

Strategies And The Role Of Teachers In Developing Inclusion Curriculum For Children With Special Needs

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Abstract

Education is a process of humanizing humans that must be adapted to the situation and conditions as well as the development of the times. In addition, the definition of Education according to Law No. 20 of 2003 concerning SISDIKNAS, is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills they need. Inclusive education is an approach to education that recognizes the right of every individual to receive a quality education, regardless of their differences or special needs. Inclusive education has emerged as a response to challenges, with a vision to create a welcoming, supportive and equitable learning environment for all students. Inclusive education is not only about including students with special needs into regular classrooms, but also about changing the culture and practices of education as a whole. It involves the collaborative efforts of all education stakeholders, including teachers, school staff, parents, and communities, to create an inclusive environment and promote educational equity.

Keywords: Strategy, Kirikulum, Inclusion, Children with Special Needs



INTRODUCTION

In an inclusive environment, each student is valued as a unique individual with their own strengths and needs. This means ensuring equal access to relevant curriculum, varied teaching methods, and resources needed to support student learning. Inclusive education also involves acknowledging and respecting students' cultural identities, languages, and beliefs, so that they feel accepted and fully involved in the learning process. In inclusive education, the benefits are not only felt by students with special needs, but also by students without special needs. Interaction between students with different backgrounds and abilities brings advantages in their social, emotional, and academic development. Inclusive education creates opportunities to build collaborative skills, empathy, and appreciation for diversity, preparation that is essential for an inclusive life and society in the future.¹

Disability is a term that has recently become a trending topic or is a topic that has recently been actually talked about to refer to a child or someone who has disorders or shortcomings and imperfections in a person's physique. In this case, a person with a disability needs help to support all his activities, so that people with disabilities are included in people with special needs. Disability cannot be considered just a health problem. Disability is a complex phenomenon, which reflects the interaction of a person's body with the society in which he lives. Overcoming the difficulties experienced by people with disabilities means that interventions can remove barriers to the environment and social life they face.

A particularly problematic aspect of a disability is the social view of functional analysis of health and disease. As Talcott Parson (1951) explains, illness is very close to social deviance, because it is a threat to the performance of roles for the 'normal' person and more broadly the legitimacy for the sick. This happens to strike a balance between acknowledging "inadequacy" and preventing deviant motivation or the pretense of illness. Disabilities are those who have physical, mental, intellectual, or sensory limitations, for a long period of time where when faced with various obstacles, this can hinder their full and effective participation in society based on equality with others. In this case, it is necessary to look at the handling of people with disabilities in Islamic religious education, so that the approach to be taken is adjusted to the conditions and difficulties faced by children as people with disabilities.²

¹ Scott, Scott. *"Inclusive Learning: Building Equality in the Classroom during the Revocation of PPKM."* Karimah Tauhid 2.5 (2023): 2234-2244.

² Farida Isroani, et al. *"Inclusive Education."* (2024): 20-21.



DISCUSSION

Definition of Inclusive Islamic Religious Education Curriculum

Definition of Curriculum

Etymologically, the word curriculum is taken from the Greek language, namely *curere* which means the distance that must be traveled by runners from start to finish as explained by KBBI. In terminology, the term curriculum has various interpretations formulated by education experts in the field of curriculum development from the past to the present. These interpretations differ from one another, according to the core emphasis and views of the experts concerned.

The following are some definitions of the curriculum according to curriculum experts. Abdullah Idi stated that the Curriculum is a set of plans and arrangements regarding the content of lesson materials and methods used as guidelines for using teaching and learning activities. Furthermore, M. Arifin views the curriculum as "all subject matter that must be presented in the educational process in an educational institutional system. Another opinion was expressed by Zakiah Daradjat who views the curriculum as a program that is planned in the field of education and implemented to achieve certain educational goals.³

Curriculum in a narrow sense is defined as a collection of various subjects given to students through activities called the learning process. Meanwhile, according to Muhaimin, the curriculum in a narrow sense is a set of plans and arrangements about the content and subject matter as well as the method used as a guideline for the implementation of teaching and learning activities in schools. This definition underlines the existence of four main components in the curriculum, namely: goals, content (materials), organization, and strategy. As a result of the development of science, especially socio-technology, the curriculum is interpreted more broadly as the entire learning process that is planned and guided in schools, whether carried out in groups or individually, inside or outside the school.

Definition of Islamic Religious Education

Learning according to Oemar Hamalik: "as a combination that is structured, including human elements, facilities, equipment and procedures that influence each other to achieve learning goals". The learning of Islamic Religious Education (PAI), according to Muhaimin, is "an effort to make students can learn, need to learn, be encouraged to learn, want to learn and

³ Eka Kurniawati, Rohani, Syarifah Nurbaiti. "Inclusion of Anti-Corruption and Anti-Sexual Violence Education Values in the Islamic Religious Education (PAI) Curriculum in Higher Education." *Journal of Tahsinia* Vol. 5, No. 5, (2024), p. 688-689



interested in continuously learning Islam, both to know how to practice religion correctly and to learn Islam as knowledge."

Based on the above statement, PAI learning can be interpreted as an effort to make students able to learn, encouraged to learn, willing to learn and interested in continuously learning what is actualized in the Islamic religious curriculum as a comprehensive need of students which results in some relatively fixed changes in a person's behavior both cognitive, effective and psychomotor.

The meaning of learning Islamic religious education is guidance to become a strong Muslim and able to realize the teachings of Islamic Religious Education in daily life so that they become kamil. For this reason, the cultivation of PAI Learning is very important in shaping and underpinning students. With the cultivation of PAI learning from an early age, it is hoped that it will be able to form a sturdy, strong and independent person to be guided by the Islamic religion.⁴

The definition of inclusion is an approach that aims to build and develop the environment by inviting everyone from various different backgrounds to enter. Therefore, inclusion education is defined as regular education that includes children with special needs by providing opportunities to learn together with other regular students. Inclusive education prioritizes the principles of non-discrimination and diversity. Actually, the inclusion education program is not only applied to children with special needs but to all children. Every child has differences that need to be developed at school. Therefore, in inclusive education, all students are provided with guidance services regardless of social, economic, physical, mental, and emotional conditions. The characteristics, uniqueness, and diversity of these children must be facilitated as early as possible so that children can develop according to their interests, talents.⁵

In the Qur'an, there are several value terminologies that are the root of inclusive behavior, including *at-ta'aruf* (knowing each other), *at-tasammuh* (tolerance), *at tawassuth* (moderate/just), and *at-ta'awun* (helping each other)

a. *Al-Ta'aruf*

Human beings were created from a pair of men and women. Race, tribe, nation are names to make it easier to recognize the differences in each character. With this introduction, humans learn from each other, understand each other and provide each other with both moral and material benefits. All are equal before Allah, and it is the most pious who gets a noble position.

⁴ Nuraini. "Islamic Religious Education for Inclusive Schools." *Innovative*, Vol. 5, No. 1, (2019), p. 54

⁵ Zanuar Prastiwi, Muhammad Abduh. "Implementation of Inclusive Learning." *Journal of Elementary Education*, Vol. 6, No. 2, (2023), p. 669



Plurality encourages the realization of a dynamic life, thus inspiring each person to compete to do their best.

There are 3 main principles contained in the verse, namely: first, *Plural is usual*, that diversity is a necessity, so there is no need to debate or contradict. Second, *equal is usual*, adaptation to the plural social order as sunnatullah. Third, *modesty in diversity*, moderate attitude and wisdom of thinking are needed in responding to diversity. The concept of *ta'aruf* emphasizes the recognition of diversity and the rejection of exclusivity because we feel superior based on the size of our tribe, nation, etc. We often judge others (religion, beliefs, understanding) by our own theological standards, as well as how others view us. And the result is an Inverted Comparison, each giving a claim of truth and safety. Feeling more pious may actually show a lack of piety,

b. *Al-Tasamuh*

Tasamuh is a form of mubalaghah from the word *samaha* which means tolerance or tolerance. This word is used by contemporary scholars to express an attitude of a Muslim who is aware of diversity, for which he distances himself from all forms of fanaticism. Diversity is a sunnatullah that cannot be denied.

The greatness of the soul and the spaciousness of the chest are needed in responding to differences, saying that the concept of tasamuh must be built through faith

- (1) Human dignity, regardless of its background, requires respect for rights.
- (2) Differences are reality and choices, so there should be no coercion in them.
- (3) A Muslim is not required to make judgments, righteous, infidels, infidels, or misguided.
- (4) There is a command to always do justice.
- (5) Allah denounces all unjust acts.

c. *At-Tawassuth*

At-Tawassuth refers to the phrase mentioned in the Qur'an. Al Baqarah verse 143 is '*ummatan wasathan*'.

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said

"And so We have made you (Muslims) 'middle people' so that you may be witnesses of human beings and so that the Messenger (Muhammad) may be a witness of your (deeds)" (QS. Al Baqarah [2]: 143)".

Ibn Jarir At-Tabari interpreted the *ummatan wasathan* as '*udul*', or a moderate and middle



just community. *At-tawassut* has several Word equivalents, including *al-wasath* (moderation), *al-qisth* (justice), *al-tawazun* (balance), *al-I'tidal* (harmony). The opponent is *tatarruf* which refers to the group of 'extremism' and 'radicalism'.

Literally, *at-tawassuth* is interpreted as a middle position between two opposite positions. The attitude of *tawasuth* does not mean a versatile (compromiseic) attitude by mixing all the elements (syncretism), nor by rejecting all external things that come. *Tawasuth* teaches how to place human nature according to his nature, and balance in life as taught by the prophet. Taking a middle way for the sake of upholding benefits, and avoiding dangerous things. And that justice is universal, applicable in every opportunity, space and time. *At-tawassuth* is concerned with the attitude of *wasathiyah*, the intermediate attitude between the attitude of Exceeding the limits and reckless/negligent. It is not extreme to the right (fundamentalist), nor extreme to the left (liberal). *At Tawassuth* is a form of realization of justice and moral goodness as a form of the image of the elect in QS. Al-Baqarah: 143. *At-tawassut* gathers the values of balance, justice, and goodness at the same time. What needs to be considered in the application of the attitude of *tawasut* is a moderate attitude in disseminating the teachings of Islam, it is not easy to label *kafir*/hypocrisy/wicked towards fellow Muslims just because of differences in understanding, always tolerant and maintain social relations in society, and balanced in all matters both related to the worldly and *ukhrawi* so as to avoid excessive attitudes. *At-Tawasuth* makes the inclusive character in Islam proportional, not hopeless or too rigid.

d. *At Ta'awun*

Islam teaches *ta'awun* (helping in kindness) to all Mankind without exception. The help includes cooperation and tolerance. The spirit of *ta'awun* teachings is parallel to the teachings of *ihsan*, namely the closeness of a servant to Allah will make the servant compassionate. The command to cooperate in good with anyone (even if they have different views, factions or religions) is balanced with the prohibition of cooperating in evil with anyone. This is a form of moderation in the command to help. It also means that if good relations with followers of other religions must be carried out well, then even more so with fellow Muslims themselves. Thus, being inclusive is a good manifestation of the relationship between servants and their Lord. Based on the combination of curriculum concepts, Islamic religious education, and inclusion approaches, it can be formulated that the inclusive Islamic Religious Education curriculum is a form of planning and implementation of Islamic religious learning that is designed comprehensively and flexibly to



meet the needs of all students, including those who have special needs or come from diverse backgrounds. This curriculum not only focuses on achieving learning objectives in the realm of religious knowledge, attitudes, and skills, but also upholds the principles of inclusivity such as equality, diversity, and non-discrimination. Thus, each student is expected to be able to develop into a strong, independent, and able to practice Islamic values according to their respective abilities and potential.

Inclusive Curriculum Implemented in High School for Children with Special Needs

The identification of children with special needs is intended for a parent, teacher, or other training staff to find out if the child has any deviations (physical, intellectual, social, emotional/behavioral) in growth/development compared to other children his or her age. However, assessment is an activity carried out professionally specifically for the diagnosis of disorders or abnormalities that a person feels. Assessment is defined as the process of collecting detailed information about a child that is used for consideration and decision-making to the child.

The importance of identification and assessment as the first step in understanding the special needs of children before starting the learning process. Identification aims to find out if the child has deviations in various aspects of deviation and development, while assessment becomes a professional step to diagnose disorders or abnormalities that may be present. Both are crucial elements in developing an appropriate learning approach and providing appropriate support for the development of each child with special needs.

In addition to the curriculum being modified, certain modifications were also used in the learning tool. There are several things in the learning tool such as learning programs and syllabus that have undergone modifications. Modifications in this device are found in the material that will be delivered by students, learning indicators and media are used because they require regulation with the circumstances and needs of students, especially children with special needs. This is adjusted to the explanation from the Directorate of PLB (2010) which explains that modifications to the curriculum are only components of the syllabus, including: (1) materials; (2) indicators; (3) learning activities; (4) media, sources and evaluation. This is done with full consideration for the comfort of the teachers.

Modifications in the context of inclusive education are not only limited to the curriculum, but also include learning tools. This modification involves various aspects such as learning materials, indicators, learning activities, media, sources and evaluations. The Directorate of PLB 2010 highlighted that modifications to the curriculum mainly include syllabus components.



Teachers must consider the comfort of students, especially children with special needs, in making modifications. This demonstrates the importance of careful and responsive arrangements of individual curricula of learners so that the learning approach can create an inclusive environment that supports the development of each student.⁶

Challenges and Opportunities Faced by Schools in Implementing an Inclusive Curriculum

Inclusive education often faces various challenges and problems that hinder the implementation process. This shows that the formulation or design of the inclusion education program has not been prepared carefully so that the inclusion education program seems like an experimental program. Meanwhile, on the other hand, challenges that have a special impact on children with special needs include:

- a. Social-emotional challenges
- b. Challenges related to learning and skill development
- c. Challenges related to the preparation and training of professionals working in an inclusive setting.⁷

Another challenge based on the findings, the perception of school components towards inclusive education is considered low and not all of them are positive. Individuals with special needs are considered "*child as problem*" so that individuals are considered unable to learn, different from others, need special teachers and environments. Such a view will affect the performance of all school components and foster a sense of pessimism to be able to carry out inclusive education optimally. Until now, the paradigm that has developed is *the medical* mindset, which considers individuals with disabilities as people with disabilities and need to be healed personally.⁸

In Surah Abasa, it can be concluded that education is a human effort to achieve differences to become better through a process called learning. Basically, inclusive education is one of the manifestations related to humanist and religious education. In a kaffah way that then becomes a mockery. Therefore, as educators, there must be teacher assistance and supervision for students

⁶ Rona Handayani, since Yusnida Ritonga, Maulida Hasnah Anas. "*The Concept of Inclusive Child Learning and Learning Strategies for Inclusive Children*." Journal of Tambusai Education, Vol. 7 No.3, (2023), p. 31899-31900

⁷ Ade Andriyana, Wiwin Hendrianib, Pramesti Pradna Paramitac. "*Inclusion education: Challenges and strategies for implementation*." Journal of Applied Psychology and Education. 5 (2). (2022). 2715-2456

⁸ Oktio Frenki Biantoro. "*Inclusive Education in Indonesia: Opportunities and Challenges*." Afkaruna: International Journal of Islamic Studies (AIJIS). 2 (1). (2024). 24-33.



so that students feel calm and no unwanted things happen.⁹

In addition to the challenges, there are opportunities that are used to strengthen inclusive education in the form of providing policies made by the government such as the existence of a legal basis with clear regulations, financial assistance, and national training programs for teachers to teach children with special needs. The second policy can be carried out by schools through evaluation and monitoring of the inclusive learning process so as to create a safe learning environment for students.¹⁰ Children who receive an inclusive education have a greater chance of success in the future. They can develop social, independent, and problem-solving skills, as well as achieve academic achievement and equal life opportunities. Here are the inclusive education opportunities:

- a. Public Awareness: Increased understanding of the importance of equal learning opportunities to support the implementation of an inclusive curriculum.
- b. Government Support: Regulations and funding from the government strengthen the implementation of inclusive education in schools.
- c. Technology Utilization: Tools, specialized *software*, and online platforms facilitate access to learning for students with special needs.
- d. Wider Access: Technology allows inclusive education to reach students in remote areas or with physical limitations.
- e. Parent and School Collaboration: Collaboration between schools, parents, and communities creates a learning environment that supports student needs.¹¹

Definition of Learning Strategies and How to Develop an Inclusive Curriculum

Definition of learning strategies

The word strategy comes from the Latin word "*strategia*" which means the art of using a plan to achieve a goal. In general, a strategy is a tool, plan, or method used to complete a task. Learning strategies refer to the way material is delivered in the classroom. In addition, the term "learning strategy" refers to the type of learning activities chosen and used by teachers in a variety of situations, including school demographics, school conditions, surroundings and predetermined

⁹ Fusvita Dewi, Muhammad Al Farabi, Ahmad Darlis. "*Inclusion Education in the Qur'an Based on Surah 'Abasa Verses 1-11.*" El-Afkar: Journal of Islamic Thought and Hadith Tafsir. 12 (1). (2023). 135-139

¹⁰ Rida Melinda, Ahmad Suriansyah, Wahda Refia Refianti. "*Inclusive Education: Challenges and Opportunities in Its Implementation in Indonesia.*" Harmoni Pendidikan : Journal of Educational Sciences. 2 (1). (2025). 3046-3672

¹¹ Dwi Rukmini. "*Implementation of Inclusive Education in Indonesia: Challenges and Opportunities.*" Journal of Education and Culture, 25(3), (2020), 345–356.



learning objectives. For this reason, the learning strategy must be adjusted to the goals that have been determined in order to obtain effective and efficient learning activities.¹²

According to Mac Donald, as quoted by Haidir and Salim, strategy is an art to carry something out well or skillfully. As a guideline for the life of Muslims, the Quran also pays attention to learning.

1. Inclusion curriculum development strategy for high school children with disabilities

In the management of inclusive education, various strategies are needed designed to create a learning environment that can accommodate the diversity of students, especially students with special needs. This strategy aims to improve the accessibility, participation, and academic success of all students, regardless of physical, cognitive, or social limitations. Here are some key strategies in managing inclusive education:

1. Improving Teacher Competence

One of the main strategies in inclusive education is to improve the competence of teachers to teach students with special needs. Teachers must have the necessary knowledge and skills to identify the individual needs of students as well as provide different teaching according to their abilities. This can be achieved through ongoing professional training that includes: Special Training, Workshops, Seminars, and Conducting regular training activities to introduce teachers to inclusive education best practices.

2. Flexible Curriculum Adaptation and Learning Methods

Diverse teaching methods are essential in inclusive education. This strategy allows schools to accommodate the diverse needs of students through:

- a. Teaching Differentiation: Teachers must adapt teaching materials, teaching methods, and assessments to suit the different needs and abilities of different students. For example, providing an option for students to complete assignments through various formats, such as presentations, projects, or writing.
- b. Cooperative Learning: Uses a learning approach that involves cooperation between regular students and students with special needs to encourage social interaction and help each other.

¹² Nasution, Wahyudin Nur. "*Learning Strategies*." (2017).



- c. Use of Assistive Technology: The application of assistive technology, such as learning software or interactive materials, can help students with special needs to more easily understand the concepts being taught.

3. Provision of Adequate Accessibility Facilities

Physical accessibility is an important part of an inclusive education strategy. For this reason, schools must ensure that the available infrastructure and facilities are accessible to all students, especially those with physical limitations. This strategy includes:

- a. Infrastructure Modification: Provision of easily accessible lanes for wheelchair users, wide enough doors, disability-friendly toilets, and classrooms that can accommodate students with special needs.
- b. Access to Learning Materials: Schools must also provide teaching materials that are accessible to blind students or students with other sensory disabilities, for example by providing braille books or audio devices.

4. Collaboration between Schools, Parents, and Stakeholders

Inclusive education is not only the responsibility of teachers, but it also requires the active participation of parents, communities, and various other stakeholders. These strategies include:

- a. Effective Communication: Establish open and collaborative communication between teachers and parents to discuss students' development as well as their specific needs.
- b. Formation of Support Teams: Schools can form teams of various professionals such as psychologists, therapists, and counselors to support students with special needs across the board.
- c. Community Involvement: Local communities can also be involved in providing additional resources and support in advocating for inclusive education.

5. School Policies That Support Inclusion

Schools need to develop policies that explicitly support inclusive education. This policy should include:



- a. Commitment to Inclusion: Schools must have a clear vision and mission to support inclusive education. This policy should ensure that there is no discrimination against students with special needs.
- b. Budget and Resources: Provide adequate budgets to support inclusive education, including for teacher training, accessibility facilities, and learning aids.
- c. Monitoring and Evaluation: The policy should include a mechanism to periodically evaluate the success of inclusive programs in schools and make improvements where necessary.¹³

In addition to the above strategies, there is a learning strategy for Children with Special Needs Children (ABK) divided into two groups, namely: temporary (temporary) and permanent (permanent) ABK. Those included in the category of temporary crew members include: children at the bottom of the socio-economic strata, street children (elastic), children victims of natural disasters, children in border areas and on remote islands, and children who are victims of HIV-AIDS. Meanwhile, those included in the category of permanent crew members are children who are blind, deaf, disabled, disabled, deaf, autistic, ADHD (*Attention Deficiency and Hyperactivity Disorders*), Children with Learning Difficulties, gifted and gifted children, and others.¹⁴

To handle these ABK in an inclusive education setting in Indonesia, of course, a special strategy is needed. Inclusive education has various meanings. Stainback posits that: an inclusion school is a school that accommodates all students in the same class. The school provides educational programs that are decent, challenging, but appropriate to the abilities and needs of each student, as well as the help and support that teachers can provide for children to succeed.¹⁵

The Role of PAI Teachers in the Development of an Inclusive Curriculum for Children with Disabilities in High School

The role of PAI teachers in inclusive education is actually quite diverse according to the perspective of the researcher in describing the substantial meaning of inclusive education itself.

¹³ Epic, Epic. "Inclusive Education Management Strategies to Improve Accessibility." *Journal of Tahsinia* 5.2 (2024). Pages 241-252

¹⁴ Zein, Anisa. "Learning Strategies for Islamic Religious Education for Deaf Children with Special Needs (ABK) at SLB Abc Taman Pendidikan Islam Medan." Diss. State Islamic University of North Sumatra Medan, 2018

¹⁵ Ainnayyah, Refiana, et al. "Identification of Communication of Children with Special Needs in Social Interaction." *JPI (Journal of Inclusive Education)* 3.1 (2019). Pages 48-52



The diversity of interpretations has indirectly become a reflection of the openness of education for all groups, both due to differences in life backgrounds and abnormal physical differences. In the context of inclusive education, there are several principles contained in the Quran such as equality, justice, and concern for individuals can be interpreted as the foundation of an inclusive education approach. To develop an inclusive education approach that is in line with Islamic teachings, it is important to have a comprehensive and in-depth understanding of inclusive education from various sources, such as the Quran, Hadith, and the thought of scholars to develop an inclusive educational approach that is in line with Islamic teachings.¹⁶

By demonstrating openness, acceptance, and respect for diversity, PAI teachers can establish social norms that support the attendance of all students without discrimination. PAI teachers can also act as mediators between students, helping to overcome conflicts or misunderstandings that may arise due to differences in background or beliefs. PAI teachers also have a responsibility to work with various parties, including teachers of other subjects, education staff, and parents, to create a holistic inclusive ecosystem. This collaboration is important to ensure that every student gets the support they need. Through open communication and teamwork, PAI teachers can make a great contribution in building bridges between student diversity and an inclusive learning process.

It's also important to recognize that creating an inclusive environment isn't always without challenges. PAI teachers need to have high adaptation skills to overcome various obstacles, both in terms of special educational needs, cultural differences, and differences in religious understanding. Therefore, training and professional development for PAI teachers is an urgent need so that they can manage a learning environment that is in accordance with the principles of inclusion. Overall, the role of PAI teachers in creating an inclusive environment in public schools not only includes aspects of Islamic religious teaching, but also involves character building, acceptance of diversity, and active support for all students.¹⁷

In the learning process, the role of a teacher is very important for the achievement of the learning process, especially the role of teachers in inclusion schools, because in inclusion schools teachers must play an active role in providing educational services for students with special needs such as the visually impaired. In providing educational services to students with disabilities, as PAI

¹⁶ Purta, Wahyu Hanafi, Musthofa. "Medan Meaning of Inclusion Education Verses in the Quran: Al-Huqul Al-Dalili Li Al-Ayat Al-Tarbawiyah Lizawi Al-L'aqah Fi Al-Quran." *Aphorism: Journal of Arabic Language, Literature, and Education*. 4 (2). (2023). Pg 195-208.

¹⁷ Ikhwan, Zul, and Wahidah Fitriani. "The Role of PAI Teachers in Inclusive Education in Public Schools." *J-CEKI: Journal of Scientific Scholars* 4.2 (2025): 1195-1201.



teachers, in particular, try their best to provide guidance and motivation to students with disabilities so that they can follow learning properly as expected. In addition, Islamic religious education teachers also provide direction and motivation to their classmates to have high sympathy and empathy for their friends who have limitations, so that they should help each other and respect each other.

CONCLUSION

The inclusive Islamic Religious Education curriculum is an approach in the planning and implementation of PAI learning that aims to accommodate the diversity of students, including those with special needs. Learning strategies are an overarching pattern for achieving learning goals. Inclusive education requires a special strategy to accommodate students with special needs (ABK), including improving teacher competence, curriculum adaptation, accessibility, collaboration, and supporting policies. PAI teachers play an important role in creating an inclusive environment through understanding diversity, being role models, mediators, and collaborators, based on Islamic principles of equality and concern for individuals. Implementation in the field shows the efforts of PAI teachers to guide students with disabilities, but often there is no special planning and professional development and government support are still needed for more optimal services for students with disabilities.

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