

3. PAEDAGOGIG COMPETENCE

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1 Pedagogic Competence of Teachers in Religious Moderation- 2 Based Islamic Education Learning for Disabled Students

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ABSTRACT

This study investigated: 1) educators' knowledge and expertise in handling PAI knowledge based on religious moderate amounts for individuals who have disabilities; 2) the version of religious reasonable quantities in PAI classroom instruction based on religious moderate amounts for individuals with disabilities; and 3) variables that affect religious moderated mediation classroom instruction in religious reasonable quantities PAI instruction for individuals with disabilities. In this project, a descriptive survey field research approach was adopted. The participants in this research were Islamic religious training instructors and students with special needs from SLB Negeri 1, 2, and 3 Special Schools in Bengkulu. The study's findings disclosed that: 1) Teaching staff competence in carrying out classroom instruction was quite good; 2) The constructs of religious moderate amounts that are acquainted to the incredible school systems of Bengkulu city, which include perceptions of acceptance, civility, participatory (equality), showing concern (empathy), sympathy, and mutual assistance or mutual cooperation, and obligation; and 3) Factors affecting the integration of Islamic religious academic active learning based on Islamic religious education classroom instruction based on Islamic religious education classroom instruction based on Islamic religious education.



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Introduction

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Instructors must possess and satisfy proficiency criteria in order to perform out their obligations as learners in line with Indonesian education systems. According to the Law on Teachers and Lecturers, instructors must have scientific qualifications, competences, and instructor certifications, as well as be psychologically and physically sound and capable of achieving public instructional objectives. Capabilities developed via teacher development comprise educational, interpersonal, economic, and knowledge aspect (Undang-Undang Tentang Guru Dan Dosen, 2005).

8

One of the fundamental qualities of the instructional portion is pedagogical competency. This skill includes training science concepts and thoughts (Cleovoulou et al., 2022). Teachers' grasp of content, procedures, materials, assessments, cognitive practice, and notions student academic growth and progress are among them. Furthermore, this ability necessitates a teacher to know and comprehend students well, which involves knowing people by employing cognition formation and interpersonal concepts, as well as determining pupils' early instructional requirements (Firman et al., 2022; Hidayat, 2019; Mardiyansyah et al., 2022; Sari et al., 2022; Strom & Martin, 2022). Furthermore, instructors' pedagogical competency forms the foundation for instructors recognizing the knowledge base for the advantage of classroom instruction involves recognizing the framework of schooling, utilizing knowledge and learning theories, defining instructional methods focus on student character traits, skills and knowledge to be accomplished, and together educators, as well as coordinating required to learn architecture using the selected strategic plan (Deunk et al., 2018; Gaitas & Martins, 2017; Geel et al., 2019; Heacox, 2014; Situmorang & Winarno, 2008; Smets, 2017; Utama, 2017).

20

With the competences held, the instructor's central objective in the execution of education will just be able to instruct pupils effectively (Latipah et al., 2022; Utama, 2017; Vigren et al., 2022). Both religious and physical pupils are considered normal humans, as opposed to learners classified as children with special needs (ABK or Difabel). The training in consideration is related to Islamic Religious Education (PAI). The breadth of Islamic education content is not restricted to religious abilities and knowledge (fiqh). Nevertheless, it is about aqidah, condense, morality, the Koran, hadith, and Islamic past.

26

Islamic Religious Instruction is a course that instructs the ideals of Islamic teachings in order to enable learners for becoming developed persons in line with Islamic teachings, both mentally and physically. Kaffah must be conveyed in Islamic religious educational resources supplied to pupils (completely). The goal of kaffah is not just to develop meaningful piety (individual) and societal prayer, so that religious education does not create extremism, discriminatory mindsets among children and the Indonesian community, and impair the serenity of religious life, but also to undermine nation integrity and unity.

32

The relevance of Islamic religious education provided to pupils, particularly those with impairments, will be capable of instilling balanced religious attitudes and conduct. Both are conservative in their knowledge and application of Islam's precepts in daily life, but not extremist. Understanding and appreciating the circumstances and situations of many others, both mentally and physically is an example of religious tolerance. (Abacioglu et al., 2022). Furthermore, there is indeed a reciprocal respect and appreciation for the perspectives, thoughts, and concepts of others in different venues by not enforcing personal convictions either physically or verbally. Temperance in religions may also be emphasized in the framework of schooling whose aims are children who are handicapped to appreciate one other, aid each other, appreciate the speech and culture from every place, and so on.

41

13
24 Every person, particularly children with special needs, has the access to PAI education. The privilege of children with special needs to procure academic support is secured by the 1945 Constitution Under article 28 H paragraph 2 (Law of the Republic of Indonesia Number 35, 2014) "Everyone has the right to really get special facilities and diagnosis to enjoy the same advantages and opportunities in in order to accomplish justice and inclusivity". The assurance of equal probability and respect for all citizens in providing separate social programs,

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1 particularly special treatments and services for disabled people is also expressed in Article 5 paragraph 2 of the
2 Law of the Republic of Indonesia No. 20 of 2003 that "Residents with biological, behavioral, spiritual, academic,
3 or societal disabilities are entitled to special schooling".

4 Assurances offered by the state via laws developed by players are adequate to establish a foundation for
5 delivering proper instructional services to youngsters with impairments or special needs. Their access to diverse
6 education institutions is identical to that of other registrants in aggregate. Public schools, academic finance aid,
7 training resources, and other services are all available. Furthermore, individuals with disabilities have the
8 entitlement to education help and assistance from qualified teachers, especially instructors for Islamic religious
9 academic programs.

10 In terms of statistics, acquiring Islamic Religious Education for disabled kids has not been properly executed
11 in accordance with the intended conditions and demands. There are no qualified Islamic religious education
12 instructors from instructor training centers that educate children with special needs, according to the facts found
13 on the ground, particularly in the SLB on the top of Bengkulu City. The teaching competency of PAI instructors
14 has not been optimized, and there is a paucity of PAI manuals (textbooks) for children with special needs,
15 resulting in inefficient and ineffective PAI learning. (Hanum, 2014). Additionally, Islamic religious instruction
16 instructors are rarely allowed to conferences or conferences on information about understanding for special
17 needs children. Colleges that are focused with the training and growth of Personnel Management (HR) for
18 Islamic religious instruction instructors to educate at special education public universities or educational practice
19 provide no support. Furthermore, religious education instructors may only communicate their experiences with
20 their colleagues, although in respect of the qualities and substance of distinct disciplines. Other field data show
21 that instructors are frequently overwhelmed in dealing with hyperactive ABK activities, and there is no platform
22 or platform for proactive instructors to communicate and debate teacher difficulties in the classroom.
23 Furthermore, the viewpoint that arises among youngsters with impairments is their reluctance to tolerate
24 variations amongst themselves, whether related to cognitive, bodily, linguistic, or other factors. Despite the fact
25 that adolescents with disabilities have the same soul as normal children in general. However, it is a way of
26 expressing affection, attention, sympathy which sometimes makes other individuals unable to accept.

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

32 **Methods**

33 **1. Approach**

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

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

43 **2. Subject**

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

3. Data Collection Technique

The techniques used by researchers in collecting research data are:

a. 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.

b. 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, lenger, 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. As designed by Islamic religious education teachers in the following assessment format:

Example:

Assessment of the Implementation of Learning Plans for Islamic Religious Education Subjects

Evaluation of KI 1	:	spiritual attitude (obedience to worship, praying before and after activities, tolerance in worship) with a journal
Evaluation of KI 2	:	social attitudes (Discipline, honesty, cooperation, responsibility and tolerance) with journals
Evaluation of KI 3	:	Knowledge of Written Test and Oral Test
Evaluation of KI 4	:	Skill Assessment (KI4): Rubric Reciting the mandatory bathing procedures

As for examples of assessments to measure:

Example of assessment for knowledge:

1. Rewrite the meaning of big *hadas* and small *hadas* below !

.....

.....

2. Rewrite the various kinds of *najis* below !

.....

.....

3. Fill in the blanks below correctly !

- 1 a) *Hadas* is....
 2 b) *Hadas* is divided into two, namely....
 3 c) One example of small *hadas* is....
 4 d) People who are menstruating are examples of *hadas*....
 5 e) *Najis* is....

6 **Example of Spiritual Aspect Assessment**

7 **THE ASSESSMENT SHEET**

8

No	Student's name	Pray Before and After Study				Beginning of Learning and End of Learning				Saying Gratitude when Successfully Doing Tasks				Total Score	Predicate
		4	3	2	1	4	3	2	1	4	3	2	1		
1															
2															
3															
4															
5															
6															

- 9 Information:
 10 4 : always, if always make a statement
 11 3 : often, when making statements and sometimes not doing
 12 2 : sometimes, sometimes do and often do
 13 1 : never, if never do

14

15

16

Example of Social Assessment:

17

No	Student's name	Behavior Change											
		Discipline				Cooperation				Sportsmanship			
		BT	MT	MB	SM	BT	MT	MB	SM	BT	MT	MB	SM
1													
2													
3													
4													
5													
6													

Information:

1. BT : Not Seen
2. MT : Starting to Look
3. MB : Start Growing
4. SM : Already Cultivated

Skill Assessment Example

Assessment criteria:

Aspect	Very good (4)	Well (3)	Enough (2)	Need Assistance (1)
Write down the meaning of big and small <i>hadas</i>	Able to write down the meaning of big <i>hadas</i> and small <i>hadas</i> perfectly	Able to write down the meaning of big <i>hadas</i> and small <i>hadas</i> with good	Able to write one of the meanings of big and small <i>hadas</i>	Haven't been able to write down the meaning of big <i>hadas</i> and small <i>hadas</i>
Mention the pillars of the obligatory bath	Able to mention the pillars of the obligatory bath perfectly	Able to mention the pillars of the obligatory bath properly	Be able to name some of the pillars of mandatory bathing	Not able to mention the pillars of mandatory bathing
Memorizing mandatory bathing procedures	Able to memorize mandatory bathing procedures perfectly	Able to memorize mandatory bathing procedures well	Able to memorize some mandatory bathing procedures	Haven't been able to memorize the mandatory bathing procedures

c. 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?

4. 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).

10
1 In this study, triangulation will be used in testing data, especially methodological triangulation.
2 Methodological triangulation is the use of multiple methods to examine a single problem or program, such as
3 interviews, observations, structured questionnaires, and documents.

4 Reliability relates to the degree of consistency and stability of data or findings. In qualitative research,
5 reliability testing is carried out by conducting an audit of the entire research process (Bungin, 2012).

5. Data Analysis Techniques

6
7
8 The management of the qualitative data collected was carried out using the Miles et al. (2014) model with
9 the following steps: 1) data collection/data collection, namely efforts and efforts to obtain and collect data, both
10 in the form of information, news, news collected through observation, interviews with various relevant
11 informants and document searches; 2) reducing data (data reduction) is the researcher's effort to carry out the
12 process of recording and typing the data that has been collected by summarizing, selecting and grouping things
13 related to the research formulation so that they can be arranged systematically; and 3) Presenting
14 data/displaying data (data display), namely exposure of objective data from the field by presenting it as it is,
15 both sourced from observations, interviews with various informants and document searches. the purpose of this
16 effort is to see the overall picture or certain parts of the research data; 4) Verifying data (data verification) which
17 is an effort to find the meaning of the data collected through critical and logical interpretation and interpretation
18 so that conclusions can be drawn about phenomena that actually occur in the field.

Results and Discussions

5
21 The research was conducted in three special schools in Bengkulu city. The extraordinary schools include
22 SLBN 1, SLBN 2 and SLBN 3 Bengkulu City. Researchers seek to explore, collect and process research data
23 from direct sources of information (informants), where the sources of information are Islamic religious education
24 teachers and school principals in the three schools.

A. Learning activities for Islamic Religious Education Subjects

2
26 The data collected by the research team were grouped based on the stages of learning carried out by Islamic
27 education teachers, among them:

1. Stages of planning (preparation)

30
31 In the planning phase of Islamic religious education teachers, like most teachers before starting teaching and
32 learning activities, they also carry out planning activities for activities that will be carried out by teachers for
33 each time division. Good learning activities every day, weekly, month, semester and yearly.

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

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

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

48 The various types and forms of children with disabilities (children with these needs). There are types of
49 mental retardation (IQ), physically disabled (physical handicaps), deaf (deaf), speech impaired (mute), autism

1 and other types of children with disabilities. So with these consid³⁶ations, learning activities for children with
2 disabilities cannot be forced like normal children in general. In the data obtained by researchers in the field,
3 either through interviews, or through document studies on tools compiled and formulated by Islamic religious
4 education teachers, it shows that teachers are trying their best to prepare learning tools for children with
5 disabilities, amid limited knowledge and previous experience in the service sector. disabled children. Generally,
6 Islamic religious education teachers in special schools (SLB 1, 2 and 3), do not have a special background related
7 to knowledge and skills in teaching for children with disabilities. However, because of this, there is a sense of
8 responsibility and concern for children with disabilities who also have the same right to obtain educational
9 services, especially Islamic religious education. Thus, Islamic religious education teachers equip themselves with
10 the knowledge and skills to be able to teach children with disabilities.

11 Teachers should be equipped with knowledge and skills before giving teaching to students. Especially for
12 children with disabilities, who must be given special and continuous services. Islamic religious education
13 teachers in general have never received lessons about teaching Islamic religious education for children with
14 disabilities, when they study at the Educational Staff Educator Institution (LPTK). Based on the data from the
15 teachers, information was obtained that in order to improve their knowledge and skills in teaching children with
16 disabilities, the average Islamic religious education teacher studied self-taught. Both in exploring various types
17 children with disabilities, as well as methods and media for interacting and communicating. In addition,
18 Islamic religious education teachers in an effort to improve knowledge and abilities/skills often share
19 information and skills with senior teachers, especially teachers with special educational backgrounds/out-of-
20 school education. ²

21 The limitations of Islamic religious education teachers in carrying⁴⁹ out learning for people with disabilities
22 are also due to the lack of training for special school teachers in order to improve their knowledge and teaching
23 skills. The lack of involvement of SLB teachers, because there are also rarely forums or training organized by
24 agencies, institutions or even universities that are concerned with teachers in the SLB environment. However,
25 the various limitations and obstacles faced by Islamic religious education teachers for children with disabilities
26 did not break the enthusiasm and optimism of the teachers, to continue learning and improving the competence
27 or skills of these teachers. Especially competence in the pedagogic aspect, namely the competence of teachers in
28 managing student learning.

29 2. Phases of core learning activities ²

30 The core activity is the main activity of teaching and learning activities. Because in this phase or stage the
31 teacher tries as much and as optimally as possible to implement the design or learning program that has been
32 prepared in the previous phase. In this phase, a teacher strives to be able to achieve the formulated goals,
33 especially core competencies, competency standards based ² on indicators of student success. Implement it
34 through learning to achieve what is the target or hope of being carried out by Islamic religious education teachers
35 through the empowerment of various teaching instruments including teaching materials given to students. Then
36 the learning methods and strategies ⁴⁰ used also have a great influence in achieving learning achievement.
37 Besides that, it is ² so important that the teacher must also pay attention to the use and utilization of teaching
38 media, which are in accordance with the learning objectives that have been set.

39 Islamic religious education learning activities carried out in three extraordinary schools in the city of
40 Bengkulu include:

41 a. Submission of teaching materials ²⁴

42 Teaching materials or teaching materials taught to children with disabilities or children with special needs
43 are no different from the materials taught to students in general. The material taught by Islamic religious
44 education, such as material on ⁴⁴ taharah/purification, material on prayer, the history of Islamic civilization and
45 so on. The material taught to children with disabilities/children with special needs is the same as the material
46 taught to students in general. However, in its implementation in teaching and learning activities the material
47 delivered is adjusted to the abilities of children with disabilities. Children with disabilities as far as we know
48 have various types of disabilities, including autism, mental retardation, physical disability, speech impaired, deaf
49 and so on. For example, in the taharah material, "unclean and big *hadas*", in the teaching and learning process,
50 children with disabilities are instructed to rewrite the *najis* and *hadas* forms on the material written by the teacher
51 on the blackboard, which explains that it is not permissible to pray if it is not holy. from unclean and *hadas*.
52 Among the learning activities on the material about large and small *hadas* carried out to achieve competence at
53 a low level such as: a) Writing down the meaning of large and small *hadas*; b) Explain the difference between
54
55

1 *hadas and najis*; c) Learn the procedures for mandatory bathing; d) Mention the pillars of obligatory bathing; and
2 e) Memorizing mandatory bathing procedures. 11

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

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

19 20 b. Teaching method 2

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

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

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

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

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

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

47 48 c. Teaching media

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

1 Islamic religious education instructors use a variety of mediums to educate in e²ceptional schools. Images,
2 images, whiteboards, LCD projectors, recordings, and other media are utilized by Islamic religious education
3 teachers. Islamic religious education teachers examine a variety of factors while selecting instructional medium.
4 Both in terms of goals to be attained, as well as knowled³ skills, or attitude values. Furthermore, instructors
5 who use media examine characteristics of different sorts of children with special needs or disabilities, such as
6 autism, mental retardation, physical impairment, speech impairment, hearing impairment, and so on.

7 8 d. Evaluation⁸ assessment

9 Evaluation is one of the important components in education. Where through this stage will be obtained data,
10 information, news about the extent to which students master various aspects of ability. Good aspects of
11 knowledge, skills and attitudes. With the data, information related to the ability of students, will be the basis or
12 reference for a teacher to follow up ⁶ner in the form of enrichment or remedial. Enrichment in question is an
13 educator's effort to improve abilities, in the form of knowledge, psychomotor skills or attitudes of student¹⁹ While
14 remedial is an effort made by educators to treat, improve, aspects of knowledge, skills and attitudes of ¹⁹students
15 who do not meet the minimum criteria for completeness as set out for each subject.

16 Based on data obtained from the evaluation field conducted by Islamic religious education teachers for the
17 form of evaluation applied to children with disabilities, including written and ²unwritten evaluations, both for
18 assessing the cognitive, psychomotor and attitude domains. Assessments carried out by Islamic religious
19 education teachers are carried out personally for each child, both. Among the personal assessment of students.
20 Several assessments were carried out such as social interaction, spiritual activities (eg: during the Zuhur prayer,
21 some children with disabilities were praying when the time had come, some had to be invited to pray at the
22 mosque).

23 When the evaluation is carried out in writing, it is carried out in the same form in ²³neral at each type and
24 level of education. Where in the implementation of the written exam, it is carried out in the form of daily tests,
25 mid-semester exams and end-of-semester exams. ²

26 The assessment standards as stated above are guided by the KKM that has been prepared by Islamic ¹³religious
27 education teachers. Where the KKM for Islamic subjects is determined based on the type, IQ level of children
28 with special needs. Among the examples, namely children with disabilities of class A type of mental retardation
29 (mild level, IQ 60-70), with a KKM value of 71. Meanwhile, for the type of moderate mental retardation (IQ
30 30-40) with a KKM ² value of 70. ⁸

31 The evaluation carried out by Islamic religious education teachers on children with disabilities in teaching
32 and learning activities also leads to the ranking position of children with disabilities in the classroom. Where ²e
33 ranking is done the same as for normal students in general. However, the implementation of child ranking at the
34 end of the learning program is carried out if in one class there are more than 3 disabled children in one class.
35 However, if there are less than 4 people, then there is no ranking in the class.

37 B. Moderation Values in PAI Learning

38 Learning is an attempt to prepare pupils to be stimulated to engage in learning activities. In terms of
39 developing religious moderation ³ values for children with disabilities, data from interviews, observations, and
40 documentation studies revealed attitudes of tolerance, tolerance, egalitarianism (equality), caring (empathy),
41 compassion, and mutual help or mutua⁴ assistance, as well as responsibility. As stated by Ainina (2022), that the
42 ideals of religious moderation, notably egalitarian, justice, tolerance, anti-⁴olence, and moderation in worship,
43 are present in Islamic Religio¹² Education courses also mentioned that the values of religious moderation in
44 PAI learning include values, *i'tidal* (straight and solid), *tasamuh* (tolerance), *shura* (deliberation), and *qudwah*
45 (ex¹⁹plary) (Hidayat & Rahman, 2022). ²

46 Learning is an effort to condition students to be stimulated to participate in learning activities. In terms of
47 developing the values of religious moderation for children with disabilities as ³ data collected through interviews,
48 observations and documentation studies, it was found that there were attitudes of tolerance, tolerance,
49 egalitarianism (equality), caring (empathy), compassion and mutual ¹⁶lp or mutual assistance, and
50 responsibility. In line with what was conveyed by Ainina ⁴022), that the values of religious moderation
51 contained in Islamic Religious Education subjects, namely egalitarian, justice, to³⁷nce, anti-violence and
52 moderation in worship. Furthermore, according to Hida¹² & Rahman (2022), stated that the values of religious
53 moderation in PAI learning are among the values, *i'tidal* (straight and firm), *tasamuh* (tolerance), *shura*
54 (deliberation), and *qudwah* (exemplary).

The values of religious moderation in learning Islamic Religious Education based on the expert's statement above, there 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.

Example of lesson plans for PAI subjects:

Example I
Learning Implementation Plan (RPP)

Education units	:	SLBN 2 of Bengkulu City	Learning to	:	1-6
Class, Semester	:	C, D V, I	Time Allocation	:	4 meeting hours (JP) x 30 minute
Subject	:	PADBP, Q.S Al-Kausar 1-3			

Basic Competencies

Islamic religious education and character	
1.1	Get used to reading the Qur'an well
2.1	Shows an attitude of sharing together as an implementation of understanding the meaning of Q.S Al-Kausar
3.1	Getting to know Q.S Al-Kausar 1-3
4.1	Pronouncing Q.S Al-kausar 1-3 well

Learning Objectives

Getting to know Q.S Al-kausar 1-3

Teaching Materials

Q.S Al-kausar 1-3

Learning Methods

Method: scientific

Tools, Materials and Media:

Tools : Markers, students' stationery, PAI books for elementary school grade IV Aneka Ilmu 2007 p.46, whiteboard

1 Materials : Cardboard pictures/posters, Al-Qur'an and its translation

2 Media : Video, LKPD

3

4 Learning Activities

- 5 1) Read Q.S Al-Kausar 1-3
- 6 2) Write Q.S Al- Kausar 1-3
- 7 3) Mention Q.S Al-Kausar 1-3
- 8 4) Show Q.S Al-kausar 1-3
- 9 5) Pronounce Q.S Al-kausar 1-3
- 10 6) Explain the meaning of content Q.S Al- Kausar 1-3

11

12

13 Evaluation:

- 14 1. Assessment of KI 1: spiritual attitude (obedience to worship, praying before and after activities,
- 15 tolerance in worship) with a journal
- 16 2. Assessment of KI 2: social attitudes (Discipline, honesty, cooperation, responsibility and tolerance) with
- 17 journals
- 18 3. Assessment of KI 3: Knowledge of Written Test and Oral Test
- 19 4. Skills Assessment (KI4) : Rubric
- 20 a. Read Q.S Al-Kausar 1-3
- 21 b. Pronounce Q.S Al-Kausar 1-3

22 From the examples of RPP learning tools above, the values of religious moderation were developed, namely
23 in the aspect of attitudes to want to share with each other in the social community. Add another aspect of
24 moderation that wants to be developed, namely the aspect of social attitude. Among the social attitudes that
25 want to be developed include the attitude of cooperation and tolerance. Cooperation is the attitude of the
26 implementation of religious moderation that does not look at someone based on ethnicity, ethnicity, religion.
27 However, it is based on the national attitude of the diversity of Indonesian citizens. Cooperation is a joint effort
28 to achieve the planned goals. Including efforts to make all Indonesian citizens remain united in order to achieve
29 the ideals of the nation that have been formulated by the founders of the Indonesian nation.

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

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

44 Berikut contoh RPP SLBN 2 Yang mendiskripsikan nilai-nilai moderasi beragama di lingkungan sekolah:

45

Example 2
Learning Implementation Plan (RPP)

Satuan Pendidikan	:	SLBN 2 of Bengkulu City	Learning to	:	1-6
Class, Semester	:	C, D V, I	Time Allocation	:	4 meeting hours (JP) x 30 minute
Subject	:	PADBP, Knowing the meaning of believing in the last day			

Basic Competencies

Islamic religious education and character	
1.3	Believing in the existence of the last day
2.3	Showing good behavior as a reflection of faith in the last day
3.3	Knowing the meaning of believing in the last day
4.3	Show examples of good behavior as a reflection of faith in the hereafter

Learning Objectives

Knowing the meaning of believing in the last day

Teaching Materials

The meaning of believing in the last day

Learning Methods

Method: scientific

Tools, Materials and media:

Tools : Markers, students' stationery, PAI books for elementary school grade 6 Acarya Media Utama Bandung Year 2007 pages 13-18, Whiteboard

Materials : Cardboard pictures/posters, Al-Qur'an and its translation

Media : LKPD

Learning Activities

-
- 1 1. Explaining the meaning of faith to the last day
 - 2 2. Mention examples of small doomsday and big apocalypse
 - 3 3. Mention the meaning of believing in the Day of Judgment
 - 4

5 **Evaluation:**

- 6 1. Evaluation of KI 1: spiritual attitude (obedience to worship, praying before and after
- 7 activities, tolerance in worship) with a journal
- 8 2. Evaluation of KI 2: social attitudes (Discipline, honesty, cooperation, responsibility and tolerance)
- 9 with journals
- 10 3. Evaluation of KI 3: Knowledge of Written Test and Oral Test
- 11 4. Evaluation of Skill (KI4): Question
- 12

13 ¹¹Based on the learning implementation plan prepared by the teacher, it shows the competencies achieved from
14 various domains, both cognitive, affective and psychomotor. In the affective domain, which is the domain of
15 developing competency attitudes, what is expected is to show examples of good behavior as a reflection of faith
16 in ²⁶last day. The relationship between the affective domain in the development of moderate religious values
17 in Islamic religious education is reflected in the K2 assessment aspect, namely the aspects of cooperation,
18 responsibility and ⁴erance. Attitudes of cooperation, responsibility and tolerance are moderate values in
19 religion in relation to the form of implementation of religious moderation values in daily life. The attitude of
20 cooperation is an attitude of wanting to be active and social without looking at the differences between one
21 individual and another. Either because of their ethnicity, ethnicity, language or religion. Likewise, an attitude
22 of responsibility and tolerance, always prioritizing an attitude of respect, understands that there are differences
23 in opinions, ideas, attitudes and so on. Indonesia is so diverse and rich that it must be maintained and cared for
24 properly, as a very valuable national asset. A good attitude that is tolerant towards multiculturalism must be put
25 forward so that the wealth and assets of the nation do not change from wealth to harm, because they cannot be
26 maintained and cared for properly. Responding to the tolerant attitude in facing the multicultural Indonesian
27 nation as a core principle in order to strengthen or strengthen the view that all cultural groups (humans) are
28 treated and equal (egalitarian) and equally to be respected (Suharto, 2019). The multicultural nature ⁵⁵ of human
29 life, into various aspects, such as tribe/ethnicity, nation and language, is clearly explained by Allah in the letter
30 al hujarat verse 13:

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

34

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

38 ⁴²The following is an example of a lesson plan that contains the values of religious moderation in the school
39 environment:

40

41

Example 3

42

Learning Implementation Plan (RPP)

43

Education units	:	SLBN 2 of Bengkulu City	Learning to	:	1-6
Class, Semester	:	C, D V, II	Time Allocation	:	4 meeting hours (JP) x 30 minute
Subject	:	PADBP, Big <i>Hadas</i> and mandatory bath			

1 **Basic Competencies**

Islamic Religious Education and Morals	
1.4	Believing taharah behavior as Islamic teachings
2.4	Showing taharah behavior in daily life
3.4	Get to know the big <i>hadas</i> and take a bath
4.4	Show examples of big <i>hadas</i> and obligatory bath

2

3 **Learning Objectives**

4 Getting to know the big *hadas* and the obligatory bath

5

6 **Teaching Materials**

7 big *hadas* and obligatory bath

8

9 **Learning Methods**

10 Method: scientific

11

12 **Tools, Materials and media:**

13 Tools : Markers, student stationery, PAI books for SMP class VII PT Wangsa Jatra Lestari Solo 2011,
14 whiteboard

15 Material : Picture/poster from cardboard

16 Media : Video, LKPD

17

18 **Learning Activities**

19 1) Write down the meaning of big and small *hadas*

20 2) Explain the difference between *hadas* and *najis*

21 3) Learn the obligatory bath procedures

22 4) Mention the pillars of the obligatory bath

23 5) Memorizing mandatory bathing procedures

24

1 Evaluation:

- 2 1. Evaluation of KI 1: spiritual attitude (obedience to worship, praying before and after activities, tolerance
- 3 in worship) with a journal
- 4 2. Evaluation of KI 2: social attitudes (Discipline, honesty, cooperation, responsibility and tolerance) with
- 5 journals
- 6 3. Evaluation of KI 3: Knowledge of Written Test and Oral Test
- 7 4. Evaluation of Skill (KI4): Rubric Reciting the mandatory bathing procedures

8

9 ¹¹ Based on the learning implementation plan prepared by the teacher, it shows the competencies achieved from
 10 various domains, both cognitive, affective and psychomotor. In the affective domain, which is the domain of
 11 developing an attitude of competence, what is expected is "Displaying taharah behavior in everyday life". The
 12 relationship between the affective domain in the development of moderate religious values in Islamic religious
 13 education is reflected in the K2 assessment aspect, namely the aspects of cooperation, responsibility and
 14 tolerance. Attitudes of cooperation, responsibility and tolerance are moderate values in religion in relation to
 15 the form of implementation of religious moderation values in daily life. The attitude of cooperation is an attitude
 16 of wanting to be active and social without looking at the differences between one individual and another. Either
 17 because of their ethnicity, ethnicity, language or religion. Likewise, an attitude of responsibility and tolerance,
 18 always prioritizing an attitude of respect, understands that there are differences in opinions, ideas, attitudes and
 19 so on.

20 The attitude of being aware of the reality of pluralism, in the human social environment, must continue to
 21 be promoted by moderates, especially or other groups, who have the same frame, by being aware of the diversity
 22 of human life. Where in pluralism there must be competition and contestation. Because the moderate group is
 23 a group that is in the middle position, by taking a wise decision, in the midst of the diversity or pluralism that
 24 exists, to be able to avoid conflicts and contradictions that will result in disharmony and disorder in living
 25 together (Patty, 2021). Therefore, moderation must continue to be echoed and taught to the younger generation,
 26 including children with disabilities, by continuing to teach and train children to get used to things that are
 27 different for all places.

28

29

30

Example 4

31

Lesson Plan (RPP)

32

Education units	:	SLBN 2 of Bengkulu City	Learning to	:	1-6
Class, Semester	:	C, D V, II	Time Allocation	:	4 meeting hours (JP) x 30 minute
Subject	:	PADBP, The story of the example of the prophet Sulaiman a.s			

33

34

Basic Competencies

Islamic religious education and character	
1.5	Believing in the truth of the exemplary story of Prophet Sulaiman a.s
2.5	Showing a wise attitude as an implementation of understanding the story of the example of Prophet Sulaiman a.s
3.5	Get to know the exemplary story of Prophet Sulaiman a.s
4.5	Tells the story of the example of Prophet Sulaiman a.s

1

2

3 **Learning Objectives**

4 Get to know the exemplary story of Prophet Sulaiman a.s

5

6 **Teaching Materials**

7 the story of the example of Prophet Sulaiman a.s

8

9 **Learning Methods**

10 Method: scientific

11

12 **Tools, Materials and media:**13 Tools : markers, student stationery, book of exemplary stories of 25 prophets and apostles, publisher
14 of PAH Surabaya, Internet, Blackboard

15 Material : Picture/poster from cardboard

16 Media : LKPD

17

18 **Learning Activities**

19 1. Write the story of the birth of Prophet Sulaiman a.s

20 2. Reading the exemplary story of Prophet Sulaiman a.s

21 3. Tells the story of the example of Prophet Sulaiman a.s

22

23 **Evaluation:**24 1. Evaluation of KI 1: spiritual attitude (obedience to worship, praying before and after activities,
25 tolerance in worship) with a journal26 2. Evaluation of KI 2: social attitudes (Discipline, honesty, cooperation, responsibility and tolerance) with
27 journals

28 3. Evaluation of KI 3: Knowledge of Writing Test and Oral Test

29 4. Evaluation of Skill (KI4): Rubric Tells the story of the example of Prophet Sulaiman a.s

30

1 Based on the learning² implementation plan prepared by the teacher, it shows the competencies achieved from
2 various domains, both cognitive, affective and psychomotor. In the affective domain, which is the domain of
3 developing an attitude of competence, the expected competence is in the RPP above the competencies related
4 to religious moderating values, namely "Showing a wise attitude as an implementation of understanding the
5 story of the example of Prophet Sulaiman a.s."

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

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

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

36 C. Factors influencing Islamic religious education learning activities based on religious moderation for 37 children with disabilities

38 Children with disabilities as we all know are children who have their own specialties, when compared to
39 normal children in general. These differences can be seen from various aspects, both physically and
40 psychologically. Psychologically, children with disabilities have a lower intellectual level than students in
41 general. Is it categorized at a mild, moderate or severe level (mentally mentally retarded, autistic).

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

44 The various forms of deficiency of children with disabilities or special needs are not an excuse not to provide
45 educational services for them, because education services are explicitly explained and guaranteed, both by the
46 1945 Constitution, statutory regulations, the National Education System Law, government regulations and
47 other legal bases. Religious education services are no exception, which are included in Islamic religious
48 education subjects. Both at the elementary, secondary and higher education levels.

1 In learning activities³¹ of course there are things that become obstacles and obstacles to achieving learning
2 objectives, as well as the implementation of learning in Islamic religious education² subjects for children with
3 disabilities in special schools (SLB). Some of the things that are inhibiting and supporting factors for the
4 implementation of learning Islamic Religious Education subjects for children with disabilities include:

5 1) Supporting factors

6 a. There is a commitment from all stakeholders, (principals³ and the commitment of vice principals and
7 teachers, especially Islamic religious education teachers in religious moderation-based learning for people
8 with disabilities;

9 b. Availability of adequate facilities and infrastructure (worship facilities, play areas, and comfortable study
10 rooms);

11 c. The implementation of regulations that support the implementation of fostering religious moderation in
12 students' daily lives.

13 d. Implementation of a curriculum that adapts to the ability level of children with disabilities or children with
14 special needs. Where the learning tools are prepared, both the syllabus and the lesson plan are arranged in
15 a simpler way.

16 2) The inhibiting factor is

17 a. The heterogeneity of the background and the level of intelligence of students who do not know deeply
18 about the concept of religious moderation.

19 b. There are still parents who do not have the commitment to consistently get used to their children
20 respecting the diversity of students, so there are still those who consider themselves (their children) the
21 best or the most correct.

22 c. There are still teachers who have not committed to the urgency of fostering an attitude of religious
23 moderation which is considered irrelevant to the values of religious teachings.

24
25 Based on the description above, it becomes clear that the success and success of an activity or business
26 is determined by the¹⁸ and good cooperation between the related parties or interested parties, called
27 stakeholders. Where stakeholders are defined as stakeholders, namely parties or groups of people who
28 have an interest, either directly⁴⁸ indirectly, in the existence of a business or activity (Rujiah & Sa'diyah,
29 2021). In matters relating to education, the success of educational goals is determined by a strong
30 commitment from stakeholders, in which case there must be strong support from various parties, both
31 from internal parties from the education unit (principals, teachers, education staff) and external parties
32 (educational leaders/education boards, community leaders, parents and others). The previous statement
33 becomes the attention and focus of these parties. Where wrong in fostering relationships or
34 communication between various parties will result in the failure of school organizations in achieving
35 educational goals. Including the objectives of learning from Islamic religious education subjects, namely
36 instilling attitudes of religious moderation values, such as tolerance, responsibility, caring, compassion,
37 helping and so on.

38 Furthermore, factors that also support the implementati³ of Islamic religious education learning based on
39 religious moderation, namely the availability of adequate facilities and infrastructure in supporting learning
40 activities in order to obtain the desired results. in this case the availability of infrastructure such as prayer
41 rooms, fields, teaching media and so on. The importance of educational infrastructure is a requirement to be
42 called a quality school. With the optimization of supporting infrastructure facilities, it²¹ will be able to facilitate
43 the achievement of effective learning (Suranto et al., 2022). One example of the use of educational
44 infrastructure, namely the use of prayer rooms for places of worship, such as the dhuha, prayer zuhur prayer,
45 reading the Koran which can foster a sense of togetherness and responsibility among children with disabilities,
46 in getting used to the attitudes of religious moderation values. Where children are given the habit of praying
47 and reading the Koran together. In addition, children with disabilities after finishing worship at the prayer

1 room are accustomed to arranging and tidying up the equipment in the prayer room as a form of a sense of
2 responsibility for the items used.

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

13 14 **Conclusions**

15 Based on the results of the research and analysis of the data collected, the conclusions in the study are: 1)
16 The ability of teachers to carry out learning is quite good, marked by the implementation of the stages of learning
17 activities, both planning, implementation and evaluation. Among them have been the preparation of learning
18 tools by the teacher, both syllabus and learning implementation plans by adjusting to the circumstances and
19 ability levels of children with disabilities. In addition, the teacher also compiles objectives, teaching materials,
20 methods and media as well as an evaluation considering the ability level of children with disabilities; 2) The
21 forms of religious moderation that are accustomed to the extraordinary schools of Bengkulu city, including
22 attitudes of tolerance, tolerance, egalitarian (equality), caring (empathy), compassion and mutual help or mutual
23 assistance, and responsibility; and 3) Factors that influence the implementation of Islamic religious education
24 learning activities based on religious moderation for the disabled in special schools in Bengkulu city, including
25 supporting factors and inhibiting factors. Supporting factors, namely: a) There is a commitment from all
26 stakeholders, b) Availability of adequate facilities and infrastructure (facilities of worship, playgrounds, and
27 comfortable study rooms), c) Implementation of regulations that support the implementation of fostering
28 religious moderation in students' family lives. d) Implementation of a curriculum that adapts to the ability level
29 of children with disabilities or children with special needs. Inhibiting factor: a) The heterogeneity of the
30 background of students who do not know deeply about the concept of religious moderation, b) the existence
31 of parents who do not have the commitment to familiarize themselves with their children respecting the
32 diversity of students, so that there are still those who consider themselves (their children) the best or the
33 best. true, and c) There are still teachers who have not committed to the urgency of fostering an attitude of
34 religious moderation which is considered irrelevant to the values of religious teachings.

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