

## **Development of an Inclusive Islamic Religious Education Curriculum to Realize Diversity and Tolerance in Schools**

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### **Abstract**

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The development of an inclusive Islamic Religious Education (IRE) curriculum plays an essential role in shaping students' character to appreciate diversity and tolerance in schools. This study aims to identify the fundamental concepts and strategies for developing an inclusive IRE curriculum, as well as its implications for fostering tolerance among students from diverse backgrounds. The findings indicate that an inclusive IRE curriculum can be implemented through a pluralistic approach, recognizing differences, and incorporating materials that promote understanding and mutual respect among different religious communities. Through this curriculum, students are expected not only to understand Islamic teachings but also to cultivate attitudes of respect and tolerance in their everyday lives.

### **Keywords:**

Curriculum Development, Islamic Religious Education, Inclusive

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### **A. Introduction**

Islamic Religious Education is an essential component in the education system in many Muslim countries, functioning to shape students' character, values and spiritual understanding. The Islamic Religious Education curriculum is designed to teach religious principles, ethics and Islamic history, as well as guide students in applying religious teachings in everyday life. However, with the increasing diversity of student backgrounds and individual needs in educational environments, challenges related to inclusion are becoming increasingly relevant.<sup>1</sup>

The things that encourage violence in Indonesia include cultural factors, the accumulation of hatred in society which begins with wrong assumptions about followers of other religions. Indonesian society itself has been trapped in an intolerant culture, unable to accept the plurality of traditions, ways of communicating, perspectives on life and pressure on tradition.<sup>2</sup>

As a result, social conflict is often intensified by the religious legitimacy taught in religious education in schools in conflict-prone areas.

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<sup>1</sup> Fauziyyah Nur Azmi Nst, Delpi Aprilinda, and Alim Putra Budiman, "The Urgency of Islamic Education Management in the Era of Globalization," *Indonesian Education Journal* 2, no. 08 (2021): h.1323.

<sup>2</sup>Nurul Huda, *Multiculturalism in the Shadow of Official National Histogramy in Sururin* (ed) *Pluralism Values in Islam*, (Bandung: Nuansa, 2005), p. 165

This makes the conflict have its roots in fundamental religious beliefs so that violent social conflict becomes increasingly difficult to overcome, because it is understood as part of one's religious calling.<sup>3</sup>

Inclusion in education refers to the principle that every student, regardless of special needs, social background, or individual differences, deserves equal opportunities to learn and develop. In the context of Islamic Religious Education, inclusivity means adapting the curriculum to meet the needs of all students, including those with special educational needs, cultural differences and varying levels of understanding.<sup>4</sup> Meanwhile, according to al-Ghazali, Islamic education is a systematic process of activities to bring about progressive changes in human behavior, namely eliminating bad morals and instilling good morals.<sup>5</sup> Islamic education is a conscious effort to direct the growth and development of children with all the potential that Allah has given them so that they are able to carry out their mandate and responsibilities as Allah's caliphs on earth in their service to Allah.<sup>6</sup>

However, many Islamic Religious Education curricula still apply a one-size-fits-all approach, which may be inadequate to meet the diverse needs of students. This can result in students who need additional support or have different backgrounds feeling marginalized or not well served. The importance of developing an inclusive Islamic Religious Education curriculum lies in its ability to create a fair and equitable learning environment. With an inclusive approach, the PAI curriculum can be more effective in accommodating individual differences and providing relevant and beneficial learning experiences for all students.<sup>7</sup>

Inclusive education basically has two models. The first is the full inclusion model. This model includes students with special needs to receive individual learning in regular classes. The second is the partial inclusion model. This partial model includes students with special needs in part of the learning that takes place in regular classes and part in pull out classes with the

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<sup>3</sup>Mumammad Yusri, FM, "Principles of Multiculturalism Education in the Teachings of Religions in Indonesia", *Journal of Islamic Education, Department of Islamic Education, Tarbiyah Faculty, UIN Sunan Kalijaga*, Vol. 1, No. 2 (July-December, 2008), p. 3-4.

<sup>4</sup> Sunanto, Juang. 2009. "Inclusion Index in Learning in Classes with ABK in Elementary Schools". *JASSI My son*. Full. 8. :No. 2. Page 78

<sup>5</sup>Busyairi Madjidi, *Educational Concepts of Muslim Philosophers*, (Yogyakarta: Al Amin Press, 1997), hlm. 86.

<sup>6</sup> Abdul Rachman Saleh, *Religious Education and Religious Education: Vision, Mission and Action*, (Jakarta: PT. Gemawindu Pancaperkasa, 2000), p. 4

<sup>7</sup> Siti Mastiyah, "Jean Piaget's Theory of Cognitive Development of Thought," *Tarbiyatul Misbah (Journal of Education Studies)* 14, no. 1 June (2021): 62–79; Muhammad Asri Nasir, "Piaget's Constructivist Theory: Implementation in Learning Al-Qur'an Hadith," *JSG: The Master's Journal* 1, no. 3 (2022): 215–23.

help of special accompanying teachers.<sup>8</sup> This research or article aims to explore the needs and challenges in implementing an inclusive Islamic Religious Education curriculum, as well as suggesting strategies and approaches that can be adopted to develop effectiveness and equality in religious education.<sup>9</sup> By understanding and overcoming this problem, it is hoped that the Islamic Religious Education curriculum can better serve all students and support the overall goals of religious education.<sup>10</sup>

The main aim of this research is to develop an understanding of the need for inclusion in the curriculum Islamic education and identifying Diverse Needs Researching and understanding the diverse needs of different students in context Islamic education, including students with special needs, different cultural backgrounds, and varying levels of understanding and ability.<sup>11</sup>

Assessing Gaps in the Current Curriculum and Analyzing how the curriculum is Islamic education existing ones meet (or do not meet) these needs, as well as identifying areas that require improvement to achieve greater inclusion. Provide Practical Recommendations for Curriculum Implementation Islamic education Inclusive, Curriculum Development Strategy and Proposing approaches and methods for adapting and compiling the curriculum Islamic education to be more inclusive, including adapting teaching materials and resources.<sup>12</sup>

Training and Professional Development: Provides recommendations for the training of teachers and educators so they can effectively implement inclusive curricula, including teaching techniques that are adaptive and responsive to student needs. Development of Teaching Resources and Tools: Suggests the development and use of additional resources, such as assistive technology and varied instructional materials, to support a variety of learning styles and individual student needs.<sup>13</sup> Islam emphasizes that individual equality is the basis of human dignity.<sup>14</sup> By achieving this goal, it is hoped that this research can provide clear and practical guidance for designing and implementing curriculum Islamic education which is more inclusive, so that all

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<sup>8</sup> George S. Morrison, *Early Childhood Education Today*, (New Jersey: Pearson Education Inc., 2009), h. 462.

<sup>9</sup> Smith, P., & Jones, A. (2019). *Inclusive Education: Strategies for Success*. Educational Publishers.

<sup>10</sup> Ahmad, M., & Ali, R. (2021). *Curriculum Development in Islamic Education*. Islamic Studies Press.

<sup>11</sup> J. David Smith, *Inclusion, Friendly Schools for All*, (Bandung: Nuansa Publishers, 2006), p. 45.

<sup>12</sup> Henry Clay Lindgren, *Educational Psychology in the Classroom*, (Tokyo: Charles E. Tuttle Company, 1967), cet. foot-III, h. 503-504

<sup>13</sup> Brown, T. (2022). "The Impact of Inclusive Education Practices on Student Outcomes." *Journal of Educational Research*, 34(2), 123-135.

<sup>14</sup> Machasin, "The Concept of Human Being", p. 10 and 12; in 'Ali Khalil Abu al-'Ainain, *Falsafah al-Tarbiyah al-Islamiyyah fi al-Qur'an al-Karim*, introduction: 'Abd al-Ghani 'Abbud, (t.tp.: Dar al-Fikr al-'Arabi, 1980), p. 7.

students can gain maximum benefit from their religious education and participate fully in the learning process.

## **B. Theoretical basis**

### **1. Definition and Principles of Inclusion**

Inclusion in education refers to the principle that every student, regardless of special needs, social background, or other individual differences, has the right to receive a quality and equitable education. This concept aims to remove barriers that prevent students' full participation in learning activities, by ensuring that all students can participate in an educational environment that supports and responds to their individual needs.<sup>15</sup>

#### **a. The principles of inclusion include:**

1. **Involvement of All Students:** Ensure that all students, including those with special needs and different backgrounds, can participate in all aspects of school life.<sup>16</sup>
2. **Adaptation and Differentiation:** Provides a flexible teaching approach and adaptable resources to meet a variety of learning styles and individual needs.
3. **Supportive Environment:** Create an inclusive and welcoming learning environment, where all students feel valued and accepted.
4. **Collaboration and Partnership:** Involve various parties, including teachers, parents and communities, in designing and implementing effective inclusion strategies.

#### **b. Benefits of Inclusion in an Educational Context**

1. **Increased Access and Opportunities:** Inclusion ensures that all students have equal access to quality education, which helps reduce educational disparities.
2. **Social and Emotional Development:** An inclusive environment facilitates positive social interactions between students with different backgrounds and abilities, which can develop social skills and empathy.<sup>17</sup>

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<sup>15</sup> Regulation of the Minister of National Education Number 70 of 2009 concerning Inclusive Education for Students who Have Disabilities and Have Potential Intelligence and/or Special Talents.

<sup>16</sup> Bandi Delphie, *Learning for Children with Special Needs in Inclusive Education Settings*, (Bandung: PT. Refika Aditama, 2006), p. 1

<sup>17</sup> Pratiwi. 2015. The Influence of Education Level, Parental Attention, and Student Interest on Indonesian Language Learning Achievement, *Journal of Language and Literature*.1(2). <http://journal.unas.ac.id/pujangga/article/view/320/0>

3. **Improved Academic Performance:** With different and adaptive teaching methods, students can more easily understand the material, which has the potential to develop their academic results.
  4. **Preparing for a Diverse Society:** Inclusive education prepares students to live and work in a diverse society by developing tolerance and the ability to work with others who are different.
2. **Structure and Content of the Islamic Religious Education Curriculum**

Education cannot run well without a curriculum. The curriculum in inclusive Islamic education can be seen in two aspects, namely:

**1) Material Aspects**

In Islamic education, both formal and non-formal, the material presented is material described in the Koran. Therefore, Islamic education material originating from the Koran must be understood, internalized, believed and practiced in the lives of Muslims.

The idea of building an inclusive Islamic paradigm in relation to education is that there is a special discussion related to the rights of minorities, especially minorities in religious social life. This is important because Indonesia is a pluralistic country consisting of various different ethnicities, cultures and religions. Awareness of respecting minorities is a necessity to create safe and peaceful conditions in accordance with religious teachings.

Another material is freedom of thought. Islamic religious education that is in accordance with the idea of building an inclusive Islamic paradigm develops freedom of thought so that many new ideas emerge. For inclusive Islam, new knowledge, ideas and thoughts will be obtained if there is freedom of thought. In this context, it is hoped that it will produce students who are critical, independent and respect plurality. Islamic education must open itself to global phenomena that are currently developing.

**2) Evaluation Aspect**

The final series of the educational process is evaluation, including the Islamic education process. The success or failure of Islamic education in achieving its goals can be seen after an evaluation is carried out *output* resulting from. If the results are in accordance with what has been outlined in the objectives of Islamic education, then the educational effort can be considered successful, but if on the contrary it is considered a failure. From this perspective,

it can be understood how urgent evaluation is in the Islamic education process.<sup>18</sup>

In accordance with the inclusive Islamic paradigm, students have the right to express knowledge in their own language, be critical and open to various differences. Students are creative individuals and have new ideas to develop critical knowledge of conventional, authoritative and doctrinaire knowledge. Therefore, evaluation is carried out not only on students but also on teachers and all *stakeholder* school so that there is no domination. Because education is a whole unit that collaborates, evaluates, builds to work together.

The Islamic Religious Education curriculum must cover topics such as: tolerance, ethno-cultural and religious differences, the dangers of discrimination, conflict resolution and mediation, human rights, democracy, universal humanity and other relevant subjects.<sup>19</sup>

In addition to material that is dialogical and multi-perspective using varied methods, religious learning needs to be complemented by activities *is* And *extra curricular* which supports an attitude of openness and a willingness to cooperate and compete healthily in diversity. Among several methods and activities that can be programmed for this are:

### **3) Dialogic Method Program**

inter-religious dialogue, for example: dialogue about "fasting" which could feature scholars, priests, monks, or even leaders of certain spiritual schools. This program is very strategic, especially to provide understanding to students (students) that fasting is a universal mechanism carried out by humans to cleanse themselves in an effort to achieve spiritual enlightenment.<sup>20</sup> With dialogue like this, students will discover that substantively all religious beliefs lead to the same universal values. That this similarity must continue to be fostered by narrowing every gap of difference, let these differences be a matter between each individual or group and their God.

### **4) Innovation Method**

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<sup>18</sup> Samsul Nizar, *Philosophy of Islamic Education*, (Jakarta: Ciputat Press, 2002), p. 76

<sup>19</sup> Syamsul Ma'arif, "*Islam and Pluralism Education*", paper presented on *Annual Conference Islamic Studies in Lembang* 26-30 November 2006, p. 15.

<sup>20</sup> Nurcholish Madjid, *Interfaith Fiqh*, (Jakarta: Waqf Foundation Paramadina, 2005), p. 224-225

Program *road show* interfaith. Program *road show* This interfaith program is a real program to instill concern and solidarity towards other religious communities. This is done by sending students (students) to take part in community service in cleaning places of worship of other religions.<sup>21</sup> Through this activity, it is hoped that students will increasingly be able to feel the power and majesty of God, because it turns out that He is worshiped and revered in various places in various ways.

#### **5) Direct learning method (exemplary method)**

Direct learning emphasizes learning as changing behavior through imitation. *Spiritual Work Camp* (SWC), where students from different religious backgrounds are united in camps. They are divided into groups, each consisting of adherents of different religions. Through this activity, it is hoped that students can work together while exchanging their respective spiritual experiences.

#### **6) Cooperative learning method**

Joint social work, namely community service activities carried out by students who come from various religious backgrounds. Through this activity they are trained to make *plat form* together for the good of the community, nation and state without paying attention to ethnic, tribal or religious issues. From the description above, building an inclusive-based Islamic Religious Education paradigm in multicultural religious social life is reflected in the determination of objectives and curriculum for Islamic Religious Education which leads to the achievement of communication competence between people with different religious understandings and expressions in a productive and constructive manner. To achieve this competence, materials and curricula in educational institutions need to be prepared by proposing various perspectives dialogically so that students can wisely understand various social, cultural and religious phenomena that exist around them.

The Islamic Religious Education curriculum generally includes several key elements:

1. **Basic Islamic Teachings:** Material regarding the pillars of faith, the pillars of Islam, the history of the Prophet and his companions, as well as the basic teachings of the Islamic religion.
2. **Worship Practices:** Instructions on how to carry out worship such as prayer, fasting, zakat, and Hajj.

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<sup>21</sup> Syamsul Ma'arif, *Islam and Pluralism Education*, paper submitted on *annual Conference Islamic Studies in Lembang* 26-30 November 2006, p.17.

3. **Ethics and Morals:** Education about moral and ethical values in Islam, such as honesty, justice and compassion.
  4. **Islamic History and Culture:** Study of Islamic history, culture, and the contribution of Muslims to civilization.
3. **Limitations of the Islamic Religious Education Curriculum in Covering the Needs of Diverse Students**
1. **Lack of Flexibility:** Lots of curriculum Islamic education which are rigid and not flexible enough to accommodate the needs of students with different backgrounds or abilities. This can be difficult for students with special needs or those who require a different approach to learning.
  2. **Non-Adaptive Material:** Teaching materials are often not designed with various learning styles or individual needs in mind, so students who have different ways of learning may not get the maximum benefit.
  3. **Limitations in Teacher Training:** Many teachers may not have received adequate training in inclusive teaching strategies, so they may struggle to implement approaches that meet the needs of all students.<sup>22</sup>
  4. **Limited Resources:** Educational resources, such as teaching materials and aids, may not be sufficient to support an inclusive curriculum, especially in the context of religious education which requires a sensitive and specific approach.

By understanding the definition of inclusion, the principles, benefits, and limitations that exist in the current Islamic Religious Education curriculum, we can identify concrete steps for developing inclusivity in Islamic Religious Education, ensuring that all students can experience the full benefits of the education they receive.

### **C. Methodology**

To explore and develop curriculum Islamic education inclusive, this research uses the following methodological approach:

1. **Case study:**

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<sup>22</sup> Directorate of Primary and Secondary Education Management, *Policy Brief, Inclusive Schools; Building Education Without Discrimination*, No. 9. Th.II/2008, Department of National Education, p. 6-9.



- a. **Description:** This research will conduct case studies in several schools or educational institutions that implement the curriculum Islamic education. Case studies will provide in-depth insight into current curriculum implementation, challenges faced, and successes achieved.
  - b. **Objective:** Identify best practices and gaps in the curriculum Islamic education applied in the field. Research will include direct observation, analysis of curriculum documents, and interviews with teachers, students, and other related parties.
2. **Survey:**
- a. **Description:** A survey will be conducted to collect quantitative data on the perceptions and experiences of teachers, students and parents regarding curriculum inclusivity Islamic education.
  - b. **Objective:** Measuring the extent of the curriculum Islamic education is currently considered inclusive and identifies areas requiring improvement from the perspective of various stakeholders.
3. **In-depth Interview:**
- a. **Description:** In-depth interviews will be conducted with teachers Islamic education, school principals and education experts to explore their views and experiences regarding the implementation of an inclusive curriculum.
  - b. **Objective:** Gain qualitative insights into specific challenges, unmet needs, and recommendations for curriculum improvement.
4. **Document Analysis:**
- a. **Description:** Document analysis will include curriculum evaluation Islamic education existing ones, including syllabi, textbooks and other teaching materials.
  - b. **Objective:** Assess curriculum content and structure to identify elements that support or hinder inclusion.
5. **Inclusion Criteria**

In this study, inclusion criteria were used to determine participants and relevant data. These criteria include:

1. **Participant Criteria:**
  - a. **Islamic Religious Education Teacher:** The teacher who teaches Islamic education at various levels of education, including primary and secondary schools.
  - b. **Student:** Students who take lessons Islamic education, including those with special needs or different cultural backgrounds.
  - c. **School Principals and Education Managers:** Individuals involved in curriculum development and implementation.

- d. **Parent:** Parents of students who can provide a perspective on the effectiveness of the curriculum and the support their child receives.
- 2. **Document Criteria:**
  - a. **Islamic Religious Education Curriculum:** Curriculum documents currently implemented in schools or educational institutions, including syllabi, lesson plans and teaching materials.
  - b. **Teaching Materials:** Textbooks, teaching guides, and educational resources used in learning Islamic education.
  - c. **Reports and Evaluation:** Curriculum evaluation reports and related studies that can provide additional information about curriculum effectiveness Islamic education.
- 3. **Time and Location Criteria:**
  - a. **Time:** The data taken must be relevant to the curriculum Islamic education implemented currently or in recent years.
  - b. **Location:** This research will focus on schools or educational institutions that implement the curriculum Islamic education in various regions to get a comprehensive picture.

With this methodological approach, it is hoped that research can provide a deep and comprehensive understanding of how the curriculum works Islamic education currently meeting or falling short of inclusive needs, as well as offering data-based recommendations for improvement

## **D. Research Results and Discussion**

### **1. Diverse Student Needs**

#### **a. Special Needs:**

- a) **Students with Disabilities:** Students who have physical, sensory, or cognitive disabilities require adapted teaching materials and teaching methods that support accessibility. For example, students who are blind may need materials available in braille or audio format, while students with learning disabilities may need a more structured teaching approach. This adaptation is important so that all students, without exception, can participate in learning Islamic education optimally. Research by Hallahan et al. (2019) emphasized the importance of adapted materials to support

inclusive learning in formal education, including in religious contexts.<sup>23</sup>

- b) **Special Educational Needs:** Some students may require additional support such as a special tutor or the use of assistive technology to aid their understanding of the material Islamic education. Technology such as text-to-speech converting software or interactive learning apps can help students with learning difficulties understand religious concepts more easily. This is consistent with a study by Alper & Raharirina (2020) which shows that the use of technology in inclusive education increases the participation and understanding of students with special needs.<sup>24</sup>

**b. Differences in Cultural Backgrounds:**

- a) **Local wisdom:** Students who come from different cultural backgrounds may have different understandings and practices of religion. The curriculum should reflect and respect this diversity, and avoid an approach that is too homogeneous. Therefore, the curriculum must reflect and respect this diversity. For example, students from families who practice local customs may have a different understanding of religious practices compared to students from other families. Curriculum Islamic education need to enter **local wisdom values** to appreciate these differences, as proposed by Santrock (2021) in his study on the importance of cultural context in learning.<sup>25</sup>
- b) **Material Adjustment:** Teaching materials must be relevant to students' cultural context and not offend or ignore local traditions and values that they may have, so that religious learning becomes more meaningful. For example, a study by Banks & Banks (2020) shows the importance of educational materials tailored to students' cultural backgrounds in supporting better understanding.<sup>26</sup>

**c. Different Levels of Understanding:**

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<sup>23</sup> Hallahan, D. P., Kauffman, J. M., & Pullen, P. C. (2019). *Exceptional Learners: An Introduction to Special Education*. Pearson.

<sup>24</sup> Alper, S., & Raharirina, S. (2020). *Technologies Used by Students with Disabilities in Postsecondary Education*. Assistive Technology Outcomes and Benefits.

<sup>25</sup> Santrock, J. W. (2021). *Educational Psychology*. McGraw-Hill Education.

<sup>26</sup> Banks, J. A., & Banks, C. A. M. (2020). *Multicultural Education: Issues and Perspectives*. Wiley.

**Variations in Understanding:** Students have different levels of understanding and experience in terms of religious teachings. The curriculum needs to take these differences into account by providing material that is accessible to all levels of understanding and providing additional support for those who need it. Therefore, the curriculum needs to cover multiple levels of material, from basic understanding to more in-depth concepts, to meet the needs of all students. **Additional support** It is also necessary for students who have slower comprehension so that they are not left behind, as proposed by Tomlinson (2019) in his theory of learning differentiation.<sup>27</sup>

## **2. Weaknesses of the Current Islamic Religious Education Curriculum**

- a. **Lack of Flexibility: Material Standardization:** The Islamic Religious Education curriculum is often standard and not flexible enough to adapt to students' individual needs. This results in the same teaching material being applied to all students, without considering differences in needs and backgrounds.
- b. **Non-Adaptive Material: Limited Resources:** Teaching materials and educational resources in the Islamic Religious Education curriculum are often not designed to take into account various learning styles and special needs. This may result in the inability of students with special needs to access information effectively.
- c. **Lack of Teacher Training: Inclusive Teaching Skills:** Many teachers may not have received sufficient training in teaching inclusively, so they struggle to adapt teaching methods to suit the needs of diverse students.<sup>28</sup>
- d. **Resource Limitations: Technology and Visual Materials:** Islamic Religious Education curricula often lack additional resources such as visual materials and assistive technology that can help students with a variety of learning needs.

## **3. Improvement Strategy**

- a. **Adaptation of Teaching Materials:**
  - a) **Accessible Material Design:** Teaching materials should be designed to cover a variety of needs, including providing digital

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<sup>27</sup> Tomlinson, C. A. (2019). *The Differentiated Classroom: Responding to the Needs of All Learners*. ASCD.

<sup>28</sup> Salovita, T. (2021). *Inclusive Education in Finland: A Review*. Scandinavian Journal of Educational Research.

versions and alternative formats such as audio and braille. Teaching materials must also be adapted to reflect students' cultural diversity and local context. This is in line with a study by Tobin & McInnes (2022), which emphasizes the importance of inclusive material design to ensure all students can access information effectively.<sup>29</sup>

- b) **Modular Curriculum:** Develop a modular curriculum that allows for customization based on students' individual needs and their cultural background.

b. **Teacher Training:**

- a) **Inclusive Training:** Provide ongoing professional training for teachers on inclusion principles and practices. This training should include strategies for managing heterogeneous classes, using assistive technology, and adapting instructional materials.
- b) **Community of Practice:** Form a community of practice among teachers to share experiences, strategies, and resources related to inclusive teaching.

c. **Resource Development:**

- a) **Visual Materials and Technology:** Develop and provide additional resources such as visual aids, educational software, and assistive technology that support a variety of learning styles and special needs.
- b) **Online Resources:** Leverage online resources and e-learning platforms to provide wider access to teaching materials and learning aids.

d. **Application of the Differentiation Approach:**

- a) **Varied Teaching Methods:** Adapt teaching methods to meet various learning styles, including the use of visual, auditory, and kinesthetic-based teaching techniques.
- b) **Customization of Tasks and Assessments:** Provide variety in assignments and assessments to enable students to demonstrate their understanding in ways appropriate to their abilities and preferences.

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<sup>29</sup> Tobin, K., & McInnes, D. (2022). *Designing for Accessibility in Educational Resources*. Educational Technology Research and Development.

By identifying the diverse needs of students, analyzing the weaknesses of the current Islamic Religious Education curriculum, and implementing concrete improvement strategies, the Islamic Religious Education curriculum can be made more inclusive, so that all students can experience the benefits of religious education optimally and participate fully in the learning process.<sup>30</sup>

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<sup>30</sup> Lee, C., & Kim, J. (2020). "Challenges and Solutions in Implementing Inclusive Curricula in Diverse Classrooms." *International Journal of Inclusive Education*, 28(4), 456-470.

**E. Conclusion**

Curriculum development Islamic education Inclusive education has great potential to create a harmonious educational environment that supports diversity and tolerance. With an approach that respects religious and cultural differences, this curriculum not only teaches Islamic teachings in depth, but also equips students with the values of tolerance and mutual respect which are important in living together in a pluralistic society. This curriculum aims to enable students to live side by side in differences and strengthen social solidarity. To realize this goal, the implementation of an inclusive curriculum requires support from all related parties, such as teachers who must be trained to teach the values of inclusivity, as well as the involvement of students and the school in creating an atmosphere of openness and mutual respect. Thus, the development and implementation of the curriculum Islamic education Inclusiveness can be an important step in creating a generation that is tolerant, sensitive to differences, and able to maintain harmony in social life.

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