

## **INCLUSION-BASED ISLAMIC RELIGIOUS EDUCATION LEARNING (CASE STUDY OF SMPN 2 SATU ATAP JAMBON PONOROGO)**

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### **ABSTRACT**

Every student has the right to receive an education regardless of the background they experience, the establishment of the educational institution SMPN 2 Satu Atap Jambon Ponorogo is a form of education with the application of inclusive-based learning, this is due to the large number of students with special needs and the conditions of the community environment. With the inclusion system, students can gain knowledge together with other regular participants in the same room. One of them is in studying Islamic Religious Education material. The purpose of this research is to describe the learning of Inclusion-Based Islamic Religious Education at Satu Atap Public Middle School 2 Jambon Ponorogo, to describe the process of taking place Inclusion-Based Islamic Religious Education, supporting and inhibiting factors for the ongoing learning of Inclusion-Based Islamic Religious Education and the positive impact of the implementation of Inclusion-Based Islamic Religious Education in SMPN 2 Satu Atap Jambon Ponorogo. This research approach qualitative method, a type of case study regarding inclusion-based learning of Islamic Religious Education at SMPN 2 Satu Atap Jambon Ponorogo. The research data was collected using observation, interviews, and documentation. As well as data analysis techniques using interactive Miles, Huberman, and Saldana techniques in the form of data reduction, data presentation, and conclusion. Inclusion-based begins with the teacher's task, compiling learning tools according to the abilities of students. the learning process of Inclusion-Based Islamic Religious Education at SMPN 2 Satu Atap Jambon Ponorogo is carried out by inclusive learning guidelines with regular class and pull-out education models. In the learning process of Islamic Religious Education teachers modify learning according to the needs of students, supporting and inhibiting factors of Inclusion-Based Islamic Religious Education learning. Supporting factors: the enthusiasm of the teaching staff, the patience of the teachers in teaching, the existence of spiritual activities, the existence of school spirit in students, the existence of a decree from the education office, the existence of cooperation with the health service, and the presence of special accompanying teachers. Two inhibiting factors: lack of school location, lack of development funds, lack of infrastructure, and lack of teacher training in dealing with children companion teachers, Positive impact: students gain the right to education, increase teacher insight, make it easier for the community to continue their education to a higher level, and be able to interact with friends regardless of physical disability.

Keywords: Islamic Religious Education Learning, Inclusion Based

### **Introduction**

In essence, humans cannot escape from the important role of education, because the essence of education can bring about changes that can change human dignity to become a more dignified human being.<sup>1</sup> A strategy to elevate human dignity through education is through inclusive education. Inclusive education provides opportunities for all individuals who have diversity regardless of student background to achieve equal opportunities in the learning process.<sup>2</sup> As explained in UUD No. 20 of 2003 article 11 paragraph 1 which states that "the central government is obliged to provide services and guarantee the implementation of

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<sup>1</sup> V.R Tanaje, *Socio Philosophical Approach To Education* (New Delhi: Atlantic Publisher, 2005),16

<sup>2</sup> Marilyn Friend, *Menuju Pendidikan Inklusi Panduan Praktis Untuk Mengajar*, (Yogyakarta : Pustaka Pelajar, 2015), 12.

quality education without discrimination or harassment"<sup>3</sup> because each human condition is not the same as what he experiences.

The differences in these conditions can be seen both physically and mentally. This also influences them to obtain an education that is in line with the existing education program because a small number of them are physically, psychologically, and socially disabled from birth, so they require special services or are called children with special needs, they also have the right to obtain an education and the opportunity to develop like other children in the same institution. So far, education for children with special needs has often been held centrally or we often encounter special schools (SLB), where education services provide education for children with special physical needs and children who are slow learners and have difficulty learning.

However, the existence of special schools is often concentrated in urban areas, so that children born in rural or remote areas, such as the Sidoharjo Jambon area, Ponorogo Regency, cannot reach the location of these educational services, as a result, there are many children with special needs in these villages, including hyperactive children, Children who have difficulty learning, even children who have below average concentration skills, are generally unable to take part in the programs in the SLB most of the children in the village do not continue their education. The researchers proved this after interviewing the principal of SMPN 2 Satu Atap Jambon Ponorogo who said that many residents have children with special needs case of hyperactive children and children who have low concentration power so they experience difficulties in learning and whose parents are economically disadvantaged. to include their children in special education services, apart from the lack of parental attention to their children's conditions and needs. From this, an educational institution was established at SMPN 2 Satu Atap Jambon Ponorogo which implemented the latest breakthroughs to serve the needs of its community in the field of education which implemented an inclusive education system. Apart from that, SMPN 2 Satu Atap Jambon Ponorogo was the first school to implement inclusion-based education.

J David Smith said that inclusion is a new term that is used as a positive effort to unite all students who experience learning difficulties which is realized in a good curriculum that suits the needs and abilities of students.<sup>4</sup> Marriam D. Skrdjen said that inclusive education aims to reduce anxiety and build loyalty in friendship so that it fosters a sense of mutual understanding and respect. According to research conducted by Susie Miles and Nindhi Singail with the title *The Education for All and Inclusive Education debate: conflict contradiction or opportunity*. The aim of inclusive education is a collaborative step between all parties handling education, collaboration, and synergy between initiatives to develop policies sustainably according to context.

Inclusion-based Islamic Religious Education is a concept for updating the modernization of Islamic Religious Education where the topics in the curriculum include tolerance of ethnocultural and religious differences, the dangers of discrimination, conflict resolution and mediation, human rights, democracy, organized humanity, and other relevant subjects. In the context of learning Islamic Religious Education, Islamic Religious Education is an effort to help humans realize a spirit of life that is imbued with Islamic values which can be used as guidelines in life.<sup>5</sup> Because Islamic Religious Education is so important, teaching staff, especially Islamic Religious Education teachers, pay great attention to how all indicators in the educational curriculum are conveyed to all students without exception to those who are declared to be children with special needs.

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<sup>3</sup> UU RI No. 20 Tahun 2003, *Tentang Pendidikan Nasional*, (Jakarta : Sinar Grafika, 2006), 3.

<sup>4</sup> J. David Smith, *Inklusi Sekolah Ramah Untuk Semua*, (Bandung, Nuansa Books, 2006), 43.

<sup>5</sup> Ana Rahmawati, " Konsep Pembelajaran PAI Bagi Anak Berkebutuhan Khusus di Sekolah Inklusi: Studi Kasus SDN Semai Jepara, *Jurnal Pendidikan Islam* " Vol 3 No 2, Desember 2018.

So for children with special needs in learning, special strategies, methods, and evaluation are needed so that these learning indicators can be achieved and embedded in all students. It is hoped that learning Islamic Religious Education can have a positive impact on children with special needs so that they can do good deeds, be diligent in worship, be confident, and so on.<sup>6</sup> Apart from that, teachers must educate according to students' needs so that they can easily respond to learning. A teacher must also be creative in managing the class so that all students are actively involved in the teaching and learning process. Islamic religious education for children with special needs must be packaged with a concrete learning model due to the mental or physical limitations of the students.

SMPN 2 Satu Atap Jambon Ponorogo, some students have special needs to seek educational knowledge, so this formal institution uses an inclusive education system to overcome this phenomenon, an Islamic Religious Education teacher in the learning process in the classroom does not only use the friendly method, ask questions answer, but the teacher also stimulates students through videos, parables, comparisons, or PPTs so that the moral message of the learning is embedded.<sup>7</sup> Responding to this, it is a challenge for Islamic Religious Education teachers to implement inclusion-based Islamic Religious Education learning at SMPN 2 Satu Atap Jambon. Islamic religious education learning must provide the ability to become national leaders who respect existing differences and respect the abilities of students while building a vision. country well.

## **RESEARCH METHODS**

To find out how the learning process for inclusion-based Islamic religious education at SMPN 2 Satu Atap Jambon Ponorogo is, with the main elements that must be found by the problem formulation, objectives, and benefits of research, qualitative research methods are used. The key informants for this research were Islamic Religious Education subject teachers, while the supporting informants were the school principal, special assistant teachers, and several students. The reason the author took the Islamic Religious Education Teacher as the key informant was because he knew more about the information the author was looking for. This research data was collected by observation, interviews, and documentation. As well as data analysis techniques using Miles, Huberman, and Saldana interactive techniques in the form of data condensation, data presentation, and conclusion.<sup>8</sup>

### **Form of Inclusion Class Services at SMPN 2 Satu Atap Jambon Ponorogo**

The form of inclusive education service consists of several parts by the opinions of Vaughn, Bos, and Schumn, including, Regular class (full inclusion) Children with special needs study in one room with other normal children using the same educational curriculum, Regular class with clusters Children with special needs study with other normal children in the regular class but in a special group, Regular class with pull out. Children with special needs study together with other normal children in the regular class but at certain times are pulled from the regular class to another room to study with a special supervising teacher, In Regular classes with clusters and pullouts, children with special needs study with other normal children in regular classes with special groups and at certain times are withdrawn to another room to study with a special supervising teacher. Special classes with various integrations where children with special needs study in special classes in regular schools, but in certain areas you can study together with other normal children in one room as well as full

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<sup>6</sup> Dyah, Implementasi Pendidikan Inklusi Dalam Pembelajaran Pendidikan Agama Islam, *Journal Of Education*, Vol. 2 No 2, 2018.

<sup>7</sup> Siti Anafiah Dan Dinar Westi Andini “ Pelaksanaan pendidikan Inklusi Pembelajaran PAI, *Jurnal Wacana Akademia*” Vol. 2 No.1, 2018.

<sup>8</sup> Sugiyono, *Memahami Penelitian Kualitatif*, (Bandung: Alfabeta, 2005), 5.

special classes where children with special needs study together with other children with special needs in one room.<sup>9</sup>

Based on the author's interview with the Islamic Religious Education Teacher at SMPN 2 Satu Atap Jambon Ponorogo on January 7, 2023, according to Mrs. Dian Fitriana, S.Pd, I: *"The learning model at SMPN 2 Satu Atap Jambon Ponorogo uses the regular and pull inclusion class model out, regular students and students with special needs study together at the same time and use the same curriculum in modified form according to the students' needs. Apart from that, Maple teachers work together with guidance and counseling teachers and special guidance counselors to educate students with special needs, because if they rely on it in class, the understanding they gain lags behind other regular friends, so special accompanying teachers and guidance counselors play an important role in developing the understanding of students with special needs. both from a cognitive, affective, and psychomotor perspective"*.

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From the data that the author has described, it can be understood that SMPN 2 Satu Atap Jambon Ponorogo implements an inclusive learning system, one of which is Islamic Religious Education learning by implementing regular and pull-out class learning models.

The existence of this pull-out model can overcome the weaknesses of the learning model in the classroom, especially for students with special needs who find it difficult to understand and accept the learning given by the teacher in class. Steps for implementing the pull-out model include: Preparing a special room for children with special needs, subject teachers and class teachers working together with special support teachers to coordinate learning schedules and guidance, assessments given by special support teachers and subject teachers or class teachers, following up continued the class teacher and special accompanying teachers to communicate the learning achievements of inclusive students.<sup>10</sup>

### **Characteristics of Children with Special Needs at SMPN 2 Satu Atap Jambon Ponororogo**

Children with special needs are categorized into several sections according to the conditions they experience, including: Visually impaired is the condition of an individual who has obstacles in vision, deafness, obstacles that individuals have in hearing, mental retardation, obstacles experienced by individuals with below average intelligence and usually accompanied by an inability to adapt behavior which is known during development, hearing impaired, obstacles that they have individuals in controlling emotions and social control, quadriplegic is a disorder experienced by individuals in movement disorders caused by congenital neuromuscular and bone structure disorders as well as learning difficulties. Individuals experience disorders in one or more psychological abilities, especially understanding and use of language, speaking, and writing.<sup>11</sup>

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<sup>9</sup> Santoso, *Sekolah Alternatif Mengapa Tidak*, (Yogyakarta: Diva Pres, 2013), 128

<sup>10</sup> Dyah, Implementasi Pendidikan Inklusi Dalam Pembelajaran Pendidikan Agama Islam, *Journal Of Education*, Vol. 2 No 2, 2018

<sup>11</sup> Muhibin Syah, *Psikologi Pendidikan Dengan Pendekatan Baru*, (Bandung: Remaja Rosdykarya, 2013), 10.

Based on an interview the author conducted with the school principal, Mrs. Umul Markhamah, M.Pd, who said: *"Our school does implement an inclusive education system, but the case of children with special needs here is in terms of children whose physical appearance is normal, but their memory and even concentration are poor. low, it can be said that children are mentally retarded, hyperactive, or mentally retarded and children have difficulty learning. "Our school does not yet accept all students with special needs, such as physical disabilities, because this is also hampered by infrastructure and the lack of existing educators"*.

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Based on the results of interviews and observations in the field carried out by the author, it can be concluded that the condition of students at SMPN 2 Satu Atap Jambon Ponorogo is that there are regular students who have abilities appropriate to their level and age and there are children with special needs in the category of mentally retarded, mentally retarded and have difficulties in learning. Study. To identify barriers to students being taught, teachers carry out an IQ test. This is also made clearer from the results of an interview with Mrs. Dian Fitriana, S.Pd as an Islamic Religious Education Teacher who said: *"Here in stating the condition of students with special needs either physically or with a low IQ, at SMPN 2 Satu Atap Jambon Ponorogo also holds IQ tests to see the condition of students and there is data that states the condition of students so that teachers also do not easily claim or even categorize the condition of students, but if there is a condition of students that have been missed "The limitations of the existing treatment, the teacher at SMPN 2 Satu Atap Jambon Ponorogo, suggested going to SLB school"*.

### **Inclusion-Based Islamic Religious Education Learning Planning**

Before carrying out learning, teachers are obliged to prepare a learning tool, one of which is preparing a lesson plan and syllabus. Preparing a lesson plan can help teachers in presenting material in class.<sup>12</sup> Every teacher at SMPN 2 Satu Atap Jambon Ponorogo is obliged to prepare learning tools according to the needs of students because in the class there are children with special needs as well as other regular children. This is adapted to what was conveyed by the Islamic Religious Education teacher Mrs. Dian Fitriana, S.Pd: *"Preparing lesson plans and syllabi is carried out by teachers at the beginning of each learning year, making learning tools based on the elaboration of competency standards and basic competencies as well as indicators that have been described in the PERMENDIKBUD, in At SMPN 2 Satu Atap Jambon Ponorogo, in the past every teacher made two types of lesson plans consisting of other regular children and for children with special needs. "Currently, in each class, there are less than 8 children with special needs, so all teachers only make one lesson plan, but if it is really necessary, every teacher is ready to make two lesson plans, even though it is one lesson plan, all the teachers here also modify it"*.

This is also similar to what was conveyed by the deputy principal, namely Mrs. Endah Dwi Hariyanti, SE: *"The preparation of the RPP is by the Syllabus, only there are modifications in each process and assessment, one example is where there are indicators where the points in the chapter explain an X material for children with special needs are usually asked to write a summary of the X material. where everything adapts to the needs of students. "The RPP is prepared with the aim of making it easier for teachers to apply it in class when delivering material to students"*.

From the results of the interview above, it can be concluded that in preparing the RPP and teacher syllabus at SMPN 2 Satu Atap Jambon Ponorogo, is carried out at the beginning of each learning year, the RPP is prepared by the syllabus referred to in the PERMENDIKBUD

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<sup>12</sup> Farhan Siti Nugraha, *Motivasi Dan Penyelenggaraan Pembelajaran Pendidikan Agama Disekolah Dasar Sampai Perguruan Tinggi*, (Wonosobo: CV Mangku Bumi Media, 2019),7.

from the education department, currently, teachers only use one RPP for both regular children and children with special needs, however, the RPP that is prepared contains modifications during the learning and assessment process.

### **Inclusion-Based Islamic Religious Education Learning Process**

The learning process for inclusion-based Islamic Religious Education at SMPN 2 Satu Atap Jambon Ponorogo, is the same as in other public schools, in terms of the curriculum used, however, there are several modifications to the learning implementation plan, Islamic Religious Education material provided at SMPN 2 Satu Atap Jambon Ponorogo is the same as what has been prepared by the education department, as stated by Mrs. Dian Fitriana, S.Pd: *"The Islamic Religious Education material here is the same as learning Islamic Religious Education material in other institutions where the learning of Islamic Religious Education includes Al- Qur'an Hadith, Fiqh, Aqidah Akhlak, and SKI are the only things that differentiate students in one room from other regular children as well as children with special needs. "With the Islamic Religious Education material, the aim is to develop a religious character in students, provide good provisions for living by Islamic religious law and mold themselves to become insan kamil"*.

In each learning process, a teacher must also pay attention to the strategies and methods that will be used in delivering material in class, this aims to make it easier for students to understand the material presented by the teacher. The method is a series of presentations of teaching material consisting of aspects before, during, and after the lesson that the teacher has implemented.<sup>13</sup> From the research results of determining inclusion-based Islamic Religious Education learning methods and strategies at SMPN 2 Satu Atap Jambon Ponorogo, it can be seen from the results of observation data and interviews that the author conducted with the Islamic Religious Education teacher, Mrs. Dian Fitriana, S.Pd, said that: *"I always use different methods, looking at what material I will convey, I do this so that students can easily accept the material I explain, usually I use the jigsaw method, practice, group discussions, lectures and even learning while playing/PAIKEM (active, innovative and creative learning). Sometimes I also take advantage of sophisticated technology such as PPTs and videos so that students are stimulated"*.

In determining learning strategies and methods, Islamic Religious Education teachers always choose according to the students' conditions, this is done so that in one class they can understand the teaching material without any obstacles. Apart from this, Islamic Religious Education teachers also work together with teachers accompanying children with special needs and guidance and counseling teachers, because the inclusive education model implemented at SMPN 2 Satu Atap Jambon Ponorogo uses regular classes with pullouts. What Mrs. Dian said: *"Because the inclusive education model implemented at SMPN 2 Satu Atap Jambon Ponorogo uses regular classes with pullouts, usually I also work together with 2 teachers. After I explain the material in class, sometimes children with special needs are called to the office. together with the guidance and counseling teacher and companion to be given guidance again so that they can concentrate more on learning and add to the development of the child's psychomotor side"*.

The use of learning strategies and methods during lessons also needs to pay attention to the infrastructure in the classroom, if there is complete infrastructure then the educational institution can be said to be ideal, apart from that it can also support the learning process, the facilities used for learning Islamic Education usually include classrooms, books students and teachers, mosques, LCD projectors and so on. Islamic Religious Education teacher learning has made good use of existing infrastructure, as said by Mrs. Dian Fitriana, S.Pd: *"I have used the infrastructure at school well, but every class does not yet have an LCD projector, usually when I need this tool I took it from the office to install in the classroom, while the other facilities were complete and good"*.

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<sup>13</sup> Sri Handayani, Proses Pembelajaran Pendidikan Agama Islam Bagi Anak-Anak Kelas Inklusi Di SDN Purwara Kota Bogor, *Attadid Journal Of Elementary Education*, Vol 2 (1), Juni 2018.

### **Assessment of inclusion-based Islamic religious education learning**

Assessment is used as a measuring tool to see the extent to which students understand the material taught by the teacher, both in terms of knowledge, skills, and attitudes.<sup>14</sup> The process of assessing Islamic Religious Education learning at SMPN 2 Satu Atap Jambon Ponorogo can be seen from the results of interviews with Islamic Religious Education teachers who said: "Students' assessment is usually through daily tests, which can be in the form of answering questions or practice, sometimes in each chapter or two chapters at once. I hold daily tests, students work on questions from the LKS, and sometimes I also compose them myself. However, the questions I give are not the same, for children inclusion is according to their abilities. The differences in questions are often in the number of questions, types of questions regarding HOTS, picture questions, and KKM for regular students, and children with special needs are also not the same.

In addition, Mr. Rudi as a guidance and counseling teacher said: "Every semester here there are 2 exams, so during 1 year students are tested 4 times, both from the mid-semester exam and the final semester exam in each semester. In this assessment process, we differentiate the questions and rooms for students between other normal children and included children because, from an assessment perspective, they are of course very different.

This was further explained by the statement from the school principal, Mrs. Umul, who said: "In the process of assessing students, we don't only look at their grades when they take exams, but we also pay attention to their attitudes and development, especially children with special needs. It is clear that from a cognitive perspective, they are lagging behind others, so in terms of assessment, the schools also differentiate, because of that, extra activities at our school also vary from bag weaving, batik, handicrafts, and culinary arts, one of the aims of which is to develop students' psychomotor skills and increase their creative powers. "So that values are not only in the classroom but each teacher develops their habits and manners from a spiritual and social perspective."

From the results of the interview above, it can be concluded that the assessment process carried out by Islamic Religious Education teachers for children with special needs and regular children is differentiated in terms of questions, rooms, and even different assessment guidelines. This is carried out because their abilities are very different so if they were equal it would happen. imbalance, children at SMPN 2 Satu Atap Jambon Ponorogo not only get grades in class, but they also get grades from outside the classroom as well as extracurricular activities organized by the school to develop the left brain of students, apart from that, in the assessment of ABK children they are also accompanied by accompanying teachers and obtaining assistance from guidance and counseling teachers to see student progress.

### **Supporting and Inhibiting Factors for Learning Islamic Religious Education Inclusion-Based**

#### **1. Supporting factors**

In the learning process, inclusion-based Islamic Religious Education will not run optimally without a supporting factor in implementing an inclusive learning system, according to what was said by the school principal, Mrs. Umul, who said: "*The supporting factors for implementing an inclusion system in our institution are wrong. The only thing is the enthusiasm of the teaching staff to change and invite the community to change because most of the community members have a background of mental limitations, apart from the enthusiasm of the school committee educators, they are also enthusiastic in providing services*".

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<sup>14</sup> Imam Yuwono, *Penilaian Hasil Belajar Bagi Anak Berkebutuhan Khusus Dalam Praktik Pendidikan Inklusi*, (Banjarmasin : Universitas Lambung Mangkurat, 2018), 10.

It was also stated by the accompanying teacher, Mrs. Endah, who said: *"The health department also provides services to students so that students' development and nutrition are guaranteed. Apart from that, students' enthusiasm for school is high, even though during the learning process in class they are not able to follow through, but their enthusiasm is to enter high school"*.

Furthermore, Mrs. Dian, as an Islamic Religious Education teacher, said: *"Every morning we hold a prayer together, and before learning begins, students are taught to memorize the Asmaul-Husna and there is a habit of praying the dhuha and noon prayers in congregation, sometimes also a habit of tahlil and tahfid. so that this activity can be a support so that students get used to doing good things at home and diligently carrying out their obligations"*.

Meanwhile, in an interview with Mr. Rudi as a guidance and counseling teacher, he said: *"Other supporting factors can be seen from the services we provide to students. Usually, I call the children to see their progress and what needs they need. Apart from that, there is also an implementation decree. inclusive learning from the service"*.

Based on observations that the author carried out at SMPN 2 Satu Atap Jambon Ponorogo, one of the supporting factors for the running of the inclusion system is the harmonious determination of educators to develop the character of students and provide services to students. Apart from this, there are also teachers accompanying students who provide special services, one of which is a guidance and counseling teacher who once every 2 weeks calls Students with special needs to be given additional learning and motivation. Apart from this, other supporting factors are seen from the condition of the community, which has a lot of mental limitations and does not experience school because the SLB is very far away and the family economy is sufficient for food so that the existence of SMPN 2 Satu Atap Jambon Ponorogo can provide educational services. So from the results of interviews and observations carried out by the author, it can be concluded that the supporting factors in the learning process of inclusion-based Islamic Religious Education at SMPN 2 Satu Atap Jambon Ponorogo include: Supporting factors, which lie in the involvement of all school members in making the inclusive education system a success, the role of the government in supporting the inclusion system by issuing a decree from the education office regarding learning with an inclusion system, there is stakeholder intervention in providing education including extra and spiritual activities as well as collaboration between committees and the health service.

## **2. Obstacle factor**

Inhibiting factors in the inclusion-based Islamic Religious Education learning process at SMPN 2 Satu Atap Jambon Ponorogo, as stated by the school principal, Mrs. Umul, said: *"The factors that hinder the implementation of the inclusion-based learning process here are seen from the location of our school which is minimal. so that they are unable to develop the potential of students, there is a lack of special rooms for children with special needs, apart from that, there is also a lack of teaching staff, especially special accompanying teachers because so far our GPK has had concurrent duties and their educational background is not in the same direction, maybe only 1 teacher from the educational background is in the same direction as "The needs of special students and in terms of our funds are also very minimal because assistance from the government does not always decrease the requirements are so many, therefore the field that we use to facilitate our students is rented by ourselves"*.

Apart from what has been mentioned by the principal, there are other inhibiting factors in the process of implementing inclusion-based Islamic Religious Education learning, such as what Mrs. Dian said: *"There are several other obstacles, one of which is the lack of Islamic Religious Education learning hours, to explain the material to participants. students are sometimes very lacking and this causes a lack of maturity in students' understanding in absorbing the existing material, actually not only Islamic Religious Education because all teachers have different obstacles, one of which is that there are obstacles in how to deliver the material"*

*because of the students' backgrounds. which is different, there is no interaction between teachers and students because the methods used by teachers cannot stimulate students, apart from that there is a lack of training for teachers to handle inclusive children"*

Other factors hinder the learning process as stated by Mr. Rudi: *"Lack of parental attention, so that if the school can change student behavior, the students' habits at home are not good so this change is very difficult, most parents here are not responsive. with the condition of their children, they even feel stupid, the most important thing is that their children go to school, there are also conditions where the parents of the students have mental limitations"*.

From the results of the interview above, it can be concluded that the inhibiting factors in the inclusive learning process in the class of SMPN 2 Satu Atap Jambon Ponorogo include: Inhibiting factors arise from a lack of development funds which results in a lack of infrastructure, a lack of human resources capable of delivering learning through media, lack of community creativity in providing educational media, difficulties for students in getting the educational media products they need.<sup>15</sup>

### **Positive Impact of Implementing Inclusion-Based Islamic Religious Education**

The presence of SMPN 2 Satu Atap Jambon Ponorogo, which implements an inclusion-based learning system, has had a very positive impact on the community, as stated by Mrs. Umul, the principal of the school during the author's interview, saying: *"With the government decree regarding the inclusive learning process, the community around the village can experience education and even continuing school according to their rights and needs close to home without having to go to special schools which are very far from the village"*.

Apart from this, Mrs. Dian, as an Islamic Religious Education teacher, said that: *"With this inclusive learning, it can provide new experiences for teachers, because teachers encounter many problems which can broaden the teacher's insight in dealing with students, apart from that, by implementing learning using Inclusion system in the Islamic Religious Education Mareri, students can gain knowledge about religious materials so that they can apply them in their lives and know what obligations are prescribed in the Islamic religion as a Muslim and Muslim woman"*.

The guidance and counseling teacher and Mrs. Endah as the teacher accompanying children with special needs also said: *"Students can experience going to school without having to look at their background and can interact with other normal children so that children with special needs do not feel inferior and they can learn about tolerance. for the differences he experienced"*.

From the results of the interview above, it can be concluded that the existence of the SMPN 2 Satu Atap school in Jambon Ponorogo with the implementation of an inclusion-based learning system has had a positive impact on teaching staff, students, and even the community, including:

1. Students have the right to education regardless of their background.
2. Increase insight for teachers regarding how to deal with children with special needs at school.
3. Obtain various knowledge, one of which is material in learning Islamic Religious Education
4. Make it easier for people to continue their education to a higher level.
5. Interact with friends regardless of their physical disabilities and study together in the same class

## **CONCLUSION**

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<sup>15</sup> Angita Arum Sari, Pelaksanaan Pembelajaran Agama Islam (PAI) Pada Kelas Inklusi Di SMA Muhammadiyah 4 Yogyakarta, *Jurnal Of Inclusion Education*, Vol 2 (2), 2021

Based on the results of the discussion which refers to the problem formulation that has been determined in this research, as well as based on the data analysis that has been described descriptively, it can be concluded that:

1. Inclusion-based Islamic Religious Education learning at SMPN 2 Satu Atap Jambon Ponorogo, includes several stages including:
  - a. Before carrying out learning in class, teachers are obliged to prepare learning tools based on students' abilities, by modifying them as the learning process in class takes place.
  - b. The Islamic Religious Education learning process is inclusion-based, using an inclusive education model in the form of regular classes with pullouts. And use several different methods and strategies when studying in class.
  - c. Assessment of inclusion-based Islamic Religious Education learning, between students with special needs and regular students, there is a distinction between questions and workspace. The difference in questions lies in the number of questions, type, and model of HOTS-based questions. Determining the value of learning is not only seen from the results of working on questions but is also processed from the spiritual, social attitudes, and practical values of students.
2. Supporting and inhibiting factors for inclusion-based Islamic Religious Education learning at SMPN 2 Satu Atap Jambon Ponorogo
  - a. Supporting factors lie in the involvement of all school members in making the inclusive education system a success, the government's role in supporting the inclusion system by issuing a decree from the education office regarding learning with an inclusion system, the intervention of stakeholders in providing education including extra and spiritual activities as well as committee cooperation and public health Office.
  - b. Inhibiting factors arise from a lack of development funds, which results in a lack of infrastructure, a lack of human resources capable of delivering learning through media, a lack of community creativity in providing educational media, and difficulties for students in getting the educational media products they need.
3. The positive impact of implementing inclusion-based Islamic Religious Education at SMPN 2 Satu Atap Jambon Ponorogo, students have the right to receive education regardless of their background, broaden teachers' insight, gain various knowledge, one of which is Islamic religious education learning material, and provide opportunities for participants. Students learn according to their potential, making it easier for students to continue their education to a higher level.

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