

Spirituality Approach in Islamic Religious Education for Students: A Multidisciplinary Study

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ABSTRACT: *Every child, including those with disabilities, possesses spiritual and intellectual potential that can be nurtured through spirituality-based Islamic Religious Education (PAI) aligned with their individual dispositions. This study examines an integrative multidisciplinary approach to PAI for students with disabilities by connecting Islamic educational theology, inclusive education principles, and adaptive spiritual pedagogy. Employing a qualitative case study design at SLB Kemala Bhayangkari Trenggalek, data were collected through observations, interviews, and documentation, and analysed using the Miles and Huberman interactive model. The findings indicate that spirituality-based PAI learning, as perceived by teachers, extends beyond formal worship instruction to include the cultivation of character values such as honesty, responsibility, and tolerance, adjusted to students' abilities and types of disabilities. Spiritual elements were systematically integrated into lesson plans (RPP) and Individual Learning Programs (PPI), while instructional materials were linked to values such as patience and gratitude. Teaching methods and media were adapted using lectures, visual materials, videos, and experiential activities to accommodate diverse learning needs. Teachers also reported challenges related to students' varying emotional conditions, which were addressed through flexible and creative instructional strategies. This study contributes an integrative conceptual framework that positions spirituality as a mediating pedagogical construct linking Islamic theology, inclusive education, and adaptive multisensory practices, offering both theoretical and practical implications for the development of more humanistic and inclusive PAI learning models for students with disabilities.*

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Setiap anak, termasuk anak-anak penyandang disabilitas, memiliki potensi spiritual dan intelektual yang dapat dipupuk melalui Pendidikan Agama Islam (PAI) berbasis spiritualitas yang selaras dengan disposisi individu mereka. Studi ini meneliti pendekatan multidisiplin integratif terhadap PAI bagi siswa penyandang disabilitas dengan menghubungkan teologi pendidikan Islam, prinsip-prinsip pendidikan inklusif, dan pedagogi spiritual adaptif. Dengan menggunakan desain studi kasus kualitatif di SLB Kemala Bhayangkari Trenggalek, data dikumpulkan melalui observasi, wawancara, dan dokumentasi, dan dianalisis menggunakan model interaktif Miles dan Huberman. Temuan menunjukkan bahwa pembelajaran PAI berbasis spiritualitas, sebagaimana yang dirasakan oleh guru, meluas melampaui pengajaran ibadah formal untuk mencakup penanaman nilai-nilai karakter seperti kejujuran, tanggung jawab, dan toleransi, yang disesuaikan dengan kemampuan dan jenis disabilitas siswa. Unsur-unsur spiritual secara sistematis diintegrasikan ke dalam Rencana Pelaksanaan Pembelajaran (RPP) dan Program Pembelajaran Individual (PPI), sementara materi pembelajaran dikaitkan dengan nilai-nilai seperti kesabaran dan rasa syukur. Metode dan media pengajaran diadaptasi menggunakan ceramah, materi visual, video, dan kegiatan pengalaman untuk mengakomodasi beragam kebutuhan belajar. Para guru juga melaporkan tantangan yang berkaitan dengan kondisi emosional siswa yang beragam, yang diatasi melalui strategi pengajaran yang fleksibel dan kreatif. Studi ini memberikan kerangka kerja konseptual integratif yang menempatkan spiritualitas sebagai konstruksi pedagogis mediasi yang menghubungkan teologi Islam, pendidikan inklusif, dan praktik multisensori adaptif, menawarkan implikasi teoritis dan praktis untuk pengembangan model pembelajaran PAI yang lebih humanistik dan inklusif bagi siswa penyandang disabilitas.

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I. INTRODUCTION

Every child, including children with disabilities, has spiritual and intellectual potential bestowed by God in accordance with their natural disposition. In Islam, this potential must be directed and guided through appropriate and compassionate education. The theory of natural disposition, as explained by Ibn Sina and Al-Ghazali, emphasises that education should gradually develop a child's spiritual and intellectual disposition according to their capacity (Hafiz et al., 2023; Mudin et al., 2021). Furthermore, Ibn Taimiyah in his ideas on inclusive Islamic education emphasised the importance of justice, respect for human dignity, and guaranteeing the right to learn for all, including children with visual impairments (*tunanetra*), hearing impairments (*tunarungu*), intellectual impairments (*tunagrahita*), and physical impairments (*tunadaksa*) (Ismail, 2013). Within this framework, Islamic religious education (PAI) is not merely a transfer of knowledge, but must also be a means of fostering a child's spiritual connection with God. Al-Attas stated that monotheism must be the primary foundation of education, including for children with disabilities, so that education leads to the introduction and

strengthening of a spiritual connection with God as a form of holistic spiritual development (Patahuddin et al., 2022; Sassi, 2020).

The urgency of this research lies in the need for an Islamic Religious Education (PAI) learning model that is not merely informative but also transformative and spiritually grounded, particularly for students with disabilities. This study addresses the topic “A Spirituality-Based Approach in Islamic Religious Education for Students with Disabilities: A Multidisciplinary Conceptual Study” by focusing on learners with visual impairments, hearing impairments, intellectual disabilities, and physical disabilities. Employing a qualitative multidisciplinary approach, this research integrates perspectives from Islamic educational philosophy, inclusive and special education theory, educational psychology, and disability studies to examine how spirituality can be meaningfully embedded within PAI learning for students with special needs. The central research question is therefore refined as follows: How can a spirituality-based approach in Islamic Religious Education be conceptually formulated and integrated into inclusive education practices for students with disabilities? Accordingly, the objective of this study is to develop an integrative conceptual framework that connects Islamic education theory with inclusive education principles, while also analysing spiritually oriented pedagogical approaches relevant to the educational characteristics of students with disabilities. The expected contribution of this research is to provide a robust theoretical foundation and practical orientation for the development of a humanistic, spiritual, and inclusive PAI learning model that addresses the holistic cognitive, affective, and spiritual development of students with disabilities in a meaningful and context-sensitive manner.

II. METHOD

This study adopts a qualitative research paradigm because it aims to explore in depth the meanings, values, and pedagogical practices underlying the spirituality-based approach in Islamic Religious Education (PAI) for students with disabilities. The focus of the study is on understanding how spiritual values are interpreted and enacted within the context of inclusive PAI learning, drawing on teachers’ subjective experiences and the broader social–educational environment. This research employs a single-case study design, which serves as an empirical foundation for developing an integrative conceptual framework that connects Islamic educational philosophy, spirituality studies, educational psychology, and inclusive education practices. In this sense, the case study is not merely descriptive, but analytical and conceptual, supporting the multidisciplinary orientation of the research (Cresswell, 2015).

The case is bounded within a specific institutional and pedagogical context, namely the implementation of spiritually oriented PAI learning at SLB Kemala Bhayangkari, a special needs school that serves students with visual, hearing, intellectual, and physical disabilities. This site was selected based on academic considerations, particularly its consistent application of spiritual values in PAI instruction across diverse disability categories, making it an information-rich and relevant case for this study. The unit of analysis is the spirituality-based PAI learning practice, which includes instructional planning, classroom interactions, and pedagogical strategies. Research participants primarily consisted of Islamic Religious Education teachers. At the same time, students with disabilities were involved indirectly through classroom observations and learning activities, ensuring alignment between the research subjects and the object of the study.

The findings are intended to provide an in-depth understanding of the case rather than statistical generalisation beyond the research context.

Data collection techniques were conducted through observation, interviews, and documentation. Observations were directed at Islamic Religious Education (PAI) learning activities directly in the classroom, including methods, interactions, and media use. In-depth interviews were conducted with Islamic Religious Education (PAI) teachers using a questionnaire that covered the following aspects: learning planning, material delivery, methods and media used, learning evaluation, the impact and reflection of spiritual approaches, challenges and solutions faced, and hopes and recommendations for the future (Gross et al., 2026). Documentation was aimed at collecting data in the form of syllabi, lesson plans, learning media, activity photos, and evaluation notes. Key informants were selected based on the criteria of Islamic Religious Education (PAI) teachers who had at least 14 years of teaching experience, thus being able to provide rich, in-depth, and reflective information regarding spiritual practices in the context of special education.

The validity of the research data was ensured through triangulation of sources, techniques, and time, as well as member checking (Sugiyono, 2018). Triangulation was implemented by systematically comparing data obtained from classroom observations, in-depth interviews with Islamic Religious Education teachers, and relevant institutional documents to examine the consistency and credibility of the findings across different data sources. In addition, member checking was conducted by returning interview summaries and preliminary interpretations to the participants to confirm the accuracy and appropriateness of the researchers' interpretations. Data analysis followed the Miles and Huberman interactive model, which consists of data reduction, data display, and conclusion drawing/verification, enabling a comprehensive, systematic, and trustworthy understanding of the spirituality-based approach in Islamic Religious Education for students with disabilities at SLB Kemala Bhayangkari Trenggalek (Miles et al., 2014).

III. RESULT AND DISCUSSION

Result

Teachers' Understanding of Spirituality in Islamic Religious Education

Interview findings indicate that teachers conceptualise spirituality in Islamic Religious Education (PAI) as extending beyond ritual worship practices. Teachers described spirituality as closely related to the cultivation of moral values and character formation in students with disabilities. These values include tolerance, honesty, and responsibility, which are embedded in everyday learning interactions. One teacher explained that spirituality in PAI

"Spirituality is not only about worship, but also in terms of instilling character and good attitudes or morals in children such as tolerance, honesty, responsibility and so on" (T1, 2025).

"Teaching Islamic values according to the child's abilities, even if the child has limitations, deficiencies, or obstacles" (T1, 2025).

Similar statements were expressed by other participants, suggesting a shared understanding among teachers that spirituality is reflected in students' attitudes and behaviours rather than limited to formal religious activities.

Goals of Spirituality-Based Islamic Religious Education for Students with Disabilities

The findings also show that teachers perceive the primary goal of PAI learning for students with disabilities as the internalisation of Islamic values in ways that correspond to each student's individual abilities. Teachers emphasised that learning objectives are adjusted to students' capacities, regardless of their physical, sensory, or intellectual limitations. As stated by one participant, the aim of PAI learning is

"It is very possible, because each material can be connected or alluded to spiritual values... also so that students can better understand the material presented, although it still returns to or is appropriate to the child's abilities" (T2, 2025).

"Children become accustomed to discipline, patience, honesty, responsibility and so on" (T3, 2025).

This perspective was consistently mentioned across interviews, indicating that inclusivity and adaptability are central goals of spirituality-based PAI instruction.

Adaptation of Spiritual Approaches Based on Types of Disabilities

Another theme emerging from the data concerns the adaptation of spiritual learning approaches to different types of disabilities. Teachers reported that students with visual, hearing, intellectual, and physical disabilities require differentiated instructional strategies due to their distinct characteristics. One teacher noted that:

"Children's characteristics are different, sometimes their moods between now and tomorrow may also be different, so we have to be diligent and understand each child better" (T3, 2025).

"Prepare as well as possible, with a single face-to-face meeting, not only using one method. However, there are several ways to avoid the possibility of children not paying attention or doing other things. Or in other words, make it more interesting" (T2, 2025).

This finding illustrates that spirituality-based PAI learning is implemented through varied pedagogical approaches rather than a uniform method, as reported by multiple participants.

Integration of Spirituality in Lesson Planning (RPP and PPI)

The results further indicate that spiritual values are intentionally integrated into lesson planning, particularly in Lesson Plans (RPP) and Individual Learning Programs (PPI). Teachers reported that spiritual elements are incorporated from the beginning of the lesson, such as encouraging students to pray before and after learning activities and directing instructional content towards faith-based values. One teacher explained that \

"By including prayer before and after teaching in the lesson plan, we also direct the learning material toward instilling spiritual values. Because a spiritual approach is included in instilling religious character in children" (T1).

These findings show that spirituality is embedded structurally in the planning process rather than treated as an additional or symbolic component.

Teachers' Perceptions of Students' Spiritual and Behavioural Development

Teachers also described perceived changes in students' attitudes following the implementation of spirituality-based PAI learning. These changes were reported in terms of increased discipline, patience, honesty, and responsibility during classroom activities and daily school routines. One teacher stated that students were perceived to:

"become more accustomed to discipline, patience, honesty, and responsibility" (T2).

However, these observations were based on teachers' perceptions and classroom experiences rather than formal behavioural assessments or comparative measurements.

Challenges in Implementing Spirituality-Based PAI Learning

The findings reveal that teachers face challenges related to the diverse characteristics and emotional conditions of students with disabilities. Teachers noted that students' moods and levels of readiness can vary significantly from day to day. As one participant stated,

"each child has different characteristics, and their moods can change from one day to another, so teachers need to be patient and understand each child better" (T3).

To address these challenges, teachers reported using flexible and varied instructional methods within a single lesson. One teacher explained that

"a single lesson should not rely on only one method, but several approaches to maintain students' attention and interest" (T1).

Teachers also expressed expectations that future PAI curriculum development would place greater emphasis on spiritual values rather than repetitive ritual practices.

Discussion

Teachers' Understanding of Spirituality in Islamic Religious Education

The findings indicate that teachers conceptualise spirituality in Islamic Religious Education (PAI) not merely as ritual observance, but as a deeper pedagogical process involving the internalisation of moral and character values. In this perspective, spirituality functions as the ethical core that shapes students' attitudes, behaviour, and moral awareness in everyday life. Such an understanding resonates strongly with the theological foundations of Islamic education, which emphasise that tawhīd (monotheism) is not only a theological doctrine but also the basis for moral consciousness and ethical conduct (Sassi, 2020). Within this framework, spirituality becomes an integrative force that links faith, character formation, and social responsibility. Consequently, PAI is positioned not merely as a subject concerned with religious knowledge, but as a transformative educational space aimed at nurturing holistic human development that integrates cognitive, affective, and moral dimensions.

However, the present study extends this theological perspective by illustrating how spirituality is pedagogically translated into everyday educational interactions, particularly in learning environments involving students with disabilities. While many studies in general education contexts frame spirituality primarily in terms of abstract moral reasoning or reflective awareness (Pransiska, 2018), teachers in special needs settings tend to operationalise spirituality through concrete, observable practices. These include modelling respectful behaviour, establishing consistent moral routines, and

cultivating habitual expressions of gratitude, patience, and care. Such practices enable students to experience spiritual values in tangible ways rather than merely understanding them at a conceptual level.

Furthermore, the adaptation of spiritual teaching strategies to students' cognitive, emotional, and sensory capacities demonstrates that spirituality in inclusive Islamic education functions as a lived and embodied pedagogical practice. Teachers intentionally design learning interactions that make spiritual values accessible and meaningful for students with diverse abilities (Harisa, 2019). This finding highlights that spirituality in inclusive PAI is not merely a doctrinal construct transmitted through verbal instruction; rather, it is enacted through relational engagement, daily routines, and experiential learning processes. In this sense, spirituality becomes a context-sensitive pedagogical approach that supports both moral development and inclusive educational participation, thereby reinforcing the role of Islamic education in fostering dignity, belonging, and ethical awareness among all learners

Goals of Spirituality-Based PAI for Students with Disabilities: Insights from Inclusive Education and Disability Psychology

Teachers' emphasis on adapting Islamic values to students' individual abilities reflects fundamental principles of inclusive education, particularly equity, accessibility, and responsiveness to learner diversity (Agustin & Irawan, 2023). In inclusive classrooms, religious learning cannot be implemented through a uniform pedagogical model, as students bring different cognitive, emotional, and sensory characteristics that influence how they understand religious concepts and practices (Bahdar et al., 2024). Therefore, teachers' efforts to modify the delivery of spiritual and moral instruction demonstrate a commitment to ensuring that all learners can meaningfully engage with Islamic teachings. This adaptive approach positions Islamic Religious Education (PAI) not merely as the transmission of doctrinal knowledge but as an inclusive educational process that recognises each student's right to access religious learning according to their abilities and developmental conditions.

From a broader perspective, such pedagogical adaptation reflects the ethical foundation of inclusive education, which emphasises that equitable learning opportunities must accommodate the diversity of learners' needs. Inclusive pedagogy requires teachers to design learning experiences that are flexible, differentiated, and responsive to individual learning profiles (Sholikhun et al., 2022). In the context of Islamic education, this means translating spiritual and moral values into forms that can be understood and practised by students with diverse abilities. Consequently, spirituality in inclusive PAI is not conveyed through rigid instructional frameworks but through contextualised learning interactions that prioritise participation, comprehension, and emotional engagement. This approach reinforces the idea that inclusive religious education should cultivate a sense of belonging and dignity among all students, including those with disabilities.

From the perspective of special educational psychology, this adaptive orientation aligns with the understanding that students with different types of disabilities process religious symbols, narratives, and values in varied and context-dependent ways (Rahmawati, 2022). Cognitive processing differences, sensory sensitivities, and communication barriers can influence how students interpret abstract religious concepts such as faith, gratitude, or moral responsibility. As a result, teachers must translate these concepts into concrete experiences, visual supports, repetitive routines, and relational interactions that allow students to grasp spiritual meanings through practice and lived experience. This

pedagogical strategy highlights the importance of experiential learning in helping students with disabilities internalise religious values in ways that are developmentally appropriate and psychologically meaningful.

In contrast to earlier studies in Islamic education that tend to assume a uniform spiritual trajectory and standardised benchmarks of religious mastery for all learners (Farah & Novianti, 2016), the present findings demonstrate that spirituality-based PAI for students with disabilities prioritises functional understanding and personal meaning. Rather than focusing exclusively on normative indicators of religious competence—such as memorisation or ritual accuracy—teachers emphasise students’ ability to develop positive attitudes, empathy, gratitude, and moral awareness within their daily interactions. This orientation extends existing literature by positioning spirituality as a flexible, learner-centred educational objective shaped by developmental and psychological considerations. In this sense, spirituality becomes a dynamic pedagogical goal that evolves in accordance with students’ capacities, thereby strengthening the relevance of inclusive Islamic education in addressing the diverse realities of contemporary classrooms.

Adaptation of Spiritual Approaches Based on Disability Types: Multisensory Pedagogy in Dialogue with Islamic Theology

The adaptation of spiritual learning strategies based on different disability types demonstrates a tangible interaction between Islamic theology, disability psychology, and multisensory pedagogy. While Islamic theology emphasises the universality and inclusivity of divine knowledge, perspectives from disability studies remind educators that access to such knowledge is inevitably mediated by learners’ sensory and cognitive conditions. In this context, teachers’ pedagogical decisions, such as employing audio-based explanations for visually impaired students and visual cues for hearing-impaired learners, illustrate how monotheistic values are translated into forms that are perceptually accessible (Ummah & Rahman, 2024). These practices indicate that the internalisation of tawhīd and related spiritual values in PAI does not rely solely on verbal transmission, but is facilitated through adaptive sensory pathways that align with students’ learning capacities.

However, the findings also reveal a critical pedagogical and epistemological limitation. Not all dimensions of spirituality, particularly those involving abstract reflection, metaphysical contemplation, or higher-order theological reasoning, can be effectively conveyed through multisensory methods alone. This challenges earlier studies that tend to idealise multisensory learning as universally effective in all educational domains (Saihu, 2019). Instead, the present study suggests that spirituality-based instruction in inclusive Islamic education must recognise both the possibilities and the constraints of pedagogical adaptation (Abidin & Sirojuddin, 2024). Acknowledging these limits allows educators to adopt more realistic and reflective approaches, positioning spirituality not merely as an instructional outcome but as a developmental process shaped by learners’ psychological readiness and epistemic access.

Integration of Spirituality in Lesson Planning (RPP and PPI): From Symbolic Inclusion to Structural Commitment

The integration of spiritual values into lesson plans (RPP) and Individual Learning Programs (PPI) indicates that spirituality is structurally embedded within instructional design rather than treated as a symbolic or supplementary component (Apriola, 2020). By situating spiritual objectives at the planning stage, teachers ensure that spiritual

development is intentionally aligned with learning goals, instructional strategies, and assessment practices. This finding is consistent with Anwar et al. (2025), who argue that character education becomes pedagogically effective only when it is systematically incorporated into curriculum planning. In this sense, spirituality in PAI for students with disabilities is not an incidental outcome of instruction, but a consciously designed educational objective.

However, in contrast to studies conducted in mainstream Islamic schooling, where lesson planning frequently emphasises ritual compliance and cognitive mastery of religious norms, the present study reveals a distinct orientation in special needs education. Spiritual planning in this context prioritises affective engagement, emotional regulation, and the gradual internalisation of values in accordance with students' individual capacities (Rochim et al., 2025). This approach extends existing models of Islamic lesson planning by foregrounding spiritual accessibility and inclusivity as core design principles, rather than secondary considerations. Consequently, the study contributes to the broader discourse on Islamic education by demonstrating how instructional design can be reconfigured to accommodate diverse learners while remaining faithful to spiritual and theological foundations.

Teachers' Perceptions of Behavioural Change: Affective Transformation and Its Methodological Boundaries

Teachers' perceptions of improvements in students' discipline, patience, and sense of responsibility lend support to theories of transformative Islamic education, which emphasise affective and moral development as integral components of learning alongside cognitive achievement (Dalimunthe, 2023). These perceived changes indicate that spirituality-based PAI may contribute to subtle yet meaningful shifts in students' attitudes and everyday behaviours, particularly within inclusive educational settings. In this framework, spiritual education functions as a process of gradual moral cultivation, where internal dispositions are shaped through consistent interaction, modelling, and emotional engagement rather than through direct instruction alone (Krisbiyanto et al., 2025).

Nevertheless, the present study adopts a cautious analytical stance by acknowledging that these observed changes are derived from teachers' experiential reflections rather than formalised behavioural measurements. In contrast to quantitative studies that seek to assess moral and spiritual outcomes through standardised instruments and comparative metrics (Ikhwan, 2024), this research foregrounds the experiential and relational nature of spiritual transformation in special needs contexts. The findings suggest that spirituality-based outcomes may be more appropriately understood through qualitative indicators such as students' engagement, responsiveness, and evolving attitudes rather than relying solely on behavioural comparison or numerical assessment. This perspective invites a more nuanced understanding of spiritual development that is sensitive to context, relationship, and individual learner trajectories.

Multidisciplinary Challenges and the Role of Teachers as Spiritual Facilitators

Within this context, Islamic educational theory provides an essential ethical and spiritual orientation that frames the ultimate purpose of learning. The principles of *tawhīd*, moral responsibility, and character formation guide teachers in cultivating values such as patience, empathy, and compassion within the educational process (Salim et al., 2025). However, translating these theological ideals into meaningful learning experiences for students with disabilities requires insights from other disciplines. Special educational

psychology, for instance, offers crucial perspectives on emotional regulation, developmental stages, and behavioural variability, enabling teachers to better understand how students with different disabilities respond to spiritual and moral instruction (Abdillah et al., 2025). These psychological insights help educators design learning interactions that are developmentally appropriate and emotionally supportive.

The present study demonstrates that this multidisciplinary integration is most clearly manifested in the role of teachers as spiritual facilitators rather than mere transmitters of religious knowledge. Teachers are positioned as mediators who translate theological values into emotionally supportive, developmentally appropriate, and pedagogically accessible practices (Lailatur Rohmah, 2024). This finding extends existing discussions on inclusive Islamic education (Muadzin, 2021) by showing that multidisciplinary integration occurs primarily at the level of everyday pedagogical practice, rather than remaining at the level of abstract conceptual alignment. As such, the study contributes a practice-oriented understanding of inclusivity, where theoretical integration is realised through teachers’ relational and facilitative roles in the classroom.

Thus, this research provides both conceptual and practical contributions. Conceptually, this research builds a bridge between classical Islamic education theory and modern inclusive education practices through a spiritual approach. Practically, this research offers a spirituality-based Islamic Religious Education (PAI) learning model that is relevant for implementation in special needs schools (SLB) and general educational institutions that accept students with disabilities. Furthermore, this research provides a foundation for developing a more responsive Islamic Religious Education (PAI) curriculum oriented toward character building through a spiritual approach.

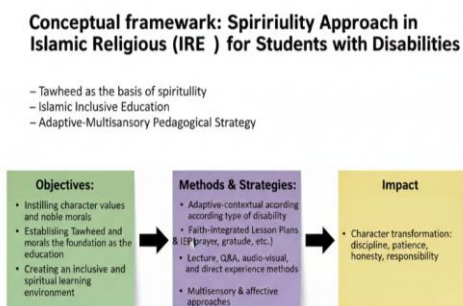


Figure 1. Spiritual Approach in Islamic Education for Students with Disabilities

IV. CONCLUSION

This study concludes that the spirituality-based approach in Islamic Religious Education (PAI) learning for students with disabilities at SLB Kemala Bhayangkari, Trenggalek, was perceived by teachers as having strong potential to support the internalisation of character values and noble morals. Teachers reported that PAI learning extended beyond formal worship instruction to foster contextual spiritual awareness that engages students’ affective domain through adaptive and multisensory strategies aligned with students’ types of disabilities and emotional conditions. Conceptually, this study contributes a novel spirituality-based Islamic Religious Education framework that explicitly integrates Islamic educational theology (monotheism and moral formation), inclusive education principles, and adaptive multisensory pedagogy, thereby

distinguishing it from previous inclusive Islamic education models that have primarily emphasised accessibility or ritual competence. By positioning spirituality as a mediating pedagogical construct that bridges theological ideals, psychological realities of disability, and inclusive instructional practices, this framework offers both academic value and practical relevance for the development of more humanistic, spiritual, and inclusive PAI curricula in special needs and inclusive educational settings.

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