ANALYSIS OF THE ISLAMIC EDUCATION LEARNING MODEL WITH SPECIAL NEEDS AT PAS BAITUL QUR'AN NGABAR PONOROGO INCLUSIVE KINDERGARTEN

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ABSTRAK

This study aims to describe the instructional planning design, implementation models, and assessment of Islamic Religious Education (PAI) learning at PAS Baitul Qur'an Inclusive Kindergarten in Ponorogo. A qualitative descriptive approach was employed, involving the principal, PAI teachers, and inclusion facilitators as research participants. Data were collected through semi-structured interviews, participatory observation, and document analysis, and analyzed using data reduction, data display, and conclusion drawing techniques. The findings indicate that PAI instructional planning is developed adaptively by considering the individual needs of children with special needs and principles of early childhood development. Learning implementation is carried out through four main models: individual, transition, group, and center-based learning, which facilitate gradual, flexible, and inclusive learning experiences. Assessment is conducted authentically and continuously using observation, performance, and portfolio techniques, serving as a tool for monitoring children's religious and social development rather than merely evaluating learning outcomes. This study concludes that PAI learning at PAS Baitul Qur'an Inclusive Kindergarten reflects inclusive and humanistic educational principles in its planning, implementation, and evaluation. The findings are expected to contribute to the development of adaptive and meaningful Islamic education practices in inclusive early childhood education institutions.

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan desain perencanaan, implementasi model pembelajaran, dan asesmen pembelajaran Pendidikan Agama Islam (PAI) di TK Inklusi PAS Baitul Qur'an Ngabar Ponorogo. Pendekatan yang digunakan adalah kualitatif deskriptif dengan subjek penelitian meliputi kepala sekolah, guru PAI, dan pendamping inklusi. Teknik pengumpulan data meliputi wawancara semi-terstruktur, observasi partisipatif, dan studi dokumentasi. Data dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa perencanaan pembelajaran PAI disusun secara adaptif dengan mempertimbangkan karakteristik dan kebutuhan individual anak berkebutuhan khusus. Implementasi pembelajaran dilakukan melalui empat model, yaitu model individual, transisi, kelompok, dan sentra yang memungkinkan proses belajar berlangsung bertahap, fleksibel, dan inklusif. Asesmen pembelajaran dilakukan secara autentik dan berkelanjutan menggunakan observasi, unjuk kerja, dan portofolio untuk memantau perkembangan religius, sosial, dan keterampilan ibadah anak. Penelitian ini menyimpulkan bahwa pembelajaran PAI di TK Inklusi PAS Baitul Qur'an Ngabar Ponorogo telah mencerminkan prinsip pendidikan inklusif dan humanistik dalam seluruh proses pembelajaran.

Kata kunci: pembelajaran PAI, pendidikan inklusif, anak berkebutuhan khusus, TK Inklusi, pendekatan humanistik

INTRODUCTION

Islamic Education (PAI) is an integral component in shaping children's religious, moral, and ethical values from an early age. In the context of inclusive education, PAI not only serves as a vehicle for imparting religious knowledge, but also as an adaptive learning platform for all students, including those with special needs (ABK). (Arif et al., 2025) Inclusive education itself emphasizes providing equal learning opportunities and appreciating the diversity of learner characteristics. (Malik & Prabowo, 2024)

Along with the development of inclusive education theory and practice, integrating inclusive principles into PAI learning has become increasingly important. Previous research shows that the application of inclusive education in religious learning at the early stages of education has been able to modify teaching approaches so that they are more responsive to children's individual needs. (Abidin & Fatimah, 2024) This practice includes the use of differentiated instruction, multimodal strategies, and collaboration with learning assistants so that every child can participate in the learning process optimally.

In addition, other studies also state that quality learning planning in the context of inclusion requires curriculum adjustments, the use of adaptive learning media, and flexible evaluation strategies. (DJAYADIN, n.d.) This is in line with the goal of TK Inklusi as an institution that not only prepares basic academic competencies, but also protects the rights of every child to learn in an environment that respects differences and supports their holistic development.

However, studies on the design of PAI learning planning in inclusive kindergartens, especially in Islamic boarding schools or religious foundations, are still limited. Therefore, this study aims to describe the design of PAI learning planning at the PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten with the hope of contributing empirically to inclusive education practices in early childhood education.

RESEARCH METHOD

This study uses a descriptive qualitative approach, as it aims to systematically, factually, and accurately describe the process of planning Islamic education at the PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten. (Creswell & Poth, 2016) This approach is appropriate when researchers want to understand educational phenomena in their natural context and explore complex and contextual aspects. (Mohajan, 2018)

The research was conducted at PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten as a field study unit. The research subjects included PAI teachers, the principal, and inclusive learning assistants. Purposive sampling was used to determine information considered to have in-depth experience and insight related to the design and implementation of inclusive PAI learning. (Etikan et al., 2016)

Data was collected through several interview techniques conducted with key informants (teachers and principals) to obtain data on the planning, strategies, and challenges of inclusive PAI learning. The semi-structured approach allowed for flexibility and depth of data. (Ruslin et al., 2022) Observations were conducted in the classroom during the PAI learning process to observe student engagement, the use of learning media, and the adaptation of learning strategies to the needs of inclusive students. (Boehm & Weinberg, 1997) Learning planning documents such as lesson plans, evaluation tools, and teaching materials were collected and analyzed to enrich empirical data in describing PAI learning design. (Sugiyono, 2018)

The data was analyzed through the following stages: data collection, data reduction,

data presentation, and conclusion drawing. (Engle, 2015) Data reduction was conducted to group information relevant to the research focus. Subsequently, the data was presented in a descriptive narrative form that facilitated reading and understanding of inclusive PAI learning practices.

To ensure data trustworthiness, this study used source triangulation and technique triangulation. Source triangulation was conducted by comparing data from different informants, while technique triangulation was conducted by combining interviews, observations, and documentation. (Donkoh & Mensah, 2023)

Tabel 1 : Research Partisipant

No	Type of Participant	Number	Role in research	Data Collection Techniques
1.	Principal	1 Person	Providing information related to school policies, inclusive education planning, and institutional support for the implementation of Islamic Education learning for children with special needs.	Semi-structured interviews, documentation
2.	Islamic Education Teacher	2 Person	Providing data on learning planning design, implementation of PAI learning models, learning strategies and methods, use of learning media, and implementation of adaptive assessments.	Semi-structured interviews, participatory observation, documentation
3.	Inclusion Asistant (shadow teacher)	2 Person	Providing information related to individual assistance for children with special needs, adaptation of Islamic education learning, as well as the religious, social, and independence development of children.	Semi-structured interviews, participatory observation

RESULTS AND DISCUSSION
PAI Learning Planning Design in PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten PAI Learning Objectives

Based on field data, the learning objectives of Islamic Education (PAI) at PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten are formulated in a gradual and adaptive manner. This is in accordance with the conditions and needs of the students, especially those with special needs. In the initial stage, learning objectives are more directed at shaping basic religious morals and behavior, such as getting used to praying, being polite, sharing with friends, and following simple rules. Once the children show greater readiness to learn, the learning objectives develop to include mastery of aspects of worship and basic Islamic

knowledge, such as memorizing daily prayers, short surahs, introduction to the Hijaiyya alphabet, and simple worship practices such as wudhu and salat. (Isroani, 2019)

Theoretically, the formulation of these objectives is in line with Abraham Maslow's humanistic theory, which emphasizes that the learning process will be effective if the basic needs of students are met first. The cultivation of moral character and religious behavior reflects efforts to fulfill the needs for safety and belonging. When children feel accepted and emotionally secure, they will be more ready to be guided toward higher learning goals, such as self-esteem and self-actualization through religious practice. (Wahyuni & Hendarwati, 2025)

Reflection on the data and theory shows that the learning objectives of Islamic Education in the PAS Baitul Qur'an Ngabar Inclusive Kindergarten are relevant to the humanistic approach. Teachers do not solely target cognitive achievement but prioritize children's psychological readiness and emotional development as the basis for successful learning.

Islamic Education Learning Materials

The PAI learning materials at PAS Baitul Qur'an Ngabar Inclusive Kindergarten are arranged in stages according to the children's developmental levels and abilities. In the early stages, the materials focus on instilling moral values and religious behavior in everyday life. Subsequently, the material is developed towards the introduction of daily prayers, short surahs, Hijaiyyah letters, hadith, mahfudzot, and simple worship lessons such as wudhu, prayer, fasting, and an introduction to the pillars of Islam. In addition to the intracurricular material, the school also organizes supporting programs such as waqf alms, the let's pray movement, and the Hajj pilgrimage.(Nurhayati & Nu'man, 2022)

From a theoretical perspective, the selection and sequencing of the material is in line with the principles of early childhood development and Maslow's theory. The material on morals and simple worship habits serves to fulfill children's social and security needs, while the gradual introduction of worship and prayer memorization leads to the fulfillment of esteem needs, when children are able to demonstrate success in learning.(Irfan et al., 2023)

Reflection shows that PAI learning applied in the field is relevant to humanistic theory, because it is not imposed uniformly, but rather tailored to the readiness and individual abilities of children with special needs.

Learning Strategies and Methods

The PAI learning strategies and methods at PAS Baitul Qur'an Ngabar Inclusive Kindergarten are flexible and individualized. Teachers apply various strategies, such as habituation, the use of concrete media, sound imitation, repetition, and intensive assistance. The learning models used include individual, group, center, and transition models. The individual model is applied to children with severe disabilities, while the group and center models are used to train children's social interaction and independence. The transition model serves as a bridge from individual learning to group learning. (Nurul Havista et al., 2025)

Theoretically, these strategies and methods are in line with Abraham Maslow's humanistic theory and constructivist approach. Intensive mentoring and a comfortable learning environment fulfill children's need for security, while group learning and learning centers act as facilitators that help children develop to their full potential.

Reflection shows that the PAI learning strategies and methods at PAS Baitul Qur'an Ngabar Inclusive Kindergarten are relevant to inclusive education theory and practice. Teacher flexibility in combining methods is an important factor in the success of PAI learning for children with special needs.

Media and Learning Resources

The learning media used in PAI learning include visual, audio, and kinesthetic media, such as pictures, letter cards, Ummi books, Islamic songs, and direct worship practices. Concrete media are used as initial stimuli, especially for children with severe disabilities. Learning resources come not only from books, but also from the school environment, religious activities, and parental involvement.

According to multisensory and humanistic learning theories, the use of diverse media is very effective for children with special needs because it accommodates different learning styles. Concrete and enjoyable media help children feel comfortable and motivated, so that their psychological needs are met before they are directed towards higher learning achievements.

Reflection shows that the media and learning resources used at PAS Baitul Qur'an Ngabar Inclusive Kindergarten are relevant to theory and field requirements. However, there is still a need to develop more varied and specific media according to the specific needs of children.

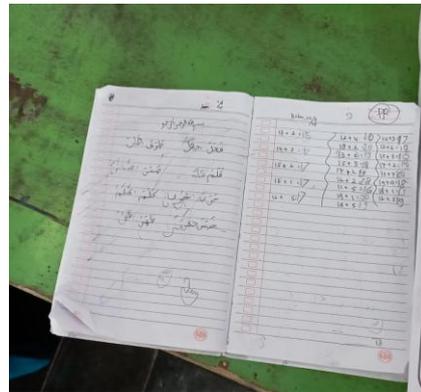**Figure 1**_Materials Thicken Hijaiyyah letters and color them_

Figure 2 _Arabic counting and writing materials_

Reflection on the Integration of Theory and Practice

Overall, the PAI learning planning design at PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten shows integration between theory and practice. The objectives, materials, strategies, methods, and learning media are arranged by considering the basic needs and self-actualization of children with special needs as emphasized in Abraham Maslow's humanistic theory. The learning plan is not only oriented towards achieving the curriculum but also towards fulfilling the psychological needs and holistic development of children.

Thus, it can be concluded that the PAI learning planning design at PAS Baitul Qur'an Ngabar Inclusive Kindergarten is relevant to theoretical studies and can support the creation of PAI learning that is humanistic, inclusive, and meaningful for children with special needs.

Implementation of PAI Learning Model in PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten

The implementation of Islamic Religious Education (PAI) in the PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten is carried out in an adaptive and flexible manner by adjusting to the characteristics, abilities, and individual needs of children with special needs. Learning is not applied uniformly but uses several inclusive learning models so that

each child can follow the learning process optimally. The learning models applied include individual models, group models, center models, and transition models. (Jamaluddin et al., 2022)

Figure 3 *PAI lessons in class on the subject of Hijaiyyah letters*

Figure 4 *Teaching Islamic Education Using Hijaiyyah Cards*

Implementation of Individual Learning Model

Based on field data, the individual learning model at PAS Baitul Qur'an Ngabar Inclusive Kindergarten is applied to children with special needs who have severe disabilities, such as autism, concentration disorders, and communication disorders. Learning is carried out on a one-teacher-one-child basis or through intensive assistance, with adjustments to the objectives, materials, methods, and learning pace according to the child's abilities. In Islamic Education (PAI) learning, teachers place greater emphasis on instilling religious behavior, introducing short prayers, and practicing simple worship through repetition and direct guidance. (Farisia, n.d.)

The relationship between theory and individual learning models is in line with Abraham Maslow's humanistic approach, which emphasizes the fulfillment of students' basic needs before they can achieve self-actualization. The intensive guidance provided by teachers reflects efforts to fulfill students' needs for security and affection, so that children feel accepted and comfortable in the learning process. In addition, this model is also relevant to Abdurrahman's view, which emphasizes that children with special needs require individualized and adaptive educational services.

Reflection from the comparison of theory and practice shows that the application of the individual learning model at PAS Baitul Qur'an Ngabar Inclusive Kindergarten is relevant both theoretically and empirically. This model has been proven to help children follow PAI learning according to their capacity, although it requires sufficient teacher resources and a high level of patience in its implementation.

Implementation of the Transision Learning Model

The transitional learning model is implemented as a bridge for children with special needs who previously studied individually to begin adapting to group learning. Based on findings in the field, this model is carried out through gradual assistance, for example, one teacher assists one child in small group activities. In the context of PAI, children begin to be involved in group prayer activities, simple worship practices, and other religious activities with adjusted durations and guidance. (Supriatin et al., 2025)

Theoretically, the transitional learning model is consistent with Vygotsky's theory of social development, particularly the concept of the zone of proximal development (ZPD), whereby children can achieve higher abilities with the help of adults or peers. From

Maslow's humanistic perspective, this model also reflects the fulfillment of the need for security and social needs, as children are not forced to immediately participate in group learning without guidance. (Ashoumi & Yusuf, 2024)

Reflection shows that the transitional learning model applied in the field is quite relevant to theory, as it reduces children's anxiety and helps them adapt gradually. However, the effectiveness of this model is highly dependent on consistent guidance and teachers' readiness to read children's psychological conditions.

Implementation of Group Learning Model

The group learning model at PAS Baitul Qur'an Ngabar Inclusive Kindergarten is implemented by combining children with special needs and regular children in small groups. Based on field data, PAI learning in groups is carried out through activities such as memorizing prayers, practicing wudhu and prayer, stories of the prophets, and moral habits. This model aims to foster social interaction, tolerance, and values of togetherness in an inclusive learning environment. (Walid & Nadaa, 2024)

From a theoretical perspective, the group learning model is consistent with the social constructivist approach proposed by Piaget and Vygotsky, in which knowledge is constructed through social interaction and shared experiences. In addition, this model is also in line with Booth and Ainscow's views on diversity and encouraging the participation of all students. (Pitriani et al., 2023)

Reflections from the research results show that the group learning model is relevant to theory and socially effective, particularly in fostering empathy and togetherness. However, teachers still need to differentiate tasks and provide assistance so that children with special needs do not feel pressured or left behind in the learning process.

Implementation of the Learning Center Model

The center-based learning model is implemented by providing various activity centers, such as worship centers, role-playing centers, and art centers. Based on field findings, children are given the freedom to choose activities according to their interests and abilities with the assistance of teachers in PAI learning. The center-based model is used to introduce religious values through fun practical activities and play. (Kumala et al., 2022)

Theoretically, the center-based learning model with the principles of play-based early childhood education as proposed by Mulyasa emphasizes that children learn optimally through direct experience and meaningful activities from Abraham Maslow's humanistic perspective. This model supports the fulfillment of self-esteem and self-actualization needs because children are given the opportunity to freely express their potential and interests.

Reflection shows that the application of the center-based learning model at PAS Baitul Qur'an Ngabar Inclusive Kindergarten is highly relevant to theory and supports children's cognitive, affective, and psychomotor development. This model also helps create a pleasant and stress-free atmosphere for Islamic education learning, although it requires careful planning and classroom management from teachers.

Based on the analysis of the four learning models, it can be concluded that the implementation of the PAI learning model at the PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten has reflected the principles of inclusive, adaptive, and humanistic learning. In general, the practices in the field are relevant to theory, particularly Abraham Maslow's humanistic theory and constructivist theory, although strengthening is still needed in terms of teacher competence and learning management so that all models can run more optimally.

Asesment in Islamic Education Learning at PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten

The assessment of Islamic Religious Education (PAI) learning at the PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten was carried out in an integrated manner through formative and summative assessments. Based on field data, assessment is not positioned as a tool to measure academic achievement alone, but as an integral part of the learning process that aims to monitor the overall religious development, attitudes, and worship skills of children with special needs. (Affandi, 2025)

Formative assessments are conducted from the beginning and throughout the learning process to determine children's responses, readiness, and development. Meanwhile, summative assessments are used to evaluate the overall achievement of PAI learning objectives at the end of a certain period. The assessment techniques used include observation, performance, and portfolios, all of which are tailored to the characteristics, abilities, and level of disability of each child with special needs.

Figure 3 Gross Motor Skills Training for Children With Special Needs

Figure 4 Planting Activities with Teachers

The assessment focuses not only on mastery of Islamic Education material, but also on understanding worship, reciting prayers and hadith, the ability to participate in religious activities, and mastery of worship movements according to the child's abilities.

Table 2: Types of Asessment inPAI Learning

No	Asessment Type	Description	Asessment Techniques	Description

1.	Formative Asessment	Formative assessment is conducted continuously throughout the learning process. Teachers observe children's responses to PAI learning, their ability to follow instructions, and their involvement in worship activities.	Observation Technique	Observation is used to assess children's attitudes, religiosity, prayer habits, participation in worship activities, and social interactions during PAI learning. This technique is predominantly used because it is suitable for the characteristics of early childhood and children with special needs.
2.	Sumative Asessment	Summative assessment is conducted at the end of learning or at the end of a theme to determine the achievement of worship and children's social interaction during PAI learning. This technique is predominantly used because it is suitable for the characteristics of early childhood and children with special needs.	Performance Technique	Performance tests are used to assess practical religious skills, such as prayer movements, ablution, recitation of prayers, and memorization of simple hadiths. Assessments are conducted directly, taking into account the child's motor skills and psychological condition.

3.		Portfolio Technique	Portfolios are used to document children's continuous development, such as their work, notes on their religious development, photos of activities, and teacher reports. This technique provides a complete picture of children's learning process and outcomes.

Table 3: Assessment of children with special needs at PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten

Type of ABK	Key Characteristics	Focus of PAI Asessment	Asessment Techniques Used
Autism	Difficulty focusing, limited communication	Response to prayer, participant in worship	Observation, simple performance
ADHD/Hiperactivity	Difficulty staying still, impulsive	Ability to follow short activities	Observation, gradual performance
Speech Delay	Delayed Speech	Recitation of prayers and hadiths	Observation, audio performance
Deafness	Hearing impairment	Understanding of visual worship	Observation, visual performance
Down Syndrome	Slow learning, gross motor skills	Simple worship practies	Performance, portfolio
Slow Leaner	Low comprehension	Basic understanding of islamic education	Observation, portfolio
Dyslexia	Difficulty reading	Introduction to Hijaiyyah letters	Observation, visual portfolio
Dysgraphia	Difficulty writing	Imitating letters shapes	Performance, portfolio
Dyscalculia	Difficulty with math	Worship sequence and timing	Observation
Psychomotor disorder	Poor motor coordination	Prayer and ablution movements	Performance, sensory therapy

These findings indicate that the PAI assessments conducted by schools have served as a means of supporting learning, rather than merely as a tool for assessment. The adjustment of assessments to the characteristics of children with special needs reflects schools' understanding of the importance of meeting children's psychological needs in the learning

evaluation process. This reinforces PAI learning that is inclusive and humanistic in nature. (Affandi, n.d.)

Reflection on PAI Learning Asessment

Reflection on the implementation of PAI learning assessment at PAS Baitul Qur'an Ngabar Inclusive Kindergarten shows that assessment has functioned as a means of supporting learning, not merely as a tool for evaluating results. Field data reveals that individualized and authentic assessments make children feel valued, accepted, and not pressured by academic achievement demands.

This approach is in line with Abraham Maslow's theory of needs, particularly the fulfillment of esteem needs. Assessments that do not compare children help maintain their self-confidence and encourage intrinsic motivation in learning and worship. Positive and realistic feedback has been proven to increase children's courage to try, participate, and show progress according to their abilities.

In addition, adaptive assessment reflects the school's understanding of the importance of fulfilling the psychological needs of children with special needs in the learning evaluation process. This reinforces PAI learning that is inclusive, humanistic, and oriented towards the holistic development of children.

As a development measure, schools need to develop more systematic and documented PAI assessment instruments based on the individual needs of children. Parental involvement in the assessment process also needs to be increased so that the assessment results can be optimally utilized to support children's religious development both at school and at home. Thus, PAI assessment is not only an assessment tool but also a collaborative means of continuously fostering the religious character of children with special needs.

CONCLUSION

Based on the results of research and discussion, it can be concluded that the learning planning design for Islamic Religious Education (PAI) at the PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten is adapted to the characteristics and individual needs of children with special needs. The learning plan is not only oriented towards the achievement of religious competencies, but also towards meeting the psychological, social, and emotional needs of students as emphasized in humanistic and inclusive educational approaches.

The implementation of PAI learning is carried out through the application of complementary individual, transitional, group, and center learning models. These four models enable teachers to provide flexible, gradual, and responsive learning services that cater to the diversity of children's abilities. Teachers act as facilitators who create a safe, comfortable, and meaningful learning environment so that students can develop according to their respective potentials.

The assessment of Islamic Education learning in the PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten is carried out authentically, individually, and continuously through observation, work samples, and portfolios. The assessment is not used as a tool for selection or comparison between students, but rather as a means to monitor progress, provide positive feedback, and adjust learning strategies to better suit the needs of the children.

Thus, it can be concluded that PAI learning at PAS Baitul Qur'an Ngabar Ponorogo Inclusive Kindergarten has reflected the principles of inclusive and humanistic education, both in the planning, implementation, and evaluation stages of learning. However, this study recommends the need to strengthen teachers' competencies in inclusive education, develop

more varied and specific learning media, and increase parental involvement in the learning and assessment process so that PAI learning can take place more optimally and sustainably.

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