Pedagogic competence of teachers in religious moderation-based islamic education for disabled students

Mindani Mindani[*], Hengki Satrisno, Nova Asvio
Universitas Islam Negeri Fatmawati Sukarno Bengkulu

Article Info

ABSTRACT

This study explored: 1) the understanding and skills of teachers in managing PAI learning based on religious moderation for people with disabilities; 2) the form of religious moderation in the teaching of PAI based on religious moderation for people with disabilities; and 3) factors that influence the teaching of religious moderation in religious moderation-based PAI teaching for people with disabilities. A descriptive qualitative field research method was used in this study. The participants of this study were teachers of Islamic religious education and children with special needs at SLB Negeri 1, 2, and 3 Special Schools in the city of Bengkulu. The results of the study revealed that: 1) The ability of teachers in carrying out learning was quite good; 2) The forms of religious moderation that are accustomed to the extraordinary schools of Bengkulu city, including attitudes of tolerance, tolerance, egalitarian (equality), caring (empathy), compassion and mutual help or mutual assistance, and responsibility; and 3) Factors that influence the implementation of Islamic religious education learning activities based on religious moderation for the disabled at special schools in Bengkulu city, including supporting factors (stakeholder commitment, facilities, and infrastructure, rules and curriculum) and inhibiting factors (knowledge, parental commitment), and teacher commitment.

Corresponding Author:

Mindani Mindani,
Universitas Islam Negeri Fatmawati Sukarno Bengkulu
Email: mindani@iainbengkulu.ac.id

Introduction

Teachers in carrying out their duties as educators are required to have and meet competency requirements in accordance with applicable education standards in Indonesia. As stated in the Law on Teachers and Lecturers, teachers are required to have academic qualifications, competencies, and educator certificates, physically and mentally healthy, and have the ability to realize national education goals. The competencies include pedagogic, personality, social, and professional competence obtained through professional education (Undang-Undang Tentang Guru Dan Dosen, 2005).

Pedagogic competence is one of the essential competencies of the educational component. This competency contains theories and concepts related to educational science(Cleovoulou et al., 2022). Among them are teachers' understanding related to curriculum, methods, media, evaluation, educational psychology, and concepts about student growth and development. In addition, this competency makes a teacher know and understand students in-depth which includes understanding students by utilizing the principles of cognitive development, and personality principles, and identifying students' initial teaching provisions(Firman et al., 2022; Hidayat, 2019; Mardiyansyah et al., 2022; Sari et al., 2022; Strom & Martin, 2022). Furthermore, the

pedagogic competence of teachers becomes the basis for teachers in programming learning, including understanding the educational foundation for the benefit of learning which includes understanding the basis of education, applying learning and learning theories, determining learning strategies based on the characteristics of students, competencies to be achieved, and teaching materials, as well as compiling learning design based on the chosen strategy(Deunk et al., 2018; Gaitas & Martins, 2017; Geel et al., 2019; Heacox, 2014; Situmorang & Winarno, 2008; Smets, 2017; Utama, 2017).

The strategic role of the teacher in the implementation of learning with the competencies possessed will be able to teach students optimally(Latipah et al., 2022; Utama, 2017; Vigren et al., 2022). Both spiritual and physical students are grouped as normal individuals. or to students who are categorized as children with special needs (ABK or Difabel). The learning in question is in the realm of Islamic Religious Education (PAI) subjects. The scope of Islamic education material is not only limited to knowledge and skills of worship (fiqh). However, it concerns the issue of aqidah, muamalah, morals, the Koran, hadith and Islamic history.

Islamic Religious Education is a subject that teaches the values of Islamic teachings in order to prepare students to become mature individuals both physically and non-physically in accordance with Islamic teachings. Islamic religious teaching materials delivered to students must be taught kaffah (completely). The purpose of kaffah is not only able to form personal piety (individual) and social piety so that religious education is not expected to, foster fanaticism, foster intolerant attitudes among students and the Indonesian people and weaken the harmony of religious life and weaken national unity and integrity.

The importance of Islamic religious education taught kaffah to students, especially children with disabilities will be able to create moderate attitudes and behavior in religion. Both moderate in understanding and applying the teachings of Islam in everyday life without being extreme. Moderation in religion can be shown such as accepting and acknowledging the circumstances and conditions of others, both physically and non-physically(Abacioglu et al., 2022). In addition, there is also an attitude of mutual respect and understanding for the opinions, ideas, and ideas of others in various forums by not imposing personal desires either by physical or verbal violence. In the context of education whose objects are children with disabilities, moderation in religion can also be taught to love each other, help each other, respect the language and ethnicity of each region and so on.

PAI teaching is the right of every citizen, including children with special needs. The right of children with special needs to obtain educational services is guaranteed by the 1945 Constitution Article 28 H paragraph 2(Law of the Republic of Indonesia Number 35, 2014)"Everyone has the right to get special facilities and treatment to get the same opportunities and benefits in order to achieve justice and equality".The guarantee of getting equal opportunities and treatment for every citizen in accessing various public services, including getting special services and treatment for persons with disabilities is also stated in the Law of the Republic of Indonesia Number 20 of 2003 Article 5 paragraph 2 that "citizens who have physical, emotional disorders mentally, intellectually and or socially entitled to special education".

Guarantees by the state through regulations prepared by stakeholders are sufficient to provide a basis for providing good educational services, for children with disabilities or children with special needs. Both their access to various educational services are the same as normal participants in general. Both educational facilities, educational funding assistance, learning resources and others. Moreover, children with disabilities are also entitled to educational services and assistance from competent teaching staff in their fields, including educators for Islamic religious education subjects.

Regarding the facts on the ground, the learning of Islamic Religious Education for children with disabilities has not been fully implemented in accordance with the desired provisions and expectations. Among the facts in the field, especially in the SLB on the roof of Bengkulu City, there are no certified Islamic religious education teachers from teacher training institutions who teach children with special needs. The competence of PAI teachers has not been maximized in teaching and the lack of PAI handbooks (textbooks) for children with special needs so that PAI learning has not been effective and efficient (Hanum, 2014).Furthermore, Islamic religious education teachers are rarely invited to attend workshops or seminars about knowledge about learning for children with special needs. There is no assistance from universities that are concerned with the preparation and development of Human Resources (HR) for Islamic religious education teachers to teach at special school educational institutions or inclusive education. In addition, religious education teachers can only share experiences with fellow teachers, although in terms of characteristics and content of different subjects. Other field facts indicate that teachers are often overwhelmed in overcoming hyperactive ABK activities, plus there is no forum or forum for active teachers to discuss and discuss teacher problems in teaching. In addition, the attitude that appears among children with disabilities is their inability to accept differences between one another, whether due to lack of intelligence, physical, language, etc. Although in

essence children with disabilities have the same soul as normal children in general. However, it is a way of expressing affection, attention, sympathy which sometimes makes other individuals unable to accept.

Research on the pedagogical competence of teachers of religious and moral education with special needs is important to study and has been widely studied before, such as research on PAI learning for children with special needs(Hanum, 2014), competence and role of teachers in PAI learning (Faqih, 2019),pedagogic and social competence of classroom teachers in inclusive education(Jamiin, 2019), and learning Islamic religious education for children with special needs in inclusive schools(Isroani, 2019).

Methods

Approach
This research is qualitative research. According to Bogdan and Taylor (Moleong, 2019), qualitative methods are research procedures that produce descriptive data in the form of written or spoken words from people and observed behavior. Meanwhile, Kirk and Miller define that qualitative research is a particular tradition in social science that fundamentally depends on observing humans in their own area and relating to these people in their language and in their terms(Arikunto, 2011).Meanwhile, viewed from the aspect of the origin of the data obtained, this research belongs to the category of field research.

The author uses qualitative methods because: (1) it is easier to make adjustments to the reality that has multiple dimensions, (2) it is easier to directly present the nature of the relationship between researchers and research subjects, (3) has sensitivity and adaptability to many influences arising from value patterns encountered.

Subject
The subjects of this study were Islamic religious education teachers and children with special needs at the State Special Schools SLB Negeri 1, 2 and 3 Bengkulu city.

Data Collection Technique
Observation
Observation is the systematic observation and recording of the symptoms that appear on the object of research(Emzir, 2015). This method the author uses to obtain data about the general situation and condition of State Special Schools 1, 2 and 3, especially in learning Islamic Religious Education. This method is also used to determine the existing facilities and infrastructure, geographical location and to collect statistical data of the educational institution concerned. The author also uses the observation method to find out the learning patterns and problems of Islamic Religious Education teachers in planning, implementing, and evaluating learning activities for children with special needs.

Documentation
The documentation method is a method of finding data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, lengger, and so on (Arikunto, 2011). In other words, documentation is the collection of data that is already available at the research site. This method is used to obtain data on the condition of teachers, the number of students, school facilities and infrastructure, teaching implementation plans (RPP), photos of learning activities carried out by teachers, as well as other document data. This method is intended as an adjunct to corroborating evidence. The research format for the learning activities of Islamic religious education subjects is carried out in order to measure the extent to which the participants' abilities in implementing the material obtained. Both in terms of cognitive, psychomotor, and affective.

Interview
Interviews in the study were used to obtain information about teachers' pedagogic competence in Islamic education based on religious moderation and what factors support the implementation of Islamic education based on religious moderation for people with disabilities.Preparation of interview guidelines using several indicators: 1) PAI learning planning, eg: How is the preparation of the teacher in carrying out learning?; 2) Implementation of PAI Learning, eg: How the implementation of PAI learning is taught according to the material, time and sequence of lesson plans?; 3) PAI Learning Evaluation, eg: Does the implementation of learning evaluation for students with disabilities have specific guidelines?

Data Validity Test
Validity in qualitative research is the trustworthiness of the data obtained and the analysis carried out by researchers accurately represents the social world in the field (Arikunto, 2011). The data validity test in qualitative research includes credibility (internal validity) by means of triangulation, transverbility (external validity), dependability (reliability) and conformability (objectivity) (Bungin, 2012).

In this study, triangulation will be used in testing data, especially methodological triangulation. Methodological triangulation is the use of multiple methods to examine a single problem or program, such as interviews, observations, structured questionnaires, and documents. Reliability relates to the degree of consistency and stability of data or findings. In qualitative research, reliability testing is carried out by conducting an audit of the entire research process(Bungin, 2012).

Data Analysis Techniques

The management of the qualitative data collected was carried out using the Miles et al. (2014) model with the following steps: 1) data collection/data collection, namely efforts and efforts to obtain and collect data, both in the form of information, news, news collected through observation, interviews with various relevant informants and document searches; 2) reducing data (data reduction) is the researcher's effort to carry out the process of recording and typing the data that has been collected by summarizing, selecting and grouping things related to the research formulation so that they can be arranged systematically; and 3) Presenting data/displaying data (data display), namely exposure of objective data from the field by presenting it as it is, both sourced from observations, interviews with various informants and document searches. the purpose of this effort is to see the overall picture or certain parts of the research data; 4) Verifying data (data verification) which is an effort to find the meaning of the data collected through critical and logical interpretation and interpretation so that conclusions can be drawn about phenomena that actually occur in the field.

Results and Discussions

The research was conducted in three special schools in Bengkulu city. The extraordinary schools include SLBN 1, SLBN 2 and SLBN 3 Bengkulu City. Researchers seek to explore, collect and process research data from direct sources of information (informants), where the sources of information are Islamic religious education teachers and school principals in the three schools.

Learning activities for Islamic Religious Education Subjects

The data collected by the research team were grouped based on the stages of learning carried out by Islamic education teachers,among them:

Stages of planning (preparation)

In the planning phase of Islamic religious education teachers, like most teachers before starting teaching and learning activities, they also carry out planning activities for activities that will be carried out by teachers for each time division. Good learning activities every day, weekly, month, semester and yearly.

Learning tools that need to be prepared before starting teaching and learning activities in each new semester. Both odd semesters and even semesters, including software in the form of Protah, Promes, preparation of an academic calendar (which contains the effective week), syllabus, lesson plans. In addition, hardware in the form of equipment that supports the application of media and learning methods prepared by the teacher.

The preparation and formulation of learning tools by Islamic religious education teachers in special schools, following the learning curriculum for Islamic religious education subjects are generally applied. Good for elementary and middle school levels. However, especially for the implementation of the curriculum for children with disabilities (children with special needs) it is more simplified by adjusting their abilities.

As previously stated, the curriculum used in SLB schools follows the curriculum for Islamic religious education subjects in general. Islamic religious education teachers in practice have to do independently to modify the learning tools, the main learning implementation plan (RPP). Whether it is in determining core competencies and competency standards, objectives, indicators and so on, adjusting and referring to the abilities of children with special needs (for example when delivering material on thaharoh/ purification, Islamic religious education teachers focus on them to introduce what is included in hadas big and small hadas, and how to purify them).

The various types and forms of children with disabilities (children with these needs). There are types of mental retardation (IQ), physically disabled (physical handicaps), deaf (deaf), speech impaired (mute), autism and other types of children with disabilities. So with these considerations, learning activities for children with disabilities cannot be forced like normal children in general. In the data obtained by researchers in the field, either through interviews, or through document studies on tools compiled and formulated by Islamic religious education teachers, it shows that teachers are trying their best to prepare learning tools for children with disabilities, amid limited knowledge and previous experience in the service sector. disabled children. Generally, Islamic religious education teachers in special schools (SLB 1, 2 and 3), do not have a special background related to knowledge and skills in teaching for children with disabilities. However, because of this,

there is a sense of responsibility and concern for children with disabilities who also have the same right to obtain educational services, especially Islamic religious education. Thus, Islamic religious education teachers equip themselves with the knowledge and skills to be able to teach children with disabilities.

Teachers should be equipped with knowledge and skills before giving teaching to students. Especially for children with disabilities, who must be given special and continuous services. Islamic religious education teachers in general have never received lessons about teaching Islamic religious education for children with disabilities, when they study at the Educational Staff Educator Institution (LPTK). Based on the data from the teachers, information was obtained that in order to improve their knowledge and skills in teaching children with disabilities, the average Islamic religious education teacher studied self-taught. Both in exploring various types of children with disabilities, as well as methods and media for interacting and communicating. In addition, Islamic religious education teachers in an effort to improve knowledge and abilities/skills often share information and skills with senior teachers, especially teachers with special educational backgrounds/out-of-school education.

The limitations of Islamic religious education teachers in carrying out learning for people with disabilities are also due to the lack of training for special school teachers in order to improve their knowledge and teaching skills. The lack of involvement of SLB teachers, because there are also rarely forums or training organized by agencies, institutions or even universities that are concerned with teachers in the SLB environment. However, the various limitations and obstacles faced by Islamic religious education teachers for children with disabilities did not break the enthusiasm and optimism of the teachers, to continue learning and improving the competence or skills of these teachers. Especially competence in the pedagogic aspect, namely the competence of teachers in managing student learning.

Phases of core learning activities
The core activity is the main activity of teaching and learning activities. Because in this phase or stage the teacher tries as much and as optimally as possible to implement the design or learning program that has been prepared in the previous phase. In this phase, a teacher strives to be able to achieve the formulated goals, especially core competencies, competency standards based on indicators of student success. Implement it through learning to achieve what is the target or hope ofbeing carried out by Islamic religious education teachers through the empowerment of various teaching instruments including teaching materials given to students. Then the learning methods and strategies applied also have a great influence in achieving learning achievement. Besides that, it is also important that the teacher must also pay attention to the use and utilization of teaching media, which are in accordance with the learning objectives that have been set. Islamic religious education learning activities carried out in three extraordinary schools in the city of Bengkulu include:

Submission of teaching materials
Teaching materials or teaching materials taught to children with disabilities or children with special needs are no different from the materials taught to students in general. The material taught by Islamic religious education, such as material on taharah/purification, material on prayer, the history of Islamic civilization and so on. The material taught to children with disabilities/children with special needs is the same as the material taught to students in general. However, in its implementation in teaching and learning activities the material delivered is adjusted to the abilities of children with disabilities. Children with disabilities as far as we know have various types of disabilities, including autism, mental retardation, physical disability, speech impaired, deaf and so on. For example, in the taharah material, "unclean and big hadas", in the teaching and learning process, children with disabilities are instructed to rewrite the najis and hadas forms on the material written by the teacher on the blackboard, which explains that it is not permissible to pray if it is not holy. from unclean and hadas. Among the learning activities on the material about large and small hadas carried out to achieve competence at a low level such as: a) Writing down the meaning of large and small hadas; b) Explain the difference between hadas and najis; c) Learn the procedures for mandatory bathing; d) Mention the pillars of obligatory bathing; and e) Memorizing mandatory bathing procedures.

In addition to materials related to worship contained in the syllabus and lesson plans. but also the values of attitudes that are taught through habituation by Islamic religious education teachers to children with disabilities. The values of the attitude in question are also known as the values of religious moderation. Where is the simple meaning of religious moderation, namely understanding and practicing religious teachings properly and not being extreme. The values of attitudes that are accustomed by teachers in learning activities outside the classroom, such as mutual care, affection, greeting each other, greeting each other, helping each other.

Activities that are guided and directed by Islamic religious education teachers are to get used to the attitudes of religious moderation, including through habituation of reading prayers, reading and memorizing short letters. Where these activities are carried out every Friday in the first, second and third week. While the habit of dhuha prayer is carried out in the fourth week. In addition to Islamic religious education teachers providing guidance and direction to foster a sense of togetherness and affection, through religious activities, Islamic religious education teachers always provide guidance and advice to students in interaction and social activities with children with disabilities. Like when children with disabilities fall, they are taught to feel four, love and help by reminding them not to be laughed at, but to be helped to get up. In addition, the teacher's efforts to cultivate a sense of care, compassion and help, by reminding and inviting children with disabilities to clean up and refold the carpet or prayer rug after they perform the dhuha prayer.

Teaching method

Among the learning components that are no less important in order to achieve educational goals are methods. Where the method is interpreted as a way or path used by teachers to deliver materials or teaching materials to students.

In the learning applied by Islamic religious education teachers, it is also based on various considerations. Both from the teaching objectives to be achieved, as well as from the characteristics of the students themselves. The characteristics of students differ from one another, including children with disabilities, who have more limitations so that they need to be adjusted to their abilities. The methods used by religious education teachers in teaching children with disabilities include: a) the lecture method; b) signal method; c) training methods; d) matching method; e) habituation; f) classical learning methods.

The methods that become the practice of Islamic religious education teachers above are important, because they can be a factor that determines the success of teaching. The lecture method is applied by the teacher to provide and convey material from the aspect of knowledge. However, the method cannot be applied to all types of children with disabilities, because children who are deaf and speech impaired are combined with the sign method.

Furthermore, the practice method is applied by teachers in general to related materials to train children to write, such as rewriting what the teacher wrote on the blackboard. Then this exercise method is also practiced for children with disabilities by bolding the writing.

In line with the previous method, there are other methods applied by religious education teachers such as the verse and hadith matching method, this method is applied to children with disabilities who have read and written.

Moreover, the method that is no less important to be applied in conveying Islamic religious education material is the method of habituation. The refraction method is important, because this method educates attitudes and behavior to be able to istiqomah in carrying out religious teachings properly. The habituation method is important to get used to, especially with regard to the internalization of moderation in religion. Good faith in attitude and action. Such as getting used to the attitude of loving each other, helping, helping, caring for others, supporting each other regardless of differences in ethnicity, culture, skin color, language and so on.

Teaching media

Media is a channel to convey all messages, news and information from a communicator (transmitter) to the communicant (receiver). In relation to learning activities, the media is a channel for delivering teaching materials from a teacher to students which are expected to have an impact. The teacher as a transformer has a role or duty to transfer or transfer knowledge, skills and values to the students he teaches. Islamic religious education teachers as subject teachers in delivering teaching materials to students, it is important to pay attention and consider the media that will be applied to students, even more so if the students who are the objects of learning are children with special needs/disabled.

Islamic religious education instructors use a variety of mediums to educate in exceptional schools. Images, images, whiteboards, LCD projectors, recordings, and other media are utilized by Islamic religious education teachers. Islamic religious education teachers examine a variety of factors while selecting instructional medium. Both in terms of goals to be attained, as well as knowledge, skills, or attitude values. Furthermore, instructors who use media examine characteristics of different sorts of children with special needs or disabilities, such as autism, mental retardation, physical impairment, speech impairment, hearing impairment, and so on.

Evaluation/assessment

Evaluation is one of the important components in education. Where through this stage will be obtained data, information, news about the extent to which students master various aspects of ability. Good aspects of knowledge, skills and attitudes. With the data, information related to the ability of students, will be the basis or reference for a teacher to follow up either in the form of enrichment or remedial. Enrichment in question is an educator's effort to improve abilities, in the form of knowledge, psychomotor skills or attitudes of students. While remedial is an effort made by educators to treat, improve, aspects of knowledge, skills and attitudes of students who do not meet the minimum criteria for completeness as set out for each subject.

Based on data obtained from the evaluation field conducted by Islamic religious education teachers for the form of evaluation applied to children with disabilities, including written and unwritten evaluations, both for assessing the cognitive, psychomotor and attitude domains. Assessments carried out by Islamic religious education teachers are carried out personally for each child, both. Among the personal assessment of students. Several assessments were carried out such as social interaction, spiritual activities (eg: during the Zuhur prayer, some children with disabilities were praying when the time had come, some had to be invited to pray at the mosque).

When the evaluation is carried out in writing, it is carried out in the same form in general at each type and level of education. Where in the implementation of the written exam, it is carried out in the form of daily tests, mid-semester exams and end-of-semester exams.

The assessment standards as stated above are guided by the KKM that has been prepared by Islamic religious education teachers. Where the KKM for Islamic subjects is determined based on the type, IQ level of children with special needs. Among the examples, namely children with disabilities of class A type of mental retardation (mild level, IQ 60-70), with a KKM value of 71. Meanwhile, for the type of moderate mental retardation (IQ 30-40) with a KKM value of 70.

The evaluation carried out by Islamic religious education teachers on children with disabilities in teaching and learning activities also leads to the ranking position of children with disabilities in the classroom. Where the ranking is done the same as for normal students in general. However, the implementation of child ranking at the end of the learning program is carried out if in one class there are more than 3 disabled children in one class. However, if there are less than 4 people, then there is no ranking in the class.

Moderation Values in PAI Learning

Learning is an attempt to prepare pupils to be stimulated to engage in learning activities. In terms of developing religious moderation values for children with disabilities, data from interviews, observations, and documentation studies revealed attitudes of tolerance, tolerance, egalitarianism (equality), caring (empathy), compassion, and mutual help or mutual assistance, as well as responsibility. As stated by Ainina (2022), that the ideals of religious moderation, notably egalitarian, justice, tolerance, anti-violence, and moderation in worship, are present in Islamic Religious Education courses also mentioned that the values of religious moderation in PAI learning include values, I'tidal (straight and solid), tasamuh (tolerance), shura (deliberation), and qudwah (exemplary)(Hidayat & Rahman, 2022).

Learning is an effort to condition students to be stimulated to participate in learning activities. In terms of developing the values of religious moderation for children with disabilities as data collected through interviews, observations and documentation studies, it was found that there were attitudes of tolerance, tolerance, egalitarianism (equality), caring (empathy), compassion and mutual help or mutual assistance, and responsibility. In line with what was conveyed by Ainina (2022), that the values of religious moderation contained in Islamic Religious Education subjects, namely egalitarian, justice, tolerance, anti-violence and moderation in worship. Furthermore, according to Hidayat & Rahman (2022), stated that the values of religious moderation in PAI learning are among the values,i'tidal (straight and firm), tasamuh (tolerance), shura (deliberation), and qudwah (exemplary).

The values of religious moderation in learning Islamic Religious Education based on the expert's statement above, there are also values of religious moderation in PAI subjects that take place in special schools in Bengkulu city. Among the values of religious moderation at the Bengkulu Extraordinary School can be seen in the learning tools.

The values of religious moderation were developed, namely in the aspect of attitudes to want to share with each other in the social community. Add another aspect of moderation that wants to be developed, namely the aspect of social attitude. Among the social attitudes that want to be developed include the attitude of cooperation and tolerance. Cooperation is the attitude of the implementation of religious moderation that does not look at someone based on ethnicity, ethnicity, region. However, it is based on the national attitude of the

diversity of Indonesian citizens. Cooperation is a joint effort to achieve the planned goals. Including efforts to make all Indonesian citizens remain united in order to achieve the ideals of the nation that have been formulated by the founders of the Indonesian nation.

Moderation values apart from the attitude of cooperation or mutual help, there is also an attitude of religious moderation in the implementation of Surah al Kausar verses 1-3, namely tolerance or tolerance is an attitude to respect, understand, and allow everything that is done by others. Appreciating, understanding well, on aspects of thoughts (ideas), views and practices in everyday life are basic human rights to be given. However, efforts to appreciate, understand, do not mean that we have to be the same as other people, both in terms of thinking, perspective and practice of socializing with others. However, we give others the freedom to be independent of our thoughts, without harming others.

Because religious moderation is a view, thought and practice of Islamic teachings that imitate and imitate the Prophet Muhammad SAW in the practice of daily life. Where the attitude of the Prophet who displays a polite, gentle attitude or character can make anyone interested and recognize the greatness of the character of the Prophet, both by his friends and Muslims, as well as the Quraish infidels, even the haters of the Prophet Muhammad. Where in a story, it is told that Abu Lahab and Jahl secretly went to the Prophet's house to listen to the readings that the Prophet read, because the undeniable truth of God's Word and the Apostle's Morals made people who hate the Apostle feel longing and amazed (Suharto, 2019).

Based on the learning implementation plan prepared by the teacher, it shows the competencies achieved from various domains, both cognitive, affective and psychomotor. In the affective domain, which is the domain of developing competency attitudes, what is expected is to show examples of good behavior as a reflection of faith in the last day. The relationship between the affective domain in the development of moderate religious values in Islamic religious education is reflected in the K2 assessment aspect, namely the aspects of cooperation, responsibility and tolerance. Attitudes of cooperation, responsibility and tolerance are moderate values in religion in relation to the form of implementation of religious moderation values in daily life. The attitude of cooperation is an attitude of wanting to be active and social without looking at the differences between one individual and another. Either because of their ethnicity, ethnicity, language or religion. Likewise, an attitude of responsibility and tolerance, always prioritizing an attitude of respect, understands that there are differences in opinions, ideas, attitudes and so on. Indonesia is so diverse and rich that it must be maintained and cared for properly, as a very valuable national asset. A good attitude that is tolerant towards multiculturalism must be put forward so that the wealth and assets of the nation do not change from wealth to harm, because they cannot be maintained and cared for properly. Responding to the tolerant attitude in facing the multicultural Indonesian nation as a core principle in order to strengthen or strengthen the view that all cultural groups (humans) are treated and equal (egalitarian) and equally to be respected(Suharto, 2019). The multicultural nature of human life, into various aspects, such as tribe/ethnicity, nation and language, is clearly explained by Allah in the letter al hujarat verse 13:

"O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious among you. Verily, Allah is All-Knowing, All-Knowing".

The word "tribes and nations" has shown that diversity is human nature since birth. Therefore, multicultural or diverse in fact consists of many tribes and nations. A good and wise attitude in dealing with these differences is a moderate attitude (Suharto, 2019).

Based on the learning implementation plan prepared by the teacher, it shows the competencies achieved from various domains, both cognitive, affective and psychomotor. In the affective domain, which is the domain of developing an attitude of competence, what is expected is "Displaying taharah behavior in everyday life". The relationship between the affective domain in the development of moderate religious values in Islamic religious education is reflected in the K2 assessment aspect, namely the aspects of cooperation, responsibility and tolerance. Attitudes of cooperation, responsibility and tolerance are moderate values in religion in relation to the form of implementation of religious moderation values in daily life. The attitude of cooperation is an attitude of wanting to be active and social without looking at the differences between one individual and another. Either because of their ethnicity, ethnicity, language or religion. Likewise, an attitude of responsibility and tolerance, always prioritizing an attitude of respect, understands that there are differences in opinions, ideas, attitudes and so on.

The attitude of being aware of the reality of pluralism, in the human social environment, must continue to be promoted by moderates, especially or other groups, who have the same frame, by being aware of the diversity of human life. Where in pluralism there must be competition and contestation. Because the moderate group is a group that is in the middle position, by taking a wise decision, in the midst of the diversity or

pluralism that exists, to be able to avoid conflicts and contradictions that will result in disharmony and disorder in living together (Patty, 2021). Therefore, moderation must continue to be echoed and taught to the younger generation, including children with disabilities, by continuing to teach and train children to get used to things that are different for all places.

Based on the learning implementation plan prepared by the teacher, it shows the competencies achieved from various domains, both cognitive, affective and psychomotor. In the affective domain, which is the domain of developing an attitude of competence, the expected competence is in the RPP above the competencies related to religious moderating values, namely "Showing a wise attitude as an implementation of understanding the story of the example of Prophet Sulaiman a.s.".

The values of religious moderation reflected in these competencies are in line with aspects of attitude assessment, namely the aspects of cooperation, responsibility and tolerance. Attitudes of cooperation, responsibility and tolerance are moderate values in religion in relation to the form of implementation of religious moderation values in daily life. The attitude of cooperation is an attitude of wanting to be active and social without looking at the differences between one individual and another. Either because of their ethnicity, ethnicity, language or religion. Likewise, an attitude of responsibility and tolerance, always prioritizing an attitude of respect, understands that there are differences in opinions, ideas, attitudes and so on. The story of the prophet Sulaiman illustrates to us that the egalitarian attitude and position of every creature is highly appreciated, both humans, animals, jinn and so on. Whoever is right will be supported, and whoever is wrong will be punished, as the story of the prophet Solomon and the hud-hud bird, where the hud-hud bird came late to join the apple of all the troops of Prophet Solomon. So, the prophet sulaiman, promised that if the hud-hud bird could not give an acceptable reason, then he would be punished. However, after the birds arrived and reported that there was a land that did not worship God, but worshiped the sun. So, the prophet Solomon forgave the delay of the hud-hud bird.

The description above provides an explanation for us that the values of religious moderation have been developed in Islamic religious education through the expected competencies by applying the wise attitude of a prophet to his subordinates or colleagues or friends. Likewise, it is expected that students, when dealing with subordinates, friends or with anyone, should have a wise attitude, both tolerance, cooperation or an attitude of assuming an equal degree (egalitarian) between each other. Both fellow human beings who have the same religion, ethnicity, region, ethnicity and tradition. Or those who are different in religion, ethnicity, region and so on.

The attitude of looking at and acting in a balanced way to all creatures, especially to fellow humans, is an attitude that shows the characteristics of a moderate attitude. Therefore, in Islam, there are three main teachings, namely aqidah/faith, sharia/the practice of legal provisions which include rituals and non-rituals, and character. The three main teachings must be united, between faith, charity and morals. Where when a person believes, then the form of his faith will be shown in the good deeds he does. Among them is the attitude of seeing that everyone has the same thing before Allah SWT, so he must be treated the same as everyone else. Because Islam does not look at and see someone from the point of view of position, property, lineage. However, a person is seen and appreciated because of his faith and good deeds(Shihab, 2019).

Factors influencing Islamic religious education learning activities based on religious moderation for children with disabilities
Children with disabilities as we all know are children who have their own specialties, when compared to normal children in general. These differences can be seen from various aspects, both physically and psychologically. Psychologically, children with disabilities have a lower intellectual level than students in general. Is it categorized at a mild, moderate or severe level (mentally mentally retarded, autistic).

In addition, physical differences, children with disabilities have various types of deficiencies, both due to physical disabilities, as well as hearing disabilities (deaf), mute (speech impaired), blindand so on.

The various forms of deficiency of children with disabilities or special needs are not an excuse not to provide educational services for them, because education services are explicitly explained and guaranteed, both by the 1945 Constitution, statutory regulations, the National Education System Law, government regulations and other legal bases. Religious education services are no exception, which are included in Islamic religious education subjects. Both at the elementary, secondary and higher education levels.

In learning activities, of course there are things that become obstacles and obstacles to achieving learning objectives. as well as the implementation of learning in Islamic religious education subjects for children with disabilities in special schools (SLB). Some of the things that are inhibiting and supporting factors for the implementation of learning Islamic Religious Education subjects for children with disabilities include:

Supporting factors: 1) There is a commitment from all stakeholders, (principals and the commitment of vice principals and teachers, especially Islamic religious education teachers in religious moderation-based learning for people with disabilities; 2) Availability of adequate facilities and infrastructure (worship facilities, play areas, and comfortable study rooms); 3) The implementation of regulations that support the implementation of fostering religious moderation in students' daily lives; 4)bImplementation of a curriculum that adapts to the ability level of children with disabilities or children with special needs. Where the learning tools are prepared, both the syllabus and the lesson plan are arranged in a simpler way.

The inhibiting factor is: 1) The heterogeneity of the background and the level of intelligence of students who do not know deeply about the concept of religious moderation; 2) There are still parents who do not have the commitment to consistently get used to their children respecting the diversity of students, so there are still those who consider themselves (their children) the best or the most correct; 3) There are still teachers who have not committed to the urgency of fostering an attitude of religious moderation which is considered irrelevant to the values of religious teachings.

Based on the description above, it becomes clear that the success and success of an activity or business is determined by the role and good cooperation between the related parties or interested parties, called stakeholders. Where stakeholders are defined as stakeholders, namely parties or groups of people who have an interest, either directly or indirectly, in the existence of a business or activity(Rujiah & Sa'diyah, 2021). In matters relating to education, the success of educational goals is determined by a strong commitment from stakeholders, in which case there must be strong support from various parties, both from internal parties from the education unit (principals, teachers, education staff) and external parties (educational leaders/education boards, community leaders, parents and others). The previous statement becomes the attention and focus of these parties. Where wrong in fostering relationships or communication between various parties will result in the failure of school organizations in achieving educational goals. Including the objectives of learning from Islamic religious education subjects, namely instilling attitudes of religious moderation values, such as tolerance, responsibility, caring, compassion, helping and so on.

Furthermore, factors that also support the implementation of Islamic religious education learning based on religious moderation, namely the availability of adequate facilities and infrastructure in supporting learning activities in order to obtain the desired results. in this case the availability of infrastructure such as prayer rooms, fields, teaching media and so on. The importance of educational infrastructure is a requirement to be called a quality school. With the optimization of supporting infrastructure facilities, it will be able to facilitate the achievement of effective learning (Suranto et al., 2022).One example of the use of educational infrastructure, namely the use of prayer rooms for places of worship, such as the dhuha, prayer zuhur prayer, reading the Koran which can foster a sense of togetherness and responsibility among children with disabilities, in getting used to the attitudes of religious moderation values. Where children are given the habit of praying and reading the Koran together. In addition, children with disabilities after finishing worship at the prayer room are accustomed to arranging and tidying up the equipment in the prayer room as a form of a sense of responsibility for the items used.

In addition to the factors that support the implementation of Islamic religious education learning based on religious moderation for children with disabilities, there are several things that hinder its implementation, including the heterogeneity of the intelligence level of children with disabilities. This affects the level of ease of students in receiving and understanding information in learning, so that it can produce high and optimal academic achievement(Afniola et al., 2020; Asvio, 2015; Asvio et al., 2017). Furthermore, that the success of an education as described in the section on supporting education, namely the existence of commitment and good cooperation between stakeholders. In this case, high cooperation and commitment for parents and teachers. It is very important for parents to get used to the attitude of applying the values of religious moderation for children with disabilities. Considering that the family environment is the frontline for children to learn many things, especially the habituation of religious moderation values, such as responsibility, respect for others, and so on.

Conclusions

Based on the results of the research and analysis of the data collected, the conclusions in the study are: 1) The ability of teachers to carry out learning is quite good, marked by the implementation of the stages of learning activities, both planning, implementation and evaluation. Among them have been the preparation of learning tools by the teacher, both syllabus and learning implementation plans by adjusting to the circumstances and ability levels of children with disabilities. In addition, the teacher also compiles objectives, teaching materials, methods and media as well as an evaluation considering the ability level of children with disabilities; 2) The

forms of religious moderation that are accustomed to the extraordinary schools of Bengkulu city, including attitudes of tolerance, tolerance, egalitarian (equality), caring (empathy), compassion and mutual help or mutual assistance, and responsibility; and 3) Factors that influence the implementation of Islamic religious education learning activities based on religious moderation for the disabled in special schools in Bengkulu city, including supporting factors and inhibiting factors. Supporting factors, namely: a) There is a commitment from all stakeholders, b) Availability of adequate facilities and infrastructure (facilities of worship, playgrounds, and comfortable study rooms), c) Implementation of regulations that support the implementation of fostering religious moderation in students' daily lives. d) Implementation of a curriculum that adapts to the ability level of children with disabilities or children with special needs. Inhibiting factor:a) The heterogeneity of the background of students who do not know deeply about the concept of religious moderation, b) the existence of parents who do not have the commitment to familiarize themselves with their children respecting the diversity of students, so that there are still those who consider themselves (their children) the best or the best. true, and c) There are still teachers who have not committed to the urgency of fostering an attitude of religious moderation which is considered irrelevant to the values of religious teachings.

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