2013 Curriculum: Implementation of Islamic Religious Education Learning in Schools for Children with Special Needs

Yayah Nurmaliyah
Syarif Hidayatullah State Islamic University Jakarta, Indonesia
yayah.nurmaliah@uinjkt.ac.id

Syamsul Aripin
Syarif Hidayatullah State Islamic University Jakarta, Indonesia
syamsul.aripin@uinjkt.ac.id

Nana Meily Nurdiansyah
Daarul Qur'an Institute Jakarta, Indonesia
nana.meily@uinjkt.ac.id

Abstract

The 2013 curriculum is the latest guideline for implementing education in Indonesia. Its application applies to public schools and special schools. This study aims to determine how to implement the 2013 curriculum in learning Islamic religious education for children with special needs (ABK) at SLB Negeri 01 Jakarta. This study uses qualitative research with a descriptive approach to data collection techniques with interviews, observation, and documentation. Data were collected based on field notes, comments, and documentation. The results of the study concluded that the implementation of the 2013 Curriculum for Children with Special Needs (ABK) at SLB Negeri 01 Jakarta uses the same PAI curriculum as the curriculum in traditional schools, and the scope of Islamic Religious Education materials taught is no different from other schools including; al-Qur'an hadith, faith, morals, fiqh and the history of Islamic culture. The learning methods for Islamic Religious Education in special schools are lectures, practices, questions and answers, demonstrations, and exercises. The learning media used include audio-visual media, tape recorders, films, radio, television, digital al-Qur'an, and braille Qur'an are also puzzles. Learning Evaluation consists of three domains cognitive, affective, and psychomotor.

Keywords: 2013 Curriculum, Islamic, Religious, Education, Children with Special Needs.

Introduction

Education is the right of every citizen. Therefore, the government must manage and protect these human rights by providing the broadest possible educational opportunities and providing the best possible educational services to every citizen without exception (including children with special needs). This is mandated in the 1945 Constitution Article 31 paragraph 1, Law Number 2 of 1989 concerning the National Education System chapter III paragraph 5, which states that every citizen has the same opportunity to get an education. Every citizen in question is all

citizens, including those who are different from one another. (Undang-Undang No. 2 Tahun 1989 Tentang Sistem Pendidikan Nasional., 1989).

The description above is representative of various views or sources. Therefore that difference is a gift oriented to the formation of a perfect human being with multiple peculiarities. A child is essentially pure and beautiful to look at, as John Locke argued by putting forward the *tabula rasa* theory, which is like a white sheet of paper that must be treated and kept pure in the hope of avoiding bad behavior, as instructed in religion. (Jannah & Rozi, 2021; Mutiawati, 2019). This at least gives a strong signal for humans to provide briefing from an early age through religious and character education, which will have implications for aspects of good values that are then carried out by habituation in their daily lives. (Cahyaningrum et al., 2017; Sandiko et al., 2022).

Special education is education for students who have difficulty following the learning process due to physical, emotional, mental, and social disabilities and have unique talents. (Suparno, 2007). Children with Special Needs (Inclusion) can be grouped into: first, visually impaired or children who have vision problems; second, Deaf children; third, Children with physical or movement disorders; fourth, Children who have extraordinary intelligence and abilities; fifth, developmentally disabled; sixth, Slow learner; seventh, children who have specific learning difficulties (dyslexia); eighth, the child has communication problems; ninth, Children with disabilities who experience emotional and behavioral disorders; Tenth, marginalized children. Due to the limitations and constraints they have, children with special needs require a form of special education services that are tailored to their abilities and potential. (*Direktorat Pembinaan Sekolah Luar Biasa*, 2006; Erdina & Prabowo A, 2016).

Furthermore, data from the Ministry of Education and Culture of the Republic of Indonesia and the Central Statistics Agency (BPS) explained that the number of children with special needs (ABK) in Indonesia reached 1.6 million. Therefore, one of the efforts made by the ministry is to provide access to education, namely by establishing Special Schools (SLB) to encourage the growth of inclusive schools in various regions. In 2017 the Director General of Primary and Secondary Education, Hamid Muhammad, said that the Ministry of Education and Culture plans to build 11 special school units in 11 different locations, and each year the ministry budgets for the construction of 25 to 30 new school units for special schools (SLB). He continued that out of 514 regencies/cities throughout the country, 62 regencies/cities still do not yet have SLB. He said that the number of children with special needs who have received education services has only reached 18 percent. And we still have to work hard again, and 82 percent (children with special needs) still have to serve. Of the 1.6 million children with special needs in Indonesia, only 18 percent have received inclusive education services. Around 115,000 children with special needs attend SLB, while children with special needs (ABK) who participate in regular schools implementing inclusive schools are about 299,000. (Maulipaksi & Langguana, 2017).

Some children with special needs and learning difficulties have not fully received maximum attention. Moreover, the curriculum aimed at inclusion is still debated at the Ministry of Education and Culture (curriculum center) and the practitioner level (inclusive teachers). The high demand for competencies targeted at learning outcomes for Inclusive Islamic Religious Education has always been the talk of inclusive teachers in the field. Meanwhile, the low competence of Islamic Religious Education teachers for inclusion also worsens Islamic Religious Education learning outcomes. On the other hand, the heterogeneity of the type of inclusion is

also an obstacle for PAI teachers in implementing their learning in preparing lesson plans, choosing strategies and methods, media, and types of evaluations that will be applied in education.

The above phenomenon will be an obstacle to achieving educational goals as expected. This will impact the development of human resources in the future because education is the development of human resources, although it is not the only way. Education in the sense of school is one alternative to developing human abilities and potential. Through education, quality Indonesian people will be produced, humans who understand their rights and obligations, people who believe and fear God Almighty, have noble characters and personalities, are independent, intelligent, creative, skilled, disciplined and responsible, and physically and mentally healthy. It has the spirit of nationalism and social solidarity and is future-oriented.

Then another thing is that the primary consideration for student progress and achievement is very dependent on the learning patterns in schools because schools are the second place of learning after the family. Some things that are very important for the quality of student learning include learning methods, teacher competencies, and existing infrastructure in schools. Therefore, the correct learning pattern by the teacher will significantly affect student learning outcomes. (Kurniasari, 2016; Nurdiansyah, Jam`siawati, et al., 2022).

The realization of religious education in schools is summarized in Islamic religious subjects, which are compulsory subjects for Muslim students. Islamic religious education is an effort to coach and nurture students. After completing their education, they can understand and practice the teachings of Islam and make it a way of life (Daradjat, 2017).

The importance of studying religious knowledge has a broad meaning, regardless of whether a person's condition is normal or has physical, mental, or behavioral limitations. Children with special needs also have the right to education. The mandate of the right to education for persons with disabilities or disabilities is regulated in Law Number 20 of 2003 concerning the National Education System article 23, which states that: Extraordinary education (exceptional children) is education for students who have difficulty participating in the learning process due to physical disabilities, emotional, mental, social (Efendi, 2006). Provisions in Law No. 20 of 2003 for children with disabilities are significant because they provide a strong foundation that children with disabilities (needs) need to have the same opportunities as those given to normal children in terms of education and teaching. (Depdiknas, 2003).

Reported from various relevant research reviews that are related to this research, it is stated that first, the findings of the implementation of distance learning (PJJ) in Islamic Religious Education subjects at the Muara Enim State Special School (SLB) are carried out in the same as face-to-face learning in schools. It's just that this learning is carried out at home and accompanied by parents through the WhatsApp group platform, which is sent in the form of photos, videos, or audio. Parents play an essential role in attending to their children when distance learning occurs at home. The learning strategy used by Islamic education teachers is the repetition of material that aims to strengthen the memory of mentally disabled children in learning materials. Simplify the achievement of KI/KD targets. The material prepared by the PAI teacher only describes the main points of the material to be delivered in a language easily understood by parents and independent mentally disabled students. Meanwhile, the daily assessment of students is in the form of collecting the work done. (Wulandari et al., 2022).

The second relevant research related to Islamic Religious Education Learning for Children with Intellectual Requirements in Developing Religious Dimensions and Independent Characters shows that Islamic religious learning focuses on teaching morals, prayer, the Qur'an, and essential materials. The results achieved in PAI learning related to the dimensions of religion and independent character vary depending on the child's understanding ability. Meanwhile, the problem is that their respective group teachers are still teaching PAI learning, and there is a sense of laziness and lack of enthusiasm for students and parental support. (Anjariani, 2022; Nurdiansyah, Kahfi, et al., 2022).

In addition, further relevant research relating to the 2013 Curriculum Development in Islamic Religious Education Learning Post-Covid-19 Pandemic in Muhammadiyah Dekso Special School stated that the implementation of religious learning was adjusted to the ability of students in Muhammadiyah Dekso Special School, which also had Al-Qur'an reading activities. 'every morning and memorizing short letters. The teaching and learning process after the COVID-19 pandemic can be carried out optimally, interspersed with clean living training to teach children the importance of preventing the spread of the coronavirus. Islamic Religious Education teachers teach with excellence, involving optimal student processes so students can develop according to their abilities. (Khoirurrizki & Widodo, 2022).

From several aspects of learning, the curriculum plays a crucial role. Like the body, the curriculum is the heart of education. The curriculum determines the type and quality of knowledge and experience that enables people or individuals to achieve a better life and livelihood. Therefore, the curriculum must always be prepared and perfected according to the times. Efforts to improve the curriculum are none other than to create a national education system that is competitive and always relevant to the demands of the times. This is in line with Law Number 20 of 2003 concerning the National Education System Articles 35 and 36, which emphasize the need to increase national education standards as a reference for the latest curriculum implemented in schools, namely the 2006 Education Unit Level Curriculum (KTSP) as a complement to the Competency-Based Curriculum (KBK) which is now for the 2013 academic year, it is the turn of the 2006 KTSP which is updated with a new curriculum known as the 2013 Curriculum.

Based on the background of the problem and relevant previous findings that have been described above, there may be gaps and novelties, so the purpose of this research can be formulated in a significant way to find out how the implementation of the 2013 curriculum in Islamic Religious Education (PAI) subjects for Children with Special Needs (ABK) at SLB 01 Jakarta. This includes the minor formulation into three main points, namely, first, implementation; second, supporting factors. Third, the inhibiting factor in implementing the 2013 curriculum, with the significant title being the Implementation of 2013 Curriculum Learning in Islamic Religious Education for Children with Special Needs (Abk) at SLB 01 Negeri Jakarta.

Literature Review

The curriculum is one of the efforts to achieve targets or runways to accomplish a goal. In education, the curriculum plays a crucial role in maintaining and regulating the learning process; of course, this is inseparable from the position of educators and diverse students. The

variety of students in special needs children's educational institutions must still get services as human rights in general so that learning continues to instill human values.

These special needs students range from the mildest to the most severe, from those with single, multiple, and even complex disorders, and are usually related to emotional, physical, psychological, and social issues. They are scattered in urban, rural, and remote areas, regardless of race, ethnicity, or nation. (Sanyoto, 2020).

Many people still think that students with special needs must be pitied and are considered helpless figures who need to be helped. This view is, of course, very incorrect and can be detrimental to students with special needs. Every student has shortcomings, but besides that, they have advantages. Therefore, it is appropriate to see students with special needs in terms of their abilities and disabilities. That way, we can optimally develop the potential stored in them.

The method and curriculum of learning Islamic religious education for students with special needs must be prepared by the school and aims to ensure that students have a solid spiritual provision, can interact with their environment, and can explore their abilities as well as possible.

Autism can be referred to as Oligophrenia or mental disability. Oligophrenia consists of two words: first, Oligo means less or minor; and second, fren means soul. This situation can be seen from the function of general intelligence in students who are below average and accompanied by a lack of student ability to adjust to the environment around them and sometimes adaptive. (Cohen & Bolton, 1993).

Swiss psychiatrist Eugen Bleuler first introduced the term autism in 1906. She was one of the most famous and prominent Swiss psychiatrists for his scientific contributions to understanding mental illness. (McCroskery, 2010). People with schizophrenia because they tend to have a strange thinking style. Autistic people tend to see themselves as the center of the world and firmly believe that external events lead to them. (Vioreanu, 2022). In 1944, another psychiatrist, Dr. Hans Asperger, described four completely atypical boys in their ability to interact, communicate, and think. He then used the term "autistic psychopathy" to describe what he considered a personality disorder. (Attwood, 1998).

Parents often think of autistic children as "good babies" in early toddlerhood. This is because they look like calm babies. But as the baby develops, they begin to notice oddities in their child, such as rejecting physical touches such as hugs and kisses. Experiencing slow and substandard language development, not wanting to look at other people's faces, and so on. (Payne & Welch, 2016).

Moving on from the description above, learners with special needs are entitled to the same education. International declarations and UN statements regarding education for all reinforce this. There is a shift in the particular education system from a segregative system to a more integrative approach known by the current term Inclusive school. This is happening because it is supported by logical reasons and driven by the equal human right to education. Education is the most basic human right and has become a basic need for every human being, not least for exceptional students. Article 31, paragraph 1 of the 1945 Constitution states that every citizen has the same opportunity to obtain an education. (Undang-Undang Dasar 1945 Pasal 31 Ayat 1, n.d.). Thus, students with special needs also have the same chance to get and

receive an equal education as other students. However, the education of children with special needs in Indonesia is not yet entirely equitable.

Research conducted by Nur Azizah on the Implementation of PAI Learning in Inclusive Education for Children with Special Needs shows that the results of inclusive education are an education delivery system that provides opportunities for all students who have abnormalities and have the potential for intelligence and unique talents to attend teaching or to learn in an educational environment together with students in general. Technical education services of the Special Education type for students with disabilities or students with extraordinary intelligence can be organized inclusively or in the form of special education units at the primary and secondary education levels. This inclusive education can be a solution for developing the world of education, especially for children with special needs, while still applying Islamic education. (Azizah, 2023).

In addition, Mochamad Ichsan Nur et al. proposed research on implementing the K-13 Curriculum for Children with Special Needs. They found that the Muslim Cendekia Special School has implemented the K13 curriculum, but modifications have been made to its implementation. Problems in implementing the K13 Curriculum at Muslim Cendekia Special School include materials that have not been formulated for students with special needs, media offers and methods that have not been mastered by teachers for students with special needs, low interest in learning motivation, little time allocation, no integration with other subjects and teacher discipline in making a lot of curriculum tools so that it takes up teacher time which will have an impact on learning. The solution that can be offered is to build communication with related parties, be it the Principal, Supervisor, Special Education Office, or even the Ministry of Education, to hold joint training to improve the capabilities of teachers of children with special needs. (Nur et al., 2022).

Starting from the exposure of the research above, the offer submitted in this study should have another view, one of which is to focus on the discussion of the objectives of how the 2013 curriculum is applied in learning Islamic religious education for children with special needs (ABK) in SLB Negeri 01 Jakarta. The 2013 curriculum is a guideline that is still valid for the implementation of education in Indonesia. Its application applies to public schools and special schools. The unique thing found from the different things above is related to the use of learning methods and media that educators can adequately convey to students. The motivation of students can be attracted by the impact of the use of techniques and media, one of which is the use of facilities owned such as (audio-visual, tape recorders, films, radios, televisions, digital Qur'ans, *braille* Qur'ans as well as puzzles) can lead to educators and students including educational institutions conducting learning evaluations and follow-up so that the rights of happiness in education in the achievement of learning Islamic education subjects can run well. The Learning Evaluation targets three domains: first, cognitive; second, affective; and third, psychomotor.

Research Method

The type of research used in this research is field research, where researchers conduct field research that is directly involved in the object of study, namely at Special School (SLB) 01 Jakarta, especially for A (Blind), B (Deaf), and C (mentally disabled). This school is located

on Jalan Raya Pertanian Lebak Bulus, Ciputat. This study uses a qualitative descriptive approach, where the researcher is the main instrument in data collection. Data were collected through observation, interviews, questionnaires, and documentation studies. The purpose of making observations is to see and know the actual conditions of students and existing learning activities and to observe school situations and conditions. (Sugiyono, 2013).

Sources of information on interview techniques are the Principal and Teachers of PAI State Special School (SLB) 01 Jakarta. The data collection techniques used by researchers to obtain accurate and adequate data. This study used several research techniques: observation, interviews, questionnaires, and documentation. Data analysis was done by reducing, presenting, and drawing conclusions.

Results and Discussion

Curriculum

Researchers must inform several important (original) field data from interviews, observations, questionnaires, surveys, documents, and other data collection techniques. The findings are presented in full and are related to the pre-determined scope of research. Results can be supplemented with tables, graphs, and diagrams. Tables and figures are numbered and titled. Example:

The curriculum is closely related to efforts to develop students by the goals to be achieved, starting from the design, ideas, and deepening of concepts to the implementation and evaluation stages. The curriculum has three dimensions of understanding: first, the curriculum as a subject; second, the curriculum as a learning experience. And; third, the curriculum as a learning program planning.

From these three dimensions, it can be described that the definition of curriculum as several subjects that students must take is a curriculum concept that, until now, has colored the theory and practice of education. (Saylor et al., 1981). While the notion of curriculum as a subject and subject content can be found in the definition put forward by Robert M Hutchins (1936) states. "The curriculum should cover grammar, reading, theory, and logic as well as mathematics, and an additional intermediate level introduces the great books of the Western world." The concept of curriculum is usually related to efforts to obtain a diploma. The diploma itself describes the ability. If a student has managed to get a certificate, he has mastered the lessons by the applicable curriculum. This ability is reflected in the value of each course contained in the diploma.

The shift in the meaning of the curriculum from many subjects to experience, apart from broadening the functions and responsibilities of schools, is also influenced by discoveries and insights into the psychology of learning. The new view in psychology assumes that learning is not the accumulation of knowledge but the process of changing student behavior. Therefore, the curriculum is defined as a total effort of the school to bring the desired results within the school as well as outside the school situation. Or a series of possible experiences at school to discipline students by thinking and acting. (Daheri et al., 2022; Taba, 1962).

Thus, the curriculum is oriented to the development and formation of students to get the best service from a lesson plan that has been conceptualized and packaged as well as possible so that what is known (seen, felt, and done) about the learning process and individual

development has an influence, on the curriculum itself. This seems to be in line with the curriculum formulation according to the education law, which is used as a reference in implementing the education system.

On the other hand, the government, in this case, the Ministry of National Education (2003), through a law, says that the curriculum is a set of plans and arrangements regarding the content and learning materials and the methods used as guidelines for the implementation of teaching and learning activities. (Law Number 20 of 2003 concerning the National Education System). (Depdiknas, 2003). Therefore, the theory of curriculum development not only limits the issue of curriculum development but also describes the conceptual system that must be used to assess the relationship of this curriculum to education. Curriculum development is also a complex undertaking involving a wide variety of decisions. These decisions are made about the general goals that the education or (school) aims to achieve and the more specific learning objectives. The main areas or subjects in the curriculum must be selected. (Taba, 1962). In addition, the curriculum should also equip students with essential learning skills in terms of writing, reading, and counting, as well as information and communication technology, and encourage critical thinking and the capacity to reason. (White, 2004).

We need to understand that schools were established to guide students to develop following the expected goals. This means that the central point of the curriculum is the students themselves. The development of a student will only be achieved if he gains learning experience through all other activities. After we examine various curriculum concepts, in this discussion, the curriculum can be interpreted as a planning document that contains the goals to be achieved, the content of the material and learning experiences that students must do, strategies and methods that can be developed, and evaluations are designed to collect information about the achievement of goals and implementation of documents created in natural form.

Thus, the results of the field review on the characteristics of children with special needs, including blind, deaf, and speech impaired, have an impact on the implementation of the 2013 curriculum in Islamic Religious Education Learning for Children with Special Needs (ABK) at the State Extraordinary School 01 Jakarta, has a strategy of Religious Education Curriculum Islam used is the same as the curriculum in regular schools according to the level. The scope of Islamic Religious Education material taught is no different from other schools, including; al-Qur'an-hadith, faith, morals, fiqh, and the history of Islamic culture.

Islamic Education

At the Curriculum Center of the Ministry of National Education, the goal of Islamic education is to foster and increase the faith of students through the provision and cultivation of knowledge, appreciation, and experience of students about Islam so that they become Muslim human beings who continue to develop in terms of faith, devotion to Allah SWT, and have noble character. In personal, social, national, and state life. (Awaludin, 2022; Ramayulis, 2010). The stages of the goals of Islamic education include a.) the highest/last goal; b.) General purpose; c.) Specific goals and temporary plans. In the dreams of Islamic education, this highest or final destination is ultimately defined by human life and its role as God's creatures. Thus, the indicators of this *insan Kamil* are: first, to be a servant of Allah; second, to lead the students to the *khalifa Allah fi al-ardh*, who can prosper the earth and preserve it and manifest mercy for the surrounding nature, under the purpose of its creation, and as a consequence to accept

Islam as a way of life; Third, to obtain prosperity and happiness in life in the world to the hereafter, both individually and in society. (Arief, 2010; Ramayulis, 2001).

Islamic Religious Education makes a real contribution to having an impact on students in various aspects to build one's resilience and confidence in making decisions as a learning process. As a detail of the actual contribution, the characteristics of Islamic teachings are presented, namely: first, in the field of religion. Characteristics of Islamic education in the area of faith, in addition to recognizing the existence of pluralism as a statement, also admit the existence of universalism, namely teaching belief in God and the Last Day, commanding righteous deeds, and inviting salvation. Thus, the characteristics of Islam in its religious vision are tolerant, forgiving, not imposing, and mutual respect because, in religious plurality, there is an element of similarity, namely devotion to God.

Second, in the field of worship. The characteristics of Islamic teachings can then be recognized through its conception in the area of worship as an effort to get closer to Allah and obey all His commands, stay away from all His prohibitions, and practice everything He allows. Thus the vision of Islam itself is the essence, soul, and mission of the teachings of Islam itself, which is in line with the task of creating humans as creatures who are only ordered to worship Him. Third, in the field of faith. An identifiable feature of Islam in this area of faith is that it is a pure Islamic creed both in its content and process. The one who is believed and acknowledged as God who must be worshipped is only Allah. In the process, trust must be direct. There should be no intermediaries. *Aqidah* in Islam includes an inner belief about Allah as God, which must be spoken verbally in the form of two sentences of creed, namely stating that there is no God but Allah and that Prophet Muhammad SAW as His messenger acts with righteous deeds. In this regard, Yusuf Al-Qaradawi noted that faith in its true sense is a belief that penetrates the heart, is full of confidence, does not mix with doubt, and affects the outlook on life, behavior, and daily actions. (Nata, 2000; Zulaikah, 2015).

Fourth, the Field of Science and Culture. The characteristics of Islamic teachings in the fields of science and culture are open and accommodating but also selective. Accommodation in accepting various inputs from outside, but at the same time, Islam is also particular, that is, not only taking all kinds of science and culture but science and culture that is in line with Islam. However, Islam is an open paradigm. It is a link in the chain of world civilizations. Historically, we see Islam inheriting Greco-Roman civilization in the West and Persian culture in India and China in the East. During the VII to XV centuries, when the great civilizations of the West and the East were sinking and declining, Islam acted as the primary heir to be taken over by Western civilization today through the Renaissance. Islam even developed this civilization's scientific and technological heritage for eight centuries. Fifth is the Education Sector. In line with the science and culture mentioned above, Islam also has unique teachings in the field of education. Islam views education as the right of every man or woman and lasts a lifetime. All aspects of education can be understood from the letter's contents. *al-Alaq*, as mentioned above. In the Qur'an, you can find various methods of lectures, questions and answers, discussions, demonstrations, assignments, demolitions, work trips, stories, laws, advice, and so on.

Sixth is the Economic Sector. The characteristics of Islamic teachings can then be understood from their conception of the realm of life. The mission of the world is to pursue the afterlife, and the hereafter is achieved with the world. A reasonable person reaches both equally because the world is a means to the future and should not be reversed. That is, the hereafter is

sacrificed for worldly affairs. This universe is something that God created for human use and not for a time as an object of worship as found in primitive society. The universe, in all its beauty, is God's creation. We know that I find wonders and wonders in this universe. Seventh is the Health Sector. The characteristics of Islamic teachings can be seen in the concept of health. Islamic teachings on health are guided by the principle of prevention rather than cure. In this health context, many guidelines from the holy book and sunnah of the Prophet Muhammad SAW lead to prevention.

Eighth, Political Field. The characteristics of Islamic teachings can then be identified through their conception of the political field. In the Qur'an *Surah* an-Nisa verse 156, there is *ulil amri*, defined as the ruler in politics, government, and state. In this case, Islam does not teach blind obedience to a leader. If the leader holds fast to the demands of Allah and His Messenger, then they must be obeyed, and vice versa. This political problem is then associated with the form of government. Therefore, each nation can determine the shape of its own country according to its taste. But most importantly, this form of government must be used to uphold justice, prosperity, welfare, security, peace, and public tranquillity.

Ninth, Field of Work. The following characteristics of Islamic teachings can be seen from its teachings on work. Islam views work as worship to Allah SWT. On this basis, the work desired by Islam is quality work directed at devotion to Allah SWT and work that is beneficial to others. To produce quality work, Islam views the work carried out as professional work, namely work that is supported by knowledge, expertise, experience, sincerity, and so on. Tenth, the field of Islam is a discipline of science. In addition to teachings related to various areas of life with these characteristics, Islam has also emerged as a scientific discipline, namely Islamic science. According to the Regulation of the Minister of Religion of the Republic of Indonesia in 1985, Islamic fields include the Qur'an-Tafsir, Hadith, *Kalam*, Philosophy, Sufism, Islamic Law/*Fiqh*, History of Islamic Culture, and Islamic education.

Learning Islamic Religious Education in Special Schools will be a lesson that guides students in carrying out religious teachings in daily life, such as praying, reading the Koran, and memorizing prayers tailored to the child's disability and ability. In addition, in delivering material related to students' disabilities and limitations, a teacher must use learning methods and understand them so that the material presented can be well received by students. At the same time, the learning methods used for Islamic Religious Education in special schools are lectures, practices, questions and answers, demonstrations, and exercises. Information Technology (IT) was also introduced as a learning medium. Learning Media is a tool that can support the success of the teaching and learning process. The learning media used are diverse, including audio-visual media, tape recorders, films, radio, television, digital Qur'an, Braille Qur'an, *hijaiyah* puzzles and pictures, and religious storybooks.

Furthermore, the evaluation used by Islamic Religious Education teachers in the learning process uses two techniques; written and practical. The written test measures aspects of science, while the practical test assesses worship (fiqh). The assessment of politeness, honesty, and others is carried out with an observation instrument where the teacher cooperates with parents. It can be concluded that the evaluation process at Special School 01 Jakarta has implemented the evaluation component in the 2013 curriculum in the cognitive, affective, and psychomotor domains.

The Child With Special Needed

Inclusive education will involve many children attending school, including children with special needs. Thus the inclusive class will be diverse (heterogeneous). Understanding children with special needs is essential in inclusive education. Inclusive education can be defined as providing instructional support specifically designed for students with special needs in the context of general education procedures. (Moore, 1998). According to Normal Key, inclusive education is part of the values of life. At the same time, the basic principle of inclusion is to respect differences in society. Through inclusion, we seek and nurture the gift that is in everyone. In this way, it can be believed that students in inclusive schools will be freed from tyranny by getting their rights. (Kunc, 1992; Siti Rohmah, 2010).

Children with special needs are those with a need, either permanent or temporary, to obtain customized educational services, which are caused by: first, socio-emotional conditions; second, economic conditions; third, political conditions; Fourth, congenital or acquired abnormalities. In other words, we are not only talking about a minority group caused by the disorder but include a large number of school children. (Skjorten, 2001).

Based on the explanation above, it can be concluded that the target group in inclusive education is not only children with special needs but includes most learning children. Therefore, schools must accommodate all children regardless of physical, intellectual, social, emotional, linguistic, or other conditions. Schools must find ways to successfully educate all children, including those with special educational needs. Inclusive education is education for: first, all children and adults who need to learn; second, Children and adults with high abilities, such as gifted and talented children (intelligent). Third, People with physical and psychological barriers, both permanent and temporary, such as emotional and behavioral disorders, abuse of appetite, visual, hearing, learning difficulties (dyslexia, dysgraphia, dyscalculia), brain dysfunction, motor disorders, etc.; Fourth, marginalized people such as street children, child workers, and minority language speakers. Students have the same right to learning facilities, especially a sense of comfort, peace, and fair treatment. This is still widely neglected, so it is seen that a sense of comfort, peace, and justice is another assumption of a higher unwillingness to learn. Therefore, in terms of inclusive education, let's look at it from a broad perspective with a clear and positive mind. Remember that a pleasant learning atmosphere will positively impact learning motivation and increase discipline. High learning motivation is one of the determinants of student success in achieving the best learning outcomes. (Aripin & Nurdiansyah, 2022; Nurdiansyah et al., 2021).

Apart from that, the learning process in Extraordinary Schools in Islamic Religious Education is not a very crucial obstacle. Still, a challenge to show that Islamic religious education can cool and flex and provide a deep understanding of various aspects, the main one being religious belief. Self-confidence is a concrete form of showing al-Karima character. In addition, according to (Nurdiansyah & Hudriyah, 2021), education can at least improve people's lives. Quality education is relevant to their needs. (Eslianna, E., Lian, B., & Sari, 2020).

In the process, it is realized that several obstacles and supports can be found based on research results in the field. Among these factors are: first, the Supporting Factors for Learning Islamic Religious Education (PAI) Curriculum 2013 for Children with Special Needs (ABK) in State Special Schools (SLB) 01 Jakarta. Religious teachers at state special schools (SLB) 01 Jakarta have been equipped with knowledge related to the limitations of each student, for

example, blind and deaf students, so that when teaching, teachers can use appropriate methods and media for students and can explore their interests. Outside of learning, such as *qiroah*, *tajwid*, and *kasidahan*, teachers can develop the talents and potential of students according to their capacities. The school environment and social cultures such as mosques and prayer rooms are also used to support the success of teaching and learning activities as well as fostering aspects of faith for students; second, the Inhibiting Factors for Learning Islamic Religious Education (PAI) Curriculum 2013 for Children with Special Needs (ABK) in Special Schools (SLB) State 01 Jakarta. Among them, there are three criteria, namely; first, the obstacles for blind and deaf students because their disabilities vary from standard to multiple disabilities such as MDVI (multiple disabilities with visual impairment), blind students have difficulty communicating, as well as deaf students even though they have their language. Both gestures and verbal limitations still affect communication in learning activities, so it needs repeated explanations. Support from the community and parents is still lacking in meeting their children's needs; second, other constraints related to the curriculum, the curriculum is still adopting the regular curriculum. Although there have been revisions, it is still too high. This is because the organizers of the curriculum procurement still do not know much about children with special needs (ABK), so most of them are still almost the same as the regular school curriculum; third, infrastructure related to unique learning for religion is still lacking from associated agencies such as the Ministry of Religion so that teachers have to find their own (self-help).

Conclusion

Based on the results of the study and understanding of the research, it can be concluded that the Better Management and Service of Islamic Religious Education Learning is indicated by communication and coordination, the more positive responses will be received from educators, students, and the community, in this case, parents. Therefore, the implementation of the 2013 Curriculum in PAI Learning for Children with Special Needs at SLB Negeri 1 Jakarta uses the same curriculum as PAI in regular schools according to their level, which includes; faith, morality, *al-Qur'an*-hadith, *fiqh*, and the history of Islamic culture. The standard of graduation competence is also the same as the standard that has been set, which includes aspects of attitude and skills as well as knowledge. However, there are exceptions for children with particular intellectual disabilities, and learning is adjusted to their abilities. Education is carried out in theory and practice with various methods and media adapted to students' disabilities. The evaluation was carried out using two techniques, namely, first, a written assessment regarding academic knowledge and, secondly, a practical test. Factors supporting the implementation of the 2013 curriculum in learning Islamic Religious Education for children with special needs at SLB 01 Jakarta are religious teachers who have been provided with students with special needs so that in teaching, they can understand the situation of students based on their children's needs. Behavior/disability and impairment. Thus the teacher can explore the talents and interests of children in addition to providing religious learning. Other supporting factors are a good school environment and physical, social, and cultural that are used as learning media. The inhibiting factor for implementing the 2013 Curriculum in PAI learning for children with special needs at SLB Negeri 01 Jakarta is the obstacle in delivering subject matter due to differences in the

level of student disability, especially for children with special needs who require repeated communication (explanation) of material. Relevant agencies have not fulfilled religious learning facilities. Another obstacle is the lack of awareness of parents and the community who support and pay attention to children with special needs (ABK) related to educational services.

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