

## Developing the Islamic Religious Education Curriculum in Inclusive Schools or Madrasah and Its Implementation: A Systematic Literature Review

Arbain Nurdin<sup>✉</sup>, Hendra<sup>2</sup>, Khozin<sup>3</sup>, Abdul Haris<sup>4</sup>, Nurul Zainab<sup>5</sup>, Mohammad Zaini Yahaya<sup>6</sup>

<sup>1</sup>Universitas Islam Negeri Kiai Haji Achmad Siddiq, Jember, Indonesia

<sup>2</sup>Universitas Muhammadiyah Bima, Bima, Indonesia

<sup>3,4</sup>Universitas Muhammadiyah Malang, Malang, Indonesia

<sup>5</sup>Institut Agama Islam Negeri Madura, Pamekasan, Indonesia

<sup>6</sup>University Kebangsaan Malaysia, Selangor, Malaysia

### ABSTRACT

**Purpose** – This research aims to obtain information about the development and implementation of Islamic religious education curricula in inclusive schools or madrasahs. An inclusive school or madrasah is an educational institution that provides opportunities for all students, including students with special needs, to study together with the help of accompanying teachers.

**Design/methods/approach** – This study used a systematic literature review of accredited articles from 2018-2023, data collected from Google Scholar, the Science and Technology Index of the Ministry of Education, Culture, Research and Technology of the Republic of Indonesia, and Scopus. Descriptive analysis techniques were used as data analysis techniques. The researcher obtained 120 articles, which further extracted and coded them using the NVivo application, and then found 25 articles that met the TAPUPAS criteria and were relevant to the research question.

**Findings** – Based on the results of the analysis and literature review, some conclusions have been drawn. First, developing an inclusive Islamic religious education curriculum in schools or madrasahs has been adjusted to the character of students with special needs and the simplification of subject matter. Meanwhile, the obstacle for Islamic teachers in developing the curriculum is the lack of knowledge to identify students with special needs and limited learning resources and media about it. Second, the implementation is in the form of the application of individual approaches, varied models and methods that have an impact on the effectiveness of learning, and visual media and assessment techniques based on basic abilities for students with special needs in inclusive schools or madrasahs.

**Research implications/limitations** – The results of this study still have limitations in the number of articles analyzed and reviewed, especially those published in Sinta 1 accredited journals.

**Originality/value** – This study can be used as a reference for future research, which is expected to provide a more comprehensive study so that the research findings can be improved or perfect.

 OPEN ACCESS

### ARTICLE HISTORY

Received: 26-05-2023

Revised: 05-05-2024

Accepted: 29-30-2024

### KEYWORDS

Curriculum; Inclusive Schools; Islamic Education; Islamic Religious Education; Systematic Literature Review

**CONTACT:** <sup>✉</sup>arbainnurdin@uinkhas.ac.id

## Introduction

According to data from the Ministry of Education and Culture (Kemendikbud) of 2021, there were around 744,745 students with disabilities in Indonesia (Kementerian Pendidikan dan Kebudayaan, 2021). The data has given an overview of numerous students with special needs who need educational services, more especially Islamic religious education. Meanwhile, the latest data published by the Ministry of Education and Culture on the number of students in extraordinary schools is 150,689, consisting of 66,626 students studying at State school for the disabled (SLB) and then 84,063 students in Private SLB (Kemendikbud Ristek, 2023).

The large number of students learning at SLB is a serious concern for the Government to provide educational services to students who also study in inclusive schools and madrasas, meaning schools that do not specifically provide educational services to students with special needs but to regular students. This concern can be seen with the issuance of Law No. 8 of 2016 concerning persons with disabilities. For example, article 1 No. 2, states that there are equal opportunities obtained by people with disabilities to channel their competence in the administration of the State and society (*Undang-Undang RI, 2016*). And Government Regulation No. 13 of 2020 concerning proper accommodation for students with disabilities. Proper accommodation is clearly emphasized in Article 1 No. 1, which states that equality must be obtained by people with disabilities (*Peraturan Pemerintah RI, 2020*).

Those rules provide space for people with disabilities, meaning that they are given the same and equal space and position to be able to become teachers, employees, and students (Novrizaldi, 2022). The regulation was also strengthened by the issuance of the Regulation of the Minister of National Development Planning No. 3 of 2021 concerning the Implementation of Government Regulation No. 70 of 2019 concerning the Planning, Implementation, and Evaluation of the Respect, Protection, and Fulfillment of the Rights of Individuals with Disabilities (*Menteri Perencanaan Pembangunan Nasional RI, 2021*). What we can comprehend from these regulations is that people with disabilities are guaranteed to get their principal services in the aspect of education, especially religious education.

Within the scope of the Ministry of Religious Affairs, an effort has started to prepare a roadmap for the presence of inclusive education services in Madrasas. Due to its urgent nature, educational services for students with special needs have become necessary and should be prepared by madrasas in Indonesia (Maryani, 2021). However, in 2021, the number of inclusive madrasas within the Ministry of Religion was still very few, amounting to 77 Madrasas, where the majority of them were on Java Island. Therefore, the birth of an inclusive madrasah is highly required as many as possible. Seeing the large number of people with disabilities who do not all get educational services, especially religious education (Yanto, 2021). In 2022, the Ministry of Religion, through the Director of Teachers and Education Personnel, made another effort to review the guidelines for inclusive madrasas, expecting in the future that educational services for students with special needs in Madrasahs will continue to be well run and as same as other regular students (Masykur, 2022).

Conceptually, an inclusive school or madrasah is an educational institution that provides opportunities for all students, including children with special needs (ABK), to learn together in the same class. Children with special needs are not separated from other regular children but still receive help from accompanying teachers (also called shadow teachers). This concept is emphasized in Government Regulation No. 13 of 2020, namely, that schools are required to appropriately accommodate students with special needs. Also, the Decree of the Directorate General of Islamic Education No. 758 of 2022 strengthens the guidelines for inclusive education services at the madrasah level (Anshari, 2023; Tim Penyusun Direktorat Sekolah Dasar, 2021).

Therefore, it is mandatory for schools and madrasahs to provide religious education services to all students, including those with special needs. These religious education services can be in the form of an Islamic religious education curriculum that is compiled and designed specifically based on the characteristics and needs of students. In general, Naquib al-Attas's view of Islamic education in the curriculum context tends to be more integrative so that there is harmony between the role of students as servants of Allah and the caliph on earth. It means that the Islamic education curriculum is an educational plan that includes educational objectives, content, methods, and evaluations based on Islamic teachings and principles, which aims to develop the potential of students holistically, either intellectually, emotionally, socially, and spiritually (Sapri et al., 2022).

The Islamic education curriculum is designed to integrate religious concepts, moral values, and practical skills into formal education, meaning it must be integral. It also helps students understand and appreciate their cultural and religious or spiritual heritage, meaning it is flexible. Accordingly, the Islamic education curriculum must be based on revelation and monotheism by holding Islamic principles, integral and flexible (Samad, 2021). This foundation of monotheism is the primary foundation in developing the Islamic religious education curriculum to be more comprehensive and not limited to the theological level alone (HS & Hasanah, 2011; Wahidin, 2014).

The Islamic religious education curriculum is part of the religious education services provided by schools or madrasahs to students. Therefore, it requires development to make it relevant to the level of ability of participants, specifically for those with special needs. Relevance is also related to the changing times in the era of today's Industrial Revolution. Accordingly, students need a comprehensive understanding of Islamic religious education. Even though, for students with special needs, they require extra services and attention. Accordingly, the development of the Islamic religious education curriculum needs urgent action, especially by Islamic religious education teachers for various basic reasons. Some of them are being responsive to the progress of the times, providing an updated learning experience to students, and integrating Islamic teachings with science, allowing relevance to be achieved. This must be done in educational institutions, including inclusive schools and madrasahs (Syam, 2019).

Muhaimin's view can be used as a reference in developing an Islamic education curriculum since the goal is unquestionably to make a better curriculum following its function. The development in Muhaimin's perspective can use one approach or a life skill

and competency model as this is devoted to the Islamic education curriculum at the madrasah level. In addition, the characteristic of curriculum development in Muhaimin's view is to combine a variety of intelligence, be it spiritual intelligence, intellectual intelligence, emotional intelligence, and creativity intelligence (Al Mu'tasim, 2019; Irsad, 2016).

Also, it is necessary to pay attention to the principles in developing the Islamic religious education curriculum. As stated by Sugiana's study results, the principles in developing the Islamic religious education curriculum need to be used as guidelines, such as centering on the potential of students, relevant to the needs in life, and so on (Sugiana, 2019). Of course, the basics of Islamic teachings, sourced from the Qur'an and Hadith, can also be used as principles in developing Islamic religious education curricula, such as Q.S. Al-Qashash verse 77 (Zainab, 2017).

Of course, after being developed, the Islamic religious education curriculum needs to be implemented so that the results can be seen. Moreover, the curriculum development process has gone through curriculum reorientation to be relevant to the demands of the times. This reorientation comprises some elements like objectives, methods, and learning outcomes in Islamic religious education (Drajat, 2020). Meanwhile, implementing an Islamic religious education curriculum will have several components in the curriculum itself, such as objectives, materials, methods, media, and assessment. The purpose can be seen in how teachers prepare the curriculum comprehensively, not to mention the material prepared. Furthermore, another urgent thing is the selection of methods and media relevant to the characteristics of the material and the development of students so that learning becomes more effective and engaging for students. Finally, the determination of assessment techniques to see the results of the learning process is also essential to be carried out in the context of the Islamic religious education curriculum (Hidayat, 2018).

Based on the data and theories above, it is thus interesting to study and analyze the development of the Islamic education curriculum in inclusive schools or madrasas and their implementation. The limitation of this research is only articles indexed by Sinta 1/2/3 in the period of 2018-2023.

## Methods

The method in this study was a systematic literature review. This method is a study or scientific process that has various stages so that it can avoid biases in the results of the research. This study also uses PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-analysis), which means selecting and sorting out previous studies relevant to the research questions, followed by systematically reviewing and analyzing them to produce research findings or comprehensive answers from several research questions. The stages of this research method encompassed drafting and formulating several research questions, searching for literature relevant to the research questions, analyzing and synthesizing the selected literature based on the research questions, and the last stage was controlling quality by writing the final report (Moher et al., 2009; Page et al., 2021). The instrument to assess the validity and reliability of the data was the NVivo application. This instrument

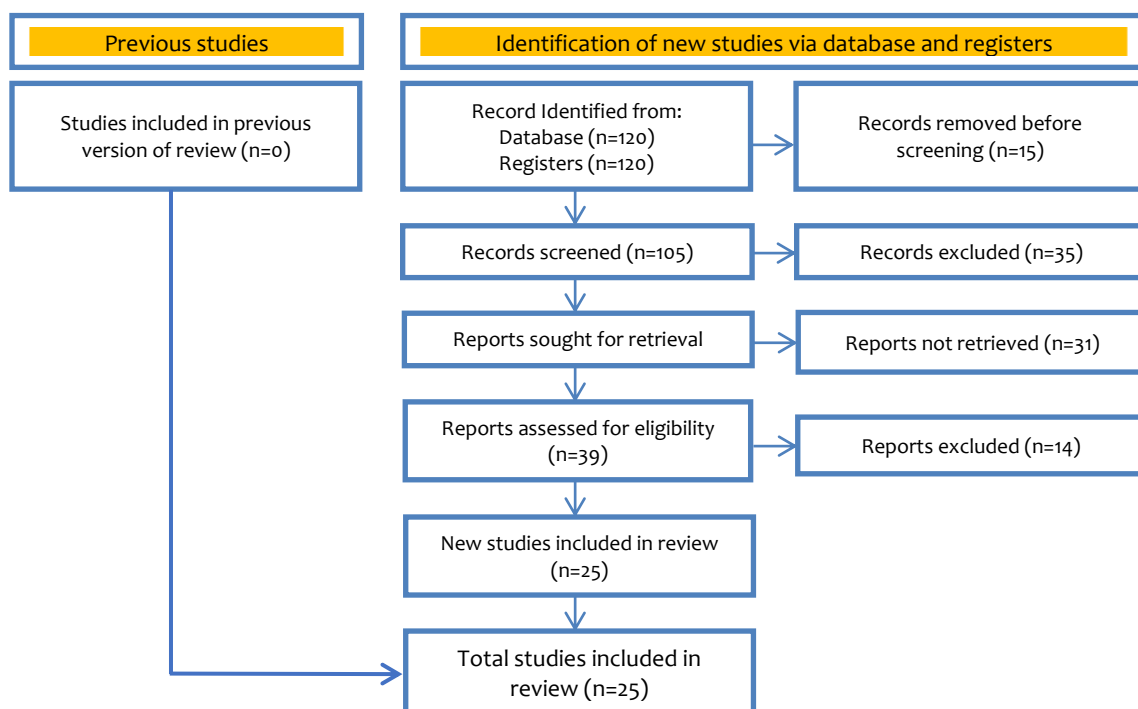
extracts data and provides code so that the data collected is relevant to the research questions. Moreover, the researchers also used the TAPUPAS (Transparency, Accuracy, Purposively, Utility, Propriety, Accessibility, and Specificity) criteria as an assessment of the quality and relevance of the articles being collected, analyzed, and assessed (Hadi et al., 2020).

The first step in this study was to draft and formulate research questions. Following two formulated research questions, six answers were obtained. It is fully explained in the following Table 1:

**Tabel 1.** Research Questions on Literature Review

ID	Research Question	Motivation
RQ1	How is the development of the Islamic religious education curriculum in inclusive schools or madrasas?	Identifying steps for developing an Islamic religious education curriculum in inclusive schools or madrasas as well as the obstacles
RQ2	How is the implementation of the Islamic religious education curriculum in inclusive schools or madrasas?	Identify approaches, strategies, methods, media and evaluations or assessments used by Islamic religious education teachers in inclusive schools or madrasas

Figure 1 explains in detail the steps to search for articles and the selection stages according to the criteria that the researcher determined:



**Image 1.** Prisma Flow Diagram Systematic Review ( adapted from Page et al., 2021)



Searching for articles relevant to criteria or themes formulated in the two research questions above. Sources of article search were Google Scholar, Science and Technology Index of the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, and Scopus, with criteria accredited Sinta 1, Sinta 2, or 3. The article was limited to the period from 2018 to 2023. The next step was to analyze these articles, allowing them to provide new knowledge or new concepts about the development and implementation of the Islamic religious education curriculum in inclusive schools and madrasas.

## Results and Discussion

Based on the results of searching for articles from three sources - namely, <https://scholar.google.com/>; <https://sinta.kemdikbud.go.id/journals>; and <https://www.scopus.com/search> with the 2018-2023 limit and indexed Sinta 1, Sinta 2 or 3. The researcher found 120 articles in the journal and re-filtered them to obtain 39 articles that required in-depth studies. Finally, at the final selection stage, it was determined that only 25 articles met the criteria and could be used as data to answer the predetermined research questions. The keywords used were curriculum development and implementation, Islamic religious education, and inclusive schools or madrasas. The following is a detailed description of the title and author of the article presented in Table 2 below:

**Tabel 2.** Summary of Analyzed Literature

No.	Author	Year	Context
1	Ana Rahmawati	2018	The Concept Learning Islamic Religious Education for Children with Special Needs
2	Sofa Muthohar	2018	Inclusive Islamic Education
3	Fitra Elnurianda et al.	2018	The Implementation of Islamic Education Teaching at Inclusive Schools
4	Nurhadisah	2019	Implementation of Inclusive Education in Learning Islamic Religious Education
5	Farida Isroani	2019	Learning Islamic Religious Education for Children with Special Needs
6	Moh. Irsyad Fahmi MR and Khabibur Rohman	2019	Learning Patterns of Deaf Students
7	Redite Kurniawan	2019	Implementation of Religious Values
8	Rd. Zaky Miftahul Fasa	2020	Learning Management of Islamic Religious Educations for Children with Disabilities
9	Dinda Zulaikhah et al.	2020	Analysis of Learning Islamic Religious Education For Children with Special Needs
10	Suharjo et al.	2020	Implementation of Learning Islamic Religious Education for Children with Special Needs
11	Muhammad Anshar et al.	2020	Evaluation of Learning Islamic Religious Education for Children with Special Needs
12	Manpan Drajat et al.	2020	The models of Character and Akhlaq Education for Special Needs Children

13	Oktaviana Saputri et al.	2020	Instructional Methods Applied by Visually Impaired Teachers in Teaching Students with Intellectual Disability
14	Sudrajat et al.	2020	Effectiveness of response to intervention learning model in inclusive schools
15	Widiani Hidayati et al.	2021	Islamic Based Inclusive Curriculum Development Design
16	Edi Sutejo et al.	2021	The Implementation of Islamic Education
17	Cholid et al.	2021	Fikih Learning Tools with an Inclusive Approach
18	Rahmawati et al.	2021	Learning Model of Students with Special Needs Inclusive Elementary Schools
19	Elis Lisyawati Ilyas et al.	2022	A Model of Inclusive Education Curriculum
20	Katni et al.	2022	Islamic Teaching and Learning Model for Autistic Children
21	Abdul Rahman Arsyad	2022	Religious Education Services for Children with Special Needs
22	Efendi et al.	2022	Evaluate Inclusive Education Services in Public Schools
23	Sabayleh and Sakarneh	2023	Effective Teaching Strategies for Student with Special Needs
24	Damri et al.	2023	Efective Learning in Inclusive High School
25	Iryani et al.	2023	Effectiveness of an Inclusive Learning Model that Integrates Differentiation in Inclusive Classrooms

The literature mentioned above was the data researchers used to answer research questions. The researcher drafted two research questions related to developing and implementing Islamic religious education curricula in inclusive schools or madrasas.

*RQ1: How is the development process of the Islamic religious education curriculum in inclusive schools or madrasas?*

In this first research question, the researchers found a wide range of data and answers to the study results. They were in the form of case studies and literature studies, which state that in developing an Islamic religious education curriculum in inclusive schools or madrasas, adjustments are needed in various aspects, especially in the curriculum used. These adjustments can be special classes and teaching materials so that students with special needs can participate in learning peacefully and happily. This curriculum adjustment can be seen in several public and private schools, for example, in Samarinda, that have modified the national curriculum and school-based curriculum by developing learning implementation materials and plans that are more relevant to the difficulty level of students with special needs (Elnurianda et al., 2018). Fasa's findings also stated that the learning implementation plan prepared must be relevant to the characteristics of students with special needs (Fasa, 2020).

Nurhadizah's study also described how the process of developing an Islamic religious education curriculum in Banda Aceh inclusive schools focuses on modification in the sense of simplifying the curriculum from various aspects like subject matter, making it easier for teachers to transform subject matter to students with special needs (Nurhadisah,

2019). The result was also found in the study of Zulaikhah and friends, stating that learning materials must be simplified and condensed, making them more relevant to students with special needs (Zulaikhah et al., 2020). In addition, modifications in curriculum development are also seen in the results of Muthohar's study, which found a creative curriculum based on Islamic religious values in inclusive schools, more particularly those carried out by teachers of Cahaya Ilmu Semarang Islamic Elementary School (Muthohar, 2018).

The curriculum development in the learning model aspect can also be seen from the research results and development carried out by Sudrajat et al. They stated that the learning model developed in the form of a response to intervention model, as assessed by experts, can be a good and effective model for students with special needs in inclusive schools (Sudrajat et al., 2020). In inclusive Madrasas, the same is true of how the curriculum development process is more dominant in terms of strategies or learning methods so that the potential and talents possessed by students with special needs can also develop. Likewise, teachers carried out the curriculum modifications partially or only in some aspects (Lisyawati et al., 2022).

In particular, Hidayati et al. conveyed that the curriculum developed in terms of objectives, materials, methods, media, and evaluation must pay attention to the condition of students with special needs and regular students. Therefore, Islamic religious education materials are the primary concern in developing this curriculum so that the aspect of students' religiosity increases, both in ibadah (service) to Allah and to fellow friends or the community and the surrounding environment (Hidayati et al., 2021). It is similar to developing learning modules as a fiqh learning tool with an inclusive approach (Cholid et al., 2021).

Meanwhile, the obstacles and hindrances teachers face in developing the Islamic religious education curriculum in inclusive schools and madrasas can be seen in the Nurhadisah study. It stated that teachers find it hard to identify the difficulties and needs of diverse students, making the preparation and delivery of subject matter less than optimal (Nurhadisah, 2019). Another obstacle was found in the Phase study, stating that media, textbooks, or special learning resources owned by teachers are still lacking, resulting in less run-well curriculum development (Fasa, 2020).

*RQ2: How is the implementation of the Islamic religious education curriculum in inclusive schools or madrasas?*

In this second research question, the researchers can classify the answers into three aspects: first, related to approaches, models, strategies, and methods used by teachers in Islamic religious education learning in inclusive schools or madrasas. The answer can be found in Rahmawati's study, stating that selecting the correct method needs to be carried out by Islamic religious education teachers so that learning can run well and following the conditions of diverse students, such as using the parody method in learning. In addition to selecting methods, the teacher must also divide the class into big and small classes. It is to facilitate the implementation of the selected and used methods (A. Rahmawati, 2018).



Another study by Elnurianda et al. also stated that the learning methods used by Islamic teachers in inclusive schools must vary, or it cannot be monotonous by using only one method. Moreover, the learning models are also diverse, and each inclusive school has its own choice of learning models. For example, Fastabiqul Khairat Samarinda Elementary School uses four learning models – *the individual learning model, the direct learning model, the contextual teaching and learning model, and the cooperative learning model*. Meanwhile, the other two schools, namely SD Bunga Bangsa Samarinda and SDN 016, use only two of the four learning models (Elnurianda et al., 2018).

The above studies are further strengthened by this study's results, concluding that the selection of learning methods in inclusive schools must be varied and diverse. For example, at least one subject matter can use six to eight learning methods. Especially in the class, there are children with special needs in the disabled category (Isroani, 2019). The research conducted by Suharjo et al. stated that teachers of Al-Azhar Bukittinggi Elementary School use various methods in the Islamic learning process based on the applicable curriculum. The school also prepares special learning resources for children with special needs (Suharjo et al., 2020). Similarly, in Makassar City, Islamic religious education learning in inclusive schools is organized with various learning strategies and methods (Fasa, 2020).

Meanwhile, Rahmawati's research findings concluded that the more diverse learning models applied to inclusive schools, the more benefits students with special needs get. For example, cognitive, psychomotor, social, and affective development is improving. It also includes growing and developing an attitude of togetherness in the classroom and increasing understanding of the material taught by the teacher. Several examples of learning models implemented are pull-out learning models, team teaching, individual, and the like (I. Rahmawati et al., 2021).

The learning method diversity of Islamic religious education in inclusive schools and madrasas can be in lecture methods, questions and answers, demonstrations, practices, and memorization. These methods are actually used in the learning process for other students. It means that there is no specificity chosen by Islamic religious teachers for children with special needs. However, the mentoring tasks carried out by other teachers, such as accompanying teachers, are positive and have a good impact, especially on the learning motivation of students with special needs (Nurhadisah, 2019). The study by Saputri et al. stated that Islamic religious education teachers with disabilities also teach Islamic religious education materials to students with special needs, like mild and moderate intellectual disabilities, with various methods. Those methods are lectures, discussions, demonstrations, assignments, exercises, and others (Saputri et al., 2020).

More specifically, it can be seen in the study of Sutejo et al., stating that using the appropriate method also has a good impact on students with special needs, such as the disabled. Therefore, Islamic religious education material teachers want to teach them (the disabled) at least use habituation and modeling methods. Students are invited to get used to reading the Qur'an, maintaining cleanliness, giving alms, and so on. And this good habit is also always exemplified by Islamic religious teachers themselves (Sutejo et al., 2021). A

study by Arsyad found that the subject matter of Islamic cultural history needs to be combined with the lecture method, in addition to the modeling method or *uswatun hasanah*. These two methods can generate a good impact on students with special needs, making them able to respond during questions and answers and can emulate the past history of Islamic culture and civilization with good examples conveyed by Islamic religion teachers (Arsyad, 2022).

The occurred impact was strengthened by the study results presented by Sabayleh and Sakarneh that learning strategies based on constructivist theory are very effective in changing the learning attitudes of students with special needs. Additionally, behavioristic theory-based learning strategies have an impact but are uneven to the majority of students. This impact can be clearly seen from the post-test results obtained by two different groups. The post-test results for group A/Behavioristic learning strategy was 61.18, and for group B/Constructivistic learning strategy was 72.65. The value gap between the two groups was 11,475 (Sabayleh & Sakarneh, 2023). Another impact can also be seen from the application of an inclusive learning model integrated with differentiation learning. This model's effectiveness was proven by the results of a study conducted by Iryani et al. It stated that this model has a positive impact on developing self-competence in students with special needs in terms of socializing and arguing. Also, teachers are able to condition an inclusive classroom environment by trying to accommodate every need of diverse students (Iryani et al., 2023).

Other studies were also found regarding the application of the *uswatun hasanah* method, habituation method, and indirect approaches from teachers. These three methods are essential in providing religious education services to students with special needs at Al-Ghazali Jatinangor Inclusion Elementary School. Teachers carry out an indirect approach to help students with special needs practice what they get at school by providing guidelines for carrying out activities after returning from school in a systematic and measurable manner (Drajat & Mohd Nor, 2020).

An indirect approach must also be in the form of an individual approach since the characteristics of students with special needs are undoubtedly different. Accordingly, the teacher's task of identifying each student is crucial. After performing this approach, teachers can choose a suitable method so that students can receive religious subject matter and practice it at home. One of the correct methods for learning Islamic religious education is habituation (Zulaikhah et al., 2020). This individual approach, which is also used as a program at MI Terpadu Ar-Roihan Lawang Malang with the term IEP/Individual Education Program, has a significant influence on the practice of religious rituals for students with special needs, such as reciting, voluntary charity giving, and congregational prayers (Kurniawan, 2019). More particularly, the study conducted by Katni et al. stated that the most appropriate and relevant approach for students with special needs (autism) in learning Islamic religious education is a sociological approach with a refraction or habituation method based on experience (Katni et al., 2022).

In addition to the individual approach and sociological approach, there is also a collaborative approach needed in the process of implementing the curriculum in inclusive

schools or madrasas so that inclusive education can be carried out properly. As found by Damri et al. the effectiveness of the learning process in inclusive schools is influenced by the principal leadership. The submitted data revealed the 3 biggest factors that affect learning effectiveness are the principal's leadership (46.8%), students' learning motivation (9.3%), and the principal's character (5.0%) (Damri et al., 2023).

The implementation of the Islamic religious education curriculum in inclusive schools and madrasas is, indeed, not as easy as it is conveyed. Moreover, it has various inhibiting factors, especially in the language ability of students with special needs. Likewise, the role of teachers and parental attention can have a better impact on their learning process. Therefore, the teacher's duty can be easier if parents are also attentive even after their children participate in learning activities at school or madrasah (Fahmi & Rohman, 2019).

The second aspect is related to the media used by teachers in learning Islamic religious education in inclusive schools or madrasas. The answer was found in Muthohar's study, stating that teachers at Cahaya Ilmu Islamic Elementary School Semarang design and use learning media that always adhere to the principle of equality for all students. More importantly, the students feel comfortable seeing and using the media designed by the teachers (Muthohar, 2018). Another study stated that the role of learning media is quite significant, especially in Islamic religious education subjects, because the understanding of students with special needs is also determined by how good and relevant the media used by Islamic religious teachers is (Nurhadisah, 2019). It is also found in Makassar City schools that utilize media in the learning process for students with special needs (Fasa, 2020).

In another study, it was found that Islamic religious education teachers used learning media in delivering abstract materials. This media assisted teachers in explaining material to students with special needs (deaf). Therefore, the main role of teachers is very significant in the learning process, especially in choosing and determining the learning media to be used, such as picture media (Fahmi & Rohman, 2019). Moreover, teachers with disabilities can also take advantage of learning media when teaching Islamic religious education materials to students with special needs, such as audio-visual media, screen reader technology, etc. (Saputri et al., 2020).

The third aspect is related to the evaluation process or assessment techniques used by teachers in the learning process of Islamic religious education in inclusive schools and madrasas. As studied by Elnurianda et al., there are two assessment techniques performed by teachers, namely test and non-test techniques. Teachers draft and make oral and written tests. Meanwhile, the non-test technique is in the form of an assessment of students' daily activities and habits (Elnurianda et al., 2018). The same form of assessment is also carried out by inclusive schools in Makassar city, namely at Al-Azhar Junior High School, Madania, and Lazuardi Athillah. Based on the study by Fasa, two forms of tests are used by Islamic religious teachers to see the results of the learning process of students with special needs, such as non-exam tests, namely observation of all student activities in practicing reading the Qur'an, praying, and others (Fasa, 2020).

Another study found that the assessment of Islamic religious education learning for students with special needs (*tunagrahita* - those with intellectual disability) was focused on only two aspects, namely the affective or attitude aspect and the skill or psychomotor aspect. Therefore, the assessment technique is solely on non-test techniques (Isroani, 2019). However, unlike autistic students, the learning assessment needs help and cooperation with parents at home. Therefore, the observation is supervision or observation of all their activities during the learning process and continues while they are at their respective homes (Katni et al., 2022). In addition to cooperation between Islamic religious teachers and parents, it is also necessary to have assistance from accompanying teachers in maximizing learning assessment activities, especially in religious subjects, such as Fiqh, so that learning goals can be achieved and students can master the subject matter (Anshar et al., 2020)

The results of another study reported that the assessment technique of Islamic religious education learning in inclusive schools and madrasas was not differentiated for students with special needs. It means that the assessment technique used is the same as that of regular students. The only difference is in the aspect of minimum completeness criteria for students with special needs adjusted to their ability level to receive subject matter during the learning process (Suharjo et al., 2020; Zulaikhah et al., 2020). As a result, especially in elementary schools or madrasah ibtidaiyah, the implementation of learning assessments is only focused on the aspects of introduction and application. Therefore, they can learn and comprehend the material at school and then practice it after they come home from school (Arsyad, 2022). A comprehensive evaluation of the educational service process in inclusive schools can be seen in the study by Efendi et al., stating that inclusive schools have provided educational services to students with maximum needs. Still, there are several aspects that need to be improved in terms of an inclusive environment that requires continuous development, not to mention the teachers need to constantly improve their comprehension of inclusiveness (Efendi et al., 2022).

## Conclusion

The purpose of this systematic literature review is to identify and analyze any study results on the development of Islamic religious education curricula in inclusive schools or madrasas. It found 25 articles that corresponded to the research questions. The results can be concluded that developing the Islamic religious education curriculum in inclusive schools or madrasas is adjusted to the character of students with special needs, not to mention the subject matter is modified or simplified first before being taught to students. The obstacles faced by teachers in developing the Islamic religious education curriculum have been the internal constraints of the teachers themselves, namely the lack of knowledge about students with special needs and limited learning resources and media. Meanwhile, the implementation can be seen from the individual approach used, the varied models and methods, as well as the positive impact of selecting effective learning models and methods, visual media, and basic ability-based assessment techniques for students with special needs in inclusive schools or madrasas.

The recommendations from this study's results are aimed at Islamic religious education teachers in inclusive schools or madrasas. It is that they can develop competencies and collaborate with accompanying teachers in developing and implementing the Islamic religious education curriculum. Furthermore, this study's results are also aimed at the Government to pay extra attention to inclusive education by creating a guidebook on the development and implementation of the Islamic religious education curriculum in inclusive schools or madrasas.

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