Implementation Of Islamic Religious Education Learning In Inclusion Schools At Mutiara Bunda Elementary School

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Abstract: Statistical data from the coordinating ministry for human and cultural development in 2021 explains that as many as 2,197,833 children aged 5-19 years are people with disabilities, this is a challenge for Indonesia in the development and distribution of education throughout society. One aspect that can overcome this problem is an inclusive education system in every school with Islamic religious education being an integral part of this education system. Islamic religious education has an important role in developing the attitudes, values, morals, religious and social morals of children with disabilities in society. Therefore, this article will discuss the implementation of Islamic religious education learning at inclusive schools at Mutiara Bunda Elementary School. This research aims to analyze and provide information regarding the implementation of inclusive Islamic Religious Education which is already running well at Mutiara Bunda Elementary School. This research uses a qualitative approach with a descriptive method. Data collection was carried out through observation of the PAI learning process, joint interviews with key informants consisting of school principals, Special Education Special Services (PKLK) coordinators, and PAI teachers and relevant literature studies. The conclusion of this article is that things that support the implementation of inclusive education in Islamic religious education are good school management and school communication with all related parties.

Keywords: Islamic Religious Education, Inclusion Education, Persons with Disabilities

Abstrak: Dalam data statistik dari kementrian koordinator pembangunan bidang manusia dan kebudayaan pada tahun 2021 memaparkan bahwa sebanyak 2.197.833 anak dengan usia 5-19 tahun merupakan penyandang disabilitas, hal ini menjadi tantangan bagi indonesia dalam pengembangan dan pemerataan pendidikan pada seluruh masyarakat. salah satu aspek yang dapat mengatasi permasalahan tersebut adanya sistem pendidikan inklusi pada setiap sekolah dengan pendidikan agama islam yang menjadi bagian integral dari sistem pendidikan ini. Pendidikan agama Islam memiliki peranan pentting dalam pengembangan sikap, nilai, akhlak,

moral keagamaan, dan sosial anak penyandang disabilitas di masyarakat. Oleh karena itu, pada artikel ini akan membahas mengenai Implementasi pembelajaran pendidikan agama islam pada sekolah inklusi di Sekolah Dasar Mutiara Bunda. Penelitian ini bertujuan untuk menganalisis dan memberikan informasi terkait implementasi Pendidikan inklusif Pendidikan Agama Islam yang sudah berjalan baik di Sekolah Dasar Mutiara Bunda. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Pengumpulan data dilakukan melalui observasi terhadap proses pembelajaran PAI, wawancara bersama dengan key informant yang terdiri dari kepala sekolah, koordinator Pendidikan Khusus Layanan Khusus (PKLK), dan Guru PAI dan studi literatur yang relevan. Kesimpulan dari artikel ini adalah hal yang mendukung implementasi pendikan inklusi Pendidikan agama islam adalah dengan manajemen sekolah dan komunikasi sekolah dengan seluruh pihak terkait yang baik.

Kata Kunci: Pendidikan Agama Islam, Pendidikan Inklusi, Penyandang Disabilitas.

A.   Introduction

Education is something that has a big role for humans in all circles. In line with Abdillah's opinion in the publication paper (Kamaruddin et al., 2023). Education provides students with the possibility to obtain "opportunities", "hopes", and knowledge to live better. This is because everything that is done by humans is certainly based on knowledge and education. Education is also a human right that must be owned by every individual throughout the world. Based on the international view citing the Universal Declaration of Human Rights in 1948 (Universal Declaration Of Human Rights, 1948) it is emphasized that everyone has the right to education. From this declaration we can understand that education is an important part of human life that must be carried out evenly (not only a few parties).

In line with the Universal Declaration of Human Rights in 1948, Indonesia issued Law No. 20 of 2003 which states that Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation and state. From the understanding of education, we can understand that every Indonesian citizen has the same

right to Education.

This must of course be understood together that education is something that is very important to be owned by all humans without exception. From (Faiq, 2024) explained that education is a basic right of every individual regardless of physical or mental condition. He highlighted the importance of providing adequate facilities and teachers who are trained in dealing with children with special needs as a crucial step in spreading education evenly. From the explanation above, it is clear that it is a shared responsibility to spread education to every individual regardless of physical or mental condition, especially for those who have limitations such as children with disabilities, because this is a shared responsibility of all elements of society.

Based on statistical data from 2021 on the website of the Coordinating Ministry for Human Development and Culture, the range of disability figures for children aged 5-19 years is 3.3%. Meanwhile, the population at that age (2021) is 66.6 million people. Thus, the number of children aged 5-19 years with disabilities is around 2,197,833 people. With this data, the percentage of children with disabilities who are undergoing formal education is only 12.26% (Novrizaldi, 2022). This is certainly a challenge for education in Indonesia, especially in meeting the educational needs of children with special needs, considering that Indonesia has the 5th principle of Pancasila, namely social justice for all Indonesian people.

One of the things that can make education in Indonesia accessible to all people, especially for people with disabilities, is through inclusive schools. Inclusive schools have been in the public spotlight lately because of their concept that emphasizes the importance of providing equal access and learning opportunities for all students, regardless of their background, abilities, or needs. With inclusive schools, people with disabilities will get equal justice in obtaining education.

One important aspect in the implementation of inclusive education is religious education. Religious education is an integral part of the inclusive education system and has the responsibility to achieve the goals of inclusion. Religious education has an important role in the education curriculum in Indonesia (Elman & Mahrus, 2020) because it is related to several aspects such as attitudes, values, morals, religious morals, and social

society. Therefore, the religious aspect is very necessary to be known, understood, believed in, and practiced by every Indonesian society so that it can become the basis of personality so as to create a person who has faith (Kuswanto, 2014). To achieve these goals, the role of Islamic religious teachers in education is very necessary, especially in inclusive classes, because teachers have a big role in ensuring that the teaching and learning process runs well and inclusively.

The implementation of several schools has various strategies, such as Inclusive Learning at SD BPI Bandung City. At BPI Elementary School, Bandung City has Inclusive Education more on learning together between regular students and students with special needs, at State Elementary School 25 Banda Aceh has a strategy of modifying the curriculum for children with special needs which are grouped into 3 types, namely; 1) modification of learning time allocation, 2) modification of learning materials, and 3) modification of the teaching and learning process (Nurhadisah, 2019). At Muhammadiyah Elementary School 2 Tulangan Sidoarjo, learning in inclusive classes is carried out creatively with the blended learning method (Cahyono & Astutik, 2022).

Based on the results of previous studies related to how Islamic Religious Education (PAI) learning is carried out in inclusive education systems in various schools, researchers are interested in examining inclusive education at Mutiara Bunda Elementary School, the purpose of this study is to identify and analyze strategies and practices in implementing Islamic Religious Education (PAI) learning at Mutiara Bunda Elementary School. In an effort to achieve this goal, this study will include observations of the Islamic Religious Education (PAI) learning process at Mutiara Bunda Elementary School, as well as interviews with Islamic Religious Education teachers, Principals, and PKLK, and supported by a review of relevant literature. This study aims to collect data on effective practices in accommodating the needs of inclusive education in Islamic Religious Education learning. This includes teaching methods, strategies, and approaches used to ensure that all students, including those with special needs, can be actively involved and gain a deep understanding of Islam.

By identifying and analyzing the best strategies and methods, researchers hope that this study can provide a broader view in designing and implementing a more inclusive

Islamic Religious Education learning approach in various schools. The findings of this study are expected to help formulate more effective strategies to accommodate student diversity and improve the quality of Islamic religious education, as well as provide a basis for developing policies and practices that support inclusion in a broader educational context.

B.   Reseaech Methods

This research was conducted at Mutiara Bunda Elementary School using a qualitative approach with a descriptive method. Qualitative approach were chosen to understand the phenomenon in depth through interpretation and analysis of non-numerical data obtained from research subjects (Kaharuddin, 2021). Data collection was carried out through observation, interviews and relevant literature studies (Dr. Amir Hamzah, 2020). Observations were conducted by participating in the learning process, so that researchers could directly observe the interaction between teachers and students and the learning strategies applied, while for interviews, researchers determined who would be the key informants who were relevant to the main problem of the study, therefore researchers divided key informants into two, namely primary key informants who were PAI teachers and secondary key informants who were school principals and Special Education Special Services (PKLK).

Data were collected and analyzed using qualitative approach with a descriptive method, which included identifying emerging themes and patterns to produce in-depth interpretations (Rusandi & Muhammad Rusli, 2021). This research method aims to explore and comprehensively understand the implementation of practices and strategies in inclusive Islamic Religious Education learning, as well as to provide an empirical basis for the development and improvement of inclusive learning methods at the elementary school level and in a more general educational context).   .

C.   Result and Discussion

1.   Planning Stage for the Implementation of Islamic Religious Education Learning in Inclusive Schools at Mutiara Bunda Elementary School

Learning planning is the most important aspect in implementing educational activities. Without good planning, the learning process can be unfocused and less effective. With careful planning, learning objectives can be achieved more effectively, efficiently, and in a focused manner and the needs and potential of students can be optimally accommodated (Dolong, 2016). Therefore, teachers and educators must pay special attention to the planning stage to ensure the quality and success of learning activities (Sinaga et al., 2024; Susilo, Stevanus, & Yulia, 2023). In inclusive schools, learning planning is tailored to the needs of students. This takes into account the applicable curriculum and learning guidelines for students with special needs (Roza & Educational Administration, 2020). Based on the results of interviews with PAI Subject Teachers, Special Education Coordinators for Special Services (PKLK) and the Principal, that the PAI learning planning at Mutiara Bunda Elementary School as a school with an inclusive education system has several stages in making a good learning design, namely:

a. Data Acquisition Stage

    At the data acquisition stage, subject teachers, PKLK and academics collect all data that function as the basis for designing learning modules, especially PAI lessons in the inclusive system at Mutiara Bunda Elementary School. The data collected are as follows:

    1) School vision and mission

        Vision is the ability to see the core of the problem. As a result, the word vision is simple, short, concise, and clear, but rather an ideal, wishful thinking, and dream that will be achieved in the future, including a broad, distant, and significant meaning (Hafizin. & Herman., 2024). The school's vision and mission are concepts that describe long-term goals and how to achieve them in the context of education (Calam, Marhamah, & Nazaruddin, 2020; Patmawati, Ma'arif, Toyibah, & Rasmanah, 2023). Since 2018, the vision of SD Mutiara Bunda is to transform, taking the essence of QS Al-Isra: 84 which was then derived into the vision of "Creating Students Who Hold Islamic Values, Behave Intelligently, Have Integrity, Be Lifelong Learners and Have

a Global Outlook. And its mission is to provide an Islamic learning environment to be experienced and made a way of life.

2) School Objectives

A little bit from (Patmawati et al., 2023), in recognizing the role as an educational institution, schools must be managed well to achieve optimally formulated educational goals. School goals play an important role in creating a structured and result-oriented educational environment. According to (Calam et al., 2020) To become a good school, it needs to be planned and engineered. This means that schools must establish a vision, mission, principles, and goals, all of which must be included in the school's targets and strategic planning. The goal of Mutiara Bunda Elementary School in general is to make students have a creative, independent attitude, be able to adapt and become agents of change in accordance with Islamic values and Pancasila.

3) Education Curriculum

Curriculum according to al-Shaybani as quoted by Hasan Langgulung (1985; 145) and quoted again by (Hermawan, Juliani, & Widodo, 2020), then according to (Julaeha, 2019) curriculum is the core of the school, as well as society and the state or nation. Therefore, only a country that has high-quality human resources can progress. curriculum is a collection of educational experiences, culture, social sciences, sports, and arts provided by educational institutions for students both inside and outside educational institutions with the aim of developing comprehensively in all aspects and changing behavior according to educational goals. The Mutiara Bunda Elementary School curriculum used is the Merdeka Curriculum. Which is readjusted and added with motoric elements and differentiation in order to meet student needs and optimize student learning outcomes.

4) Views of subject teachers, class teachers and supporting teachers

Teachers have a deep understanding of the needs, abilities, and challenges faced by students. Therefore, involving teachers' views in educational

planning is a strategic step to improve the quality and effectiveness of the learning process so that students get the right and inclusive education.

5) Student Learning Evaluation Results

Quoted from (Idrus, 2019) evaluation is a measuring tool or process to determine the level of success achieved by students on teaching materials or materials that have been delivered, so that with the evaluation, the objectives of learning will be seen accurately and convincingly. Then according to (Phafiandita, Permadani, Pradani, & Wahyudi, 2022) as the person responsible for student learning, teachers must carry out the educational evaluation process and assess learning as part of the process. Therefore, by evaluating learning outcomes, teachers can readjust the learning module to ensure that the material is delivered in a more effective way and according to the needs of all students, including those who require a special approach. The results of student learning evaluations include oral tests, written tests, practical tests, daily tests, mid-term tests, and final semester exams which will later be used as a benchmark for educators to understand the extent to which the material taught has been understood by students.

6) Results of Student Attitude Evaluation

The results of the evaluation of student attitudes are a very valuable benchmark in efforts to achieve more comprehensive and inclusive educational goals. According to (Choiriyah & Muharom, 2023) to determine the tendency of students spiritual and social behavior in everyday life, both inside and outside the classroom, an attitude assessment is carried out. This evaluation includes an assessment of various student attitudes, such as cooperation, empathy, discipline, and responsibility. Based on the 2013 curriculum, attitude assessment is carried out through observation, self-assessment, and peer assessment using instruments such as checklists or assessment scales equipped with rubrics. The journal method uses notes (Nurul, Rustan, & Ajigoena, 2023). The data obtained from this attitude

evaluation provides in-depth insights into students' emotional and social behavior and needs.

7) Parents' Views

Educators can customize learning modules by collaborating with parents who know the overall development of students according to input from parents which is an important foundation in supporting the success of children's education.

b. Data Processing Stage

In this stage, the information that has been owned by the educator can evaluate and choose the most suitable learning module for students. According to the interview results, in this process, teachers Through the use of various methods such as tests, observations, and assessments, teachers collect complete information about students' abilities, needs, interests, and learning styles. This information is then analyzed to identify specific patterns and needs of students. This ensures that each student gets an education that suits their abilities and potential (Ritonga & Napitupulu, 2024). Therefore, the data processing process becomes an important aspect in educational decision making that aims to provide maximum and effective learning experiences for all students.

2. Organizing Stage of Implementation of Islamic Religious Education Learning in Inclusive Schools at Mutiara Bunda Elementary School

According to According to (Rosnah Ishak, Muhammad Faizal A. Ghani, & Siraj, 2014)Learning organization is important for successful learning. This organization includes the provision of facilities, determination of learning models, appreciation for students, and recognition of the potential of school residents. At Mutiara Bunda Elementary School, the organization of learning planning is carried out professionally. According to the results of the interview with the PKLK coordinator at Mutiara Bunda Elementary School, the organization of planning is carried out in several stages, starting with the preparation of modules by teachers. After the modules are prepared, the modules are checked by the supervisor (SPV). If the module is not approved, revisions and discussions are carried out to improve it. If approved, the next stage is the preparation and delivery of the module to parents. After that, the implementation of learning begins with

the adjustment of the module by the supporting teacher. This process ensures that each module used in learning has gone through careful examination and adjustment to ensure its effectiveness.

3. **Implementation Stage of Islamic Religious Education Learning in Inclusive Schools at Mutiara Bunda Elementary School**

The learning implementation process is a form of implementation of the planning process created to achieve a goal (Hamalik, 2010). In looking at the conditions and education system in Indonesia, the inclusive education model in this school tends to adopt the view that inclusion has equality with the term mainstreaming, as stated by Vaughn, Bos, and Schumn. This reflects an effort to integrate students with special needs into a broader learning environment without sacrificing their individual needs. This approach aims to create an inclusive educational environment, where all students can feel accepted and can learn effectively according to their potential (Sukadari, 2019). Thus, Mutiara Bunda Elementary School implements regular class and pull out (special for children with special needs) services called USA (Child Stimulation Unit). USA is a form of school facility where children with special needs are given a schedule between lesson times for the development of motor, cognitive and other abilities according to the needs of children with special needs.

According to (Laras et al., 2023) instilling religious values in children is very important to achieve a harmonious life both in this world and in the hereafter. This gives them a strong foundation to stick to their religious teachings and not deviate from them, in the implementation of PAI learning, ABK joins regular classes with the same curriculum, during the learning process ABK gets assistance from supporting teachers. This aims to get special services with materials, strategies, methods, and media that best suit their needs. The teaching and learning process (KBM) in the classroom is not much different from other schools, many strategies and practices are implemented at Mutiatra Bunda Elementary School, because according to (Cahyono & Astutik, 2022) sometimes the teaching and learning process of Islamic Religious Education (PAI) in inclusive classes does not run smoothly, because the physical abilities and understanding of ABK students are different from other students in Islamic Religious Education (PAI) lessons.

PAI teachers apply a variety of learning models including lectures, group discussions, role plays, use of visual media and others (Dafid Fajar Hidayat, 2022). This can accommodate the needs of each student and can increase student involvement in Islamic Religious Education learning. From the modules that have been designed, Islamic Religious Education teachers adapt the material to suit the level of understanding and needs of students. In explaining the material, they often use simple language, describe Islamic concepts in an interesting way and are associated with relevant examples, this is a form of effort to achieve effective learning goals.

The issue raises several statements to provide the application and implementation of Islamic Religious Education at Mutiara Bunda Elementary School, indirectly Islamic Religious Education has been implemented well but not necessarily to the application and implementation in the long term, in this case students are required to apply Islamic Religious learning in schools in everyday life. Mutiara Bunda Elementary School students are expected to have good morals and character, because in its implementation the teacher provides direction and instructions that teach religious issues, morals, and good character in long-term implementation, students are required to have abilities in various things, namely:

1) Believe in Allah SWT as God and understand the pillars of Islam and their essence, this aims to provide knowledge about Islamic Religious Education and practice it and be able to distinguish between what is good and what is wrong because in essence at that age students can still be stimulated well by teachers.

2) Able to perform worship according to Islamic law properly, one of the main priorities of the school is to incorporate worship into the lives of Mutiara Bunda Elementary School students. Students are taught how to pray properly from an early age with the guidance of dedicated religious teachers. They attend religious lessons every day that teach them how to worship according to Islamic law in addition to providing theoretical knowledge.

3) In this school, students are taught how to have noble morals based on the nature and personality of the Prophet. For example, teachers in this school

play a very important role. They not only teach academic materials, but they also teach how to behave according to Islamic teachings in everyday life. By treating each student kindly, patiently, and fairly, teachers reflect the nature of the Prophet. Teachers teach the importance of peace and brotherhood whenever there is a dispute or problem among their students. Moral values are also applied in extracurricular activities. Students are taught about cooperation, helping each other, and responsibility during activities. Students can increase social awareness and empathy through social activities such as sharing with others and others.

4) Having an understanding of the holy book of the Qur'an, at Mutiara Bunda Elementary School it is very important for Muslim students to deeply understand the holy book of the Qur'an. The Qur'an is not just a reading, but also provides life guidelines and moral values for every Muslim. Therefore, teaching an understanding of the Qur'an from an early age is a top priority in the religious education program at Mutiara Bunda Elementary School. Teachers at Mutiara Bunda Elementary School teach the Qur'an in a fun and interactive way so that students not only learn to read, but also understand its meaning. They explain the messages contained in the Qur'an through stories, games, and group activities. In this way, teachers help students get closer to the Qur'an and understand its meaning.

In an effort to facilitate student participation, Islamic Religious Education teachers adopt a combination of teacher-centered and student-centered learning strategies. Teachers provide comprehensive guidance and explanations, while providing space for students to participate in group discussions, collaborative projects, and problem-based learning, because students can gain the entire learning experience by implementing problem-based and project-based learning models (Aziz & Satria, 2022). In the Islamic Religious Education learning process, students are encouraged to share their experiences and understanding of Islam. The implementation of this strategy allows students to be more actively involved in the learning process, improve critical thinking skills, and develop social and cooperation skills. Thus, the learning process becomes more dynamic

and relevant, because students are able to relate the subject matter to their personal experiences. Ultimately, this deepens students' understanding and appreciation of Islamic values.

In addition, the teacher's task is not only to explain the subject matter. However, a teacher has a professional obligation to create a learning atmosphere, a professional, namely an educator who is skilled in learning and teaching (Divine, 2020). Not only conducive, participatory, and cooperative, but also fun so that students do not feel bored and are satisfied with the activities being carried out (Sutarsih & Misbah, 2021). Especially in inclusive classroom conditions, teachers need to create an inclusive and friendly climate, where no students feel intimidated. This can be done by encouraging positive interactions, teaching tolerance and empathy, and ensuring that every student feels valued and supported in the teaching and learning process and this has been implemented by Islamic Religious Education teachers at Mutiara Bunda Elementary School so that the atmosphere in the classroom is very conducive.

Based on the results of this study, the implementation of PAI at Muatiara Bunda Elementary School emphasizes the use of various learning methods, which are adjusted to the individual needs of students, quoted from (Aprilia & Rahmaningsih, 2020) when teachers face difficulties in teaching material that aims to improve conceptual understanding, a varied learning approach is one option that can be used. The findings show that this approach aims to improve the effectiveness of learning, by considering the characteristics and potential of each student in understanding Islamic Religious Education material. The use of varied methods also reflects the school's efforts to provide a comprehensive and in-depth learning experience for students, in accordance with the principles of inclusivity and differentiation of learning in the context of religious education.

4. Evaluation Phase of the Implementation of PAI Learning in Inclusive Schools at Mutiara Bunda Elementary School

Evaluation is an important component of learning activities (Hayati, Lestari, & Saputra, 2021). Evaluation in learning is carried out for the purpose of decision making, for example whether or not an approach, method, or technique will be used. This is in line

with the opinion of William A. Mohrens quoted in the book "Learning Evaluation" by Asrul et al., learning evaluation has a primary focus on measuring student achievement of competencies or learning objectives that have been set. This evaluation aims to assess the extent to which students are able to achieve the learning objectives that have been prepared and expected from the education process (Asrul Saragih, 2022; Suarga, 2019). According to (Hudri & Umam, 2022) The purpose of PAI learning evaluation is very important to find out how well students achieve competency standards in the aspects of "aqliya," "amaliya," and "qalbiya." Therefore, the evaluation made by educators must cover all three domains. However, the purpose of PAI learning evaluation is to evaluate whether competency standards have been met and to assist in making learning plans. The results of this evaluation provide a picture that can then be used in the learning planning process in the following academic year.

Based on the findings from the interview results with several key informants such as PAI and PKLK teachers, it was found that the evaluation process related to PAI learning was carried out by PAI teachers and assisted by special supporting teachers for ABK. According to (Hidayat & Syafe'i, 2018) explains that in the subject of Islamic Religious Education there are several aspects of evaluation that are actually seen from the learning process. For example, teachers must assess students in terms of practicing Islamic teachings such as in congregational prayer, sunnah prayer, doing good to fellow friends, respecting teachers, respecting knowledge, being honest, responsible and various other deeds. So this is where the role of a teacher must be smart to see the development of students in their daily lives. In addition, the evaluation of Islamic Religious Education subjects uses several methods, such as oral tests, writing, practice, daily tests, mid-semester tests and final semester exams. However, what is different in this evaluation stage is that teachers have their own assessment rubric for ABK which is specifically designed to accommodate their needs and abilities. This assessment rubric covers more specific and detailed aspects compared to the standard assessment rubric, such as communication skills, motor skills, and social interaction. In addition, teachers also consider the individual progress of each ABK student, so that the assessment is more holistic and comprehensive. Thus, the evaluation of Islamic Religious Education learning

for ABK not only measures academic achievement, but also the personal and social development of students. This is in line with the principle of inclusivity in education, which aims to provide equal opportunities for all students, including those with special needs (Nadhiroh & Ahmadi, 2024).

5. Supporting Factors for the Implementation of Islamic Religious Education and Character Education Learning at Mutiara Bunda

Based on the results of interviews and observations during the research, it can be seen that there are many supporting factors related to the success of implementing Islamic Religious Education learning at Mutiara Bunda Elementary School, namely as follows:

1) Good school management will produce a good educational ecosystem, this will have an impact on learning planning, adequate school facilities and environment,

2) good communication between stakeholders such as schools, teachers, supporting teachers and parents,

3) facilitating students with the availability of programs that support skills, one of which is in the field of religion, this supports Islamic Religious Education learning for students, especially for ABK,

4) Staff Training and Development, Continuous training and development for school staff, including PAI teachers and Budi Pekerti teachers, is needed to update their skills in teaching, evaluating, and supporting the needs of diverse students, including ABK,

5) The role of friends has a great influence on the learning process for both regular and special needs students and vice versa.

6. Inhibiting Factors in the Implementation of Islamic Religious Education Learning in Inclusive Schools at Dasae Mutiara Bunda School

The following are factors that hinder the implementation of Islamic Religious Education learning at Mutiara Bunda Inclusive School which can be seen in more detail:

1) According to several key stakeholders who are Islamic Religious Education teachers, the obstacle that is often felt is not being able to accommodate all students.

2) Restore students' focus and mood when they are going to study, teachers often find that students are in a bad mood which affects their focus when studying.

3) Obstacles in the form of teachers' difficulties in finding PAI learning methods that are appropriate to the needs of ABK.

7. Solutions to Inhibiting Factors in the Implementation of Islamic Religious Education Learning in Inclusive Schools at Mutiara Bunda Elementary School

The following are more specific solutions to overcome obstacles in the implementation of Islamic Religious Education learning at Mutiara Bunda Elementary School which implements an inclusive education system, which can be explained as follows:

Using a differentiation approach in learning, so that children are more appreciated and listened to because the material and activities are adjusted to their level of understanding. Then you can involve supporting teachers in accommodating ABK, as conveyed by the key important starting from Creating an interesting and fun learning environment by using technology, educational games, or creative activities that suit the interests and needs of students. After that, start each learning session with mood recovery activities, such as relaxation, light meditation, or breathing exercises that can help students focus and build a positive atmosphere. the last is to involve students in decision making related to learning, for example games or others.

Another solution is to collaborate between PAI teachers and PKLK to design and adapt PAI learning methods that are appropriate to the needs of ABK. Then applied using a variety of learning approaches, such as project-based learning, game-based learning, or collaborative learning, which can be adjusted to the learning needs and learning styles of ABK.

D. Conclusion

Based on the results of research conducted at Mutiara Bunda Elementary School regarding the Implementation of Islamic Religious Education Learning in inclusive schools, there are several important aspects that support the realization of good inclusive education, namely:

1. Planning that refers to student needs so that the module is appropriate to the needs.

2. Good school management and effective communication with all relevant parties.

3. Implementation in accordance with the planning, teachers who are given training so that they can provide Islamic religious education learning in accordance with the designed modules and the use of varied learning methods according to the individual needs of students are also important factors in the success of inclusive education.

4. Learning evaluation is carried out comprehensively by Islamic Religious Education teachers and supporting teachers to ensure that each student, including children with special needs, can achieve the learning objectives that have been set.

This study shows that Mutiara Bunda Elementary School has successfully implemented effective inclusive education in Islamic Religious Education (PAI) learning by using various appropriate teaching strategies and methods, this school is able to accommodate the needs of all students, including those with special needs PAI teachers play an important role in creating an inclusive and conducive learning environment, utilizing a teacher-centered and student-centered learning approach, as well as adapting materials that are appropriate to the level of student understanding. Overall, the inclusive approach to PAI learning at Mutiara Bunda Elementary School provides an example of good practice that can be adopted by other schools to improve the quality of inclusive education in Indonesia.

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