involving students with special needs, and learn from experts through mentoring sessions or thematic workshops (Purnamasari, 2025) .

Inclusive Curriculum for the Spiritual, Social, and Independence Development of Students with Special Needs

The implementation of the inclusive curriculum in the Fiqh subject at MI Tarbiyatul Aulad Jombor is systematically managed to support the spiritual, social, and independence development of students with special needs (gifted). The madrasah principal, Fiqh teachers, and special education support teachers (GPK) collaborate to organize the learning schedule, adapt teaching methods, and prepare adaptive learning aids and media. Each activity is designed so that students with special needs can gradually participate in religious practices, such as performing wudu and praying in congregation, with intensive guidance that enables them to model religious behaviors and understand religious values in a tangible way.

From a social and independence perspective, the madrasah implements inclusive classroom management strategies, where interactions between regular students and students with special needs are facilitated to foster empathy, tolerance, and communication skills. Alternative learning spaces, such as resource rooms, are provided for students who need a quieter environment or special support. Through the allocation of resources, time management, and structured procedures, the madrasah strives to ensure that every student with special needs has a meaningful learning experience, while also gradually preparing them to become more independent.



Figure2 . Illustrative Diagram of the Inclusive Curriculum Model for the Spiritual, Social, and Independence Development of Students with Special Needs

CONCLUSION

The implementation of an inclusive curriculum in the Fiqh subject at MI Tarbiyatul Aulad Jombor demonstrates that inclusive education management must be structured, collaborative, and oriented toward the needs of students with special needs. The managerial process includes planning based on individual assessments, developing Individualized Education Programs (IEPs), organizing human resources and facilities, implementing adaptive instruction, and conducting ongoing evaluation.

In practice, adaptive learning strategies, differentiated instruction, classroom arrangement, and the use of resource rooms as support facilities demonstrate the implementation of comprehensive management. Evaluation is conducted in a tiered, ongoing, and IEP-based manner, covering academic, spiritual, social, emotional, and independence aspects. Teachers and special education support staff (GPK) conduct daily observations, while student progress is discussed monthly during inclusion team meetings. Adjustments to learning strategies are made collaboratively if students have not met their targets, ensuring that evaluation is dynamic, reflective, and humanistic. This approach ensures that assessment not only measures academic ability

but also evaluates the spiritual progress, social interactions, and independence of students with special needs. The results of this study indicate an increase in religious awareness, social interaction, and independence among students with special needs, although challenges remain, such as limited support resources, curriculum guidelines that are not yet fully adaptive, and the need to enhance teachers' competencies in inclusive education.

Academically, this study contributes to the development of research on inclusive education management in madrasahs by presenting a model for managing Fiqh instruction that integrates managerial, pedagogical, and evaluative aspects. The practical implications of this study include the need to strengthen policies and the management of inclusive education in madrasahs by providing adequate support facilities, enhancing teacher training on adaptive learning strategies for students with special needs, and strengthening collaboration among subject teachers, special education support teachers, and school administrators.

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