

HUMANIST ISLAMIC EDUCATION FOR CHILDREN WITH SPECIAL NEEDS AT SEKOLAH ALAM BATURRADEN

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Abstrak

Pendidikan Islam humanistik menawarkan paradigma transformatif yang memosisikan peserta didik sebagai mata pelajaran yang bermartabat dengan potensi, kebutuhan, dan pengalaman belajar yang beragam. Paradigma ini sangat relevan untuk anak-anak berkebutuhan khusus, yang membutuhkan praktik pendidikan yang inklusif, empati, dan adaptif. Penelitian ini bertujuan untuk menganalisis implementasi pendidikan Islam humanistik bagi anak-anak berkebutuhan khusus di Sekolah Alam Baturraden, dengan fokus pada internalisasi nilai-nilai Islam dan strategi pedagogis yang digunakan oleh guru Pendidikan Agama Islam. Dengan menggunakan metode kualitatif deskriptif dengan pendekatan studi kasus berbasis lapangan, data dikumpulkan melalui observasi kelas, wawancara mendalam, dan dokumentasi. Data dianalisis menggunakan model Miles dan Huberman, yang terdiri dari pengurangan data, tampilan data, dan penggambaran kesimpulan. Temuan ini mengungkapkan bahwa pendidikan Islam humanistik diimplementasikan melalui sikap guru yang inklusif, pembelajaran pengalaman berbasis alam, pendampingan individual, dan interaksi kasih sayang antara guru dan siswa. Nilai-nilai Islam seperti rahmah welas asih, *'adl* berfungsi sebagai landasan etika dalam mendukung anak-anak berkebutuhan khusus. Studi ini berkontribusi pada keilmuan pendidikan Islam dengan menunjukkan bahwa pendekatan Islam humanistik dapat menciptakan ruang belajar yang adaptif, inklusif, dan bermakna secara spiritual yang menghormati keragaman manusia dan membina siswa sesuai dengan watak alami mereka. Penelitian ini berkontribusi pada pengembangan keilmuan pendidikan Islam inklusif. Implikasi penelitian ini menegaskan pentingnya penguatan kompetensi guru, kurikulum adaptif, dan budaya sekolah yang menghargai keragaman peserta didik.

Kata Kunci: Pendidikan Islam humanis, anak berkebutuhan khusus, Sekolah Alam, inklusif

Abstract

Humanistic Islamic education offers a transformative paradigm that positions students as dignified subjects with diverse potential, needs, and learning experiences. This paradigm is particularly relevant for children with special needs, who require inclusive, empathetic, and adaptive educational practices. This study aims to analyze the implementation of humanistic Islamic education for children with special needs at Sekolah Alam Baturraden, focusing on the internalization of Islamic values and pedagogical strategies used by Islamic Religious Education teachers. Using a descriptive qualitative method with a field-based case study approach, data was collected through classroom observations, in-depth interviews, and documentation. The data were analyzed using the Miles and Huberman model, which consisted of data subtraction, data display, and conclusion visualization. These findings reveal that humanistic Islamic education is implemented through inclusive teacher attitudes, nature-based experiential learning, individualized mentoring, and loving interactions between teachers and students. Islamic values such as *mercy*, compassion, *'adl* serve as an ethical foundation in supporting children with special needs. This study contributes to the science of Islamic education by showing that humanistic Islamic approaches can create adaptive, inclusive, and spiritually meaningful learning spaces that respect human diversity and nurture students according to their natural dispositions. This research contributes to the scientific development of inclusive Islamic education. The implications of this study confirm the importance of strengthening teacher competence, adaptive curriculum, and school culture that respects student diversity.

Keywords: Humanist Islamic Education, Children with Special Needs, Nature School, Inclusive

Introduction

Education is a fundamental right of everyone, and it fully covers children with special needs (ABK) (Nusaibah et al., 2025) In the increasingly diverse modern society order, the world of education is now required to not only focus on the achievement of cognitive abilities, but also to develop human values and morality. This principle is very much in line with the vision in Islamic education, which views that human beings are created with an innate potential (fitrah) to grow and develop perfectly. Therefore, ideally, the practice of Islamic education should be humanistic. This means that students are placed as the main subjects in the learning process, valued, accepted as they are, and facilitated their needs according to their personal peculiarities (Putra et al., 2021) This approach is very relevant, especially when applied in ABK education, which often faces various obstacles, both socially and structurally, in formal educational institutions.

Especially at the elementary school and alternative school levels, such as those applied at the Baturraden Nature School, the learning process generally prioritizes contextual, game-based methods, and prioritizes exploring the potential of children's nature through interaction with nature and creative exploration. Based on the data and profiles owned by the institution, Sekolah Alam Baturraden runs an educational pillar based on nature, character strengthening, and direct learning experiences in the field that are relevant to the stage of child development. However, these practices have not been fully recorded or specifically designed to systematically address the specific needs of children with special needs (ABK) in a natural school environment.

Nationally, various data and research show that there is still a significant gap in access and quality of education for ABK. Many ABK have not been able to fulfill their right to education to the maximum due to limitations in infrastructure, lack of availability of qualified teachers, and lack of curriculum adaptation, both in public and alternative schools. Literature reviews and various studies examining Islamic Education for Children and Youth further emphasize the need for a targeted implementation strategy, increasing the responsibility of educational institutions, and adjusting teaching methods so that inclusion can truly be realized (Firmansyah, 2025) This condition highlights the urgent need for educational practices that are not only administratively inclusive, but also sensitive and responsive to the emotional, social, and spiritual needs of ABK.

The *Islamic humanistic education* approach (humanist Islamic education) prioritizes the noble values of humanity, respect for dignity, justice, and the development of individual potential, in line with the teachings of the Qur'an and the concept of *Rahmatan Lil-'Alamin*. This approach provides a strong normative foundation to provide respectful and personalized treatment to each learner (Wulandari & Mafariech, 2025) Various conceptual and implementive studies on humanist Islamic

education emphasize the importance of making students the center of learning, the fulfillment of needs holistically (physical, emotional, spiritual), and appreciation of the diversity of abilities possessed by students (Rahmah et al., 2022) Therefore, the application of a humanist framework of thinking in the subject of PAI (Islamic Religious Education) has great potential to strengthen the essence of inclusive education for ABK.

Practically, integrating the principles of humanist Islamic education into the learning design at Sekolah Alam Baturraden requires several steps: 1) modifying PAI materials so that they are multisensory and contextually relevant for ABK, 2) providing training to teachers on differentiation strategies and the application of humanist approaches, 3) adjusting the learning environment in the outdoors/outside the classroom to ensure accessibility, and 4) build close collaboration with parents and provide specialized services if needed. Various empirical studies and field reviews show that humanist-based and inclusive interventions in PAI have been proven to be able to increase the involvement, understanding of religious values, and emotional well-being of ABK. Therefore, case studies at Sekolah Alam Baturraden are crucial in formulating pedagogical models that are appropriate to the context and have the potential to be used as examples.

Research Methods

This study employed a qualitative research approach using field research with a case study design (Supandi, 2025). This approach was selected because the study aimed to gain an in-depth understanding of how humanistic Islamic education values are implemented for children with special needs at Sekolah Alam Baturraden. A qualitative approach enabled the researcher to explore rich, contextual, and interpretive data related to learning practices, teacher–student interactions, inclusive classroom dynamics, and the natural learning environment in which the educational process occurred. The case study design was used to examine the implementation of humanistic Islamic education within a specific institutional context (Moleong, 2004). Sekolah Alam Baturraden was selected as the research site because it represents an educational setting that integrates nature-based learning, inclusive practices, and Islamic values in supporting diverse learners, including children with special needs. Through this design, the study was able to investigate the phenomenon holistically by considering the interaction between pedagogical strategies, Islamic ethical values, teacher sensitivity, and students' individual needs.

In this study, the case was bounded by the institutional context of Sekolah Alam Baturraden, the practice of Islamic Religious Education, and the educational experiences of children with special needs. Therefore, the case study approach allowed the researcher to capture not only the formal implementation of humanistic Islamic education, but also the lived experiences, meanings,

and relational processes that emerged in daily educational practices. This design is considered appropriate for generating a deep and comprehensive understanding of inclusive Islamic education as practiced in a real-life setting.

Research Findings and Discussion

Research Findings

This research is mainly focused on explaining the development of SD Alam Baturraden and Humanist Islamic Education applied in the school and dynamics in the application of humanist Islamic education for children with special needs at Sekolah Alam Baturraden. Coaching is not only understood as an activity through the process of teaching, teaching, and teaching, but more broadly includes all guidance activities carried out through various approaches to achieve the desired results in accordance with the mission of the vision of the institution or school.

The establishment of the Baturraden Nature School began in 2010, at that time there was no elementary school, but there was already a kindergarten and playgroup that stood and the location was still in place until 2011. Because of the demand and need for elementary school felt by the parents of students, and the person who started from the anxiety of his children who were very active and critical so that they could not be accommodated well in the school where the child studied, often the child moved here and there and was even very critical, then the child was labeled as a naughty child and so on, therefore he began to be anxious and thought to find a solution for his child who at that time was still sitting in the Elementary school, what model of school and what kind of method does his child actually need and until finally he chooses the concept of a natural school, then the plan to establish an elementary school begins to be planned.

The concept of a natural school in this case has gone through a long apprenticeship process, its philosophy, its programs and the curriculum that is suitable for this education. At that time, he began to be introduced to Lendo Novo (the initiator of the Bandung Nature School) and his pioneers. They understand that education is not a piggy bank that must be filled as much as possible or can be said to be like a piggy bank, but the real education is one that involves all the senses, the potential of children must be released and involved in them. Education to accommodate children's nature, children's nature must develop.

In 2012 through cooperation with Perhutani, Baturraden Nature Elementary School began operating. The education that is implemented has received appreciation from both parents of students and the community. In addition, the choice of a place here, is more because the natural potential of Bakuraraden is very complete for the concept of a nature school, starting from the atmosphere for learning and the media used for learning. Until now, the development is getting

rapid, the number of students from year to year is increasing and has graduated in two periods, even though this school is still relatively new.

His vision is moral, knowledgeable, life skills, education for all, based on the Qur'an and AS-Sunnah. In the vision statement of SD Alam Baturraden can be explained as follows: In the implementation of the vision of the msi that SD Alam Baturraden organizes a habituation program of morals, here there are moral targets including loving friends, respecting others such as not interrupting other people's conversations and others. This is always applied in daily activities.

Next is knowledge, which means that SD Alam Baturraden organizes holistic and meaningful learning by utilizing existing nature so that your thinking and reasoning are formed from an early age. Furthermore, with life skills in accordance with the demands of the Qur'an and as-Sunnah, where SD Alam Baturraden organizes various habituation programs ranging from duha prayers, reciting and memorizing juz amma, little friends are also taught to practice the sunnah of the Prophet such as reading prayers before and after learning, reading prayers before and after eating and drinking, then prayers to enter and exit the restroom.

Then education for all is that SD Alam Baturraden organizes education for all that is child-friendly, children are educated according to their nature regardless of the child's background. It can be seen that at SD Alam Baturraden are not only normal children, but many of them are little friends with special needs.

The mission of SD Alam Baturraden is as follows: 1) Forming a generation with noble morals as caliphs who have the spirit of rahmatan lil'alamin by habitualizing good and strong morals in daily life. Sekolah Alam Baturraden hopes to equip with its leadership spirit to make students able to lead themselves, society and nature to submit to Allah swt. 2) To be a reference school with general and special education services with the principle of education for all. Baturraden Nature School. 3) Building a community of learners by constantly improving the quality of education. Sekolah Alam Baturraden hopes to become a forum for the development of the capacity of each individual through the learning process, in this case not only students who learn, but teachers, staff, managers, parents and the community. 4) Become a superior human being by being part of the local community and the international community in answering the challenges of the globalization era.

Meanwhile, the objectives of educational institutions are: 1) Providing child-friendly educational services which is the embodiment of *Wellbeing School*. 2) Fostering professional and non-educational education personnel to achieve better quality education. 3) To become a superior natural school with high quality education.

Discussion

Qur'anic Verses Related to the Concept of Humanization and Equality Theory

Humanism in the Islamic view is intended as the process of humanizing human beings according to their duties as caliphs on earth. The Qur'an uses four terms in mentioning humans, namely *the Banu Adam, Basyar, An-Nas, and Al-Insan*. Of the four terms mentioned, they have different meanings according to the context intended in the meaning of the Qur'an (Rustandi, 2022) One of the concepts of education is the description and understanding of the purpose of human creation contained in the Qur'an, because human beings are the main concept in the development of education, in other words, education is an activity of human development itself so we need to understand what Allah swt actually created humans for.

Banu Adam, the sentence of Banu Adam is repeated in the Qur'an 7 times. The term *bani Adam* is used in the Qur'an as an indication that man is a rational being. The word Bani Adam is focused on the aspect of human actions or activities, as well as signaling where and in which position the act is carried out. The words *bani adam* (بني آدم) and *zurriyat Adam* (ذرية آدم), which means the son of Adam or the descendants of Adam, are used in expressing human beings when it is seen from the origin of their descendants. As Allah says in the Qur'an surah al-Baqarah verses 58 and 35.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُ حِطَّةً نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ.

And (remember) when We said, "Enter this land (Jerusalem), then eat with the delights (various foods) that are there as you please. And bow down to its gate, and say, "Deliver us (from our sins)," We will forgive your mistakes. And We will increase (bounty) for those who do good (Ali et al., 2015)

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ.

And We said, O Adam! Stay with you and your wife in Paradise, and eat with the good (various foods) that are there as you please. (But) do not approach this tree, you will be among the unrighteous (Ali et al., 2015)

Al Basyar, the word *basyr* (بشر) contains the main meaning with the tendency of something to be good and beautiful. Rooted in a word that has the same birth, the word *basyarah* which means skin. Humans are called *basyar* because their skin looks clear and different when compared to animal skin. So, the word *basyar* in the Quran specifically refers to the human body and exterior. As stated in the Quran Surah Rum, Verse 20:

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ

And among the signs of His power is that He created you from the ground, then suddenly you (become) human beings (*basyar*) who multiply (Ali et al., 2015)

Al *Insan*, almost in all verses that mention humans using the word *human*, the context always gives rise to humans as special creatures, morally and spiritually. The existence of this privilege is not found in other creatures. The word *human* (انسان) comes from the word *uns* which means visible, benign, and harmonious. There are also those who connect the term human being with *nasiya* which means forgetting. For example, from Ibn Abbas who explained that man is said to be human because he always forgets his promises. However, from the perspective of the Quran, the opinion that *Insan* comes from the word *Uns* which means visible, benign, and harmonious is reinforced by those who argue that it comes from the terms *Nasiya* (forgetting) and *Nasa-Yanusu* (who shakes). In the Qur'an, the word human being is more likely to focus on the meaning of human beings and their psychological properties. This meaning can be seen in the Qur'an surah Az Zukhruf verse 15:

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ.

And they make some of His servants a part of Him. Indeed, man is a real denier (of God's favor) (Ali et al., 2015)

An-Nas, the term al-Nas (النَّاسُ) is generally associated with the purpose of human beings who are positioned as social beings. The word *al-nas* in the Qur'an is used as a description of human beings who are called creatures who have ethnic groups and cultures, as well as as social creatures who need each other. In the concept of *al-Nash* in general it is related to the functioning of human beings who are said to be social beings. Of course, humans are social creatures and must prioritize social harmony (Magfiroh & Soleh, 2025). The beginning of the emergence of human existence began with a pair of men and women (Adam and Eve) and then grew into a society. Or in other words, the claim to the species found in this world signals that humans should live with a sense of brotherhood and are not allowed to divorce each other. Simply put, that is the true function of human beings in the concept of *an-Naas*. Regarding the origin of the occurrence of human descent, as explained in the following surah an-Nisa verse 1 of the Qur'an:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَحِدٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَتَقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

O man! Fear your Lord who created you from one (Adam), and (Allah) created his mate (Eve) from (himself); and from both of them Allah multiplied many males and females. Fear Allah in whose name you ask one another, and (maintain) family relations. Indeed, Allah is always watching and watching over you (Ali et al., 2015)

QS. Al-Hujurat Verse 13 (about equality)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

O mankind, verily We created you from a male and a female, and made you into nations and tribes so that you might know one another. Indeed, the most noble among you in the sight of Allah is the most pious among you. Indeed, Allah is all-knowing and all-knowing (Ali et al., 2015)

This verse becomes the fundamental idea of human equality with Allah, only piety is the value of its glory (Muhammad et al., 2015) In Islam, human equality is not only limited to theoretical concepts, but also requires concrete action to achieve it. The verses of the Qur'an, including Surah Al-Hujurat verse 13, affirm that ethnic and ethnic differences are only an introduction to each other, while what is more important is one's piety and virtue.

The Implementation of Humanist Islamic Education at Alam Baturraden Elementary School

The role of teachers in education is very important and diverse which is a point of instilling moral values in students in teaching each student to form the character of student values help students develop their potential and this ability becomes a close relationship between students and teachers in the development of students' progress in developing active abilities skills and increase awareness and social concern uphold independence and confidence so that what the teacher has conveyed can be on target and can be practiced (Amel & Salbiah, 2025) After an interview with the principal of SD Alam Baturraden, there are several applications of humanist Islamic education for children with special needs. According to Mr. Ahmad Qomaruddin, the implementation of humanist Islamic education at SD Alam Baturraden is carried out by emphasizing the value of compassion, equality, and appreciation for the unique potential of each child, including ABK (Children with Special Needs). Teachers try to understand the character of each student through a personal approach and experiential learning.

In learning activities, ABK is actively involved according to their abilities, for example in outbound activities, worship practices, and community projects. Teachers do not impose academic results, but rather emphasize a fun and meaningful learning process. The school also provides special companions (*shadow teachers*) who help ABK to feel accepted and confident. Islamic values such as patience, gratitude, and mutual respect are instilled through real examples in daily life at school.

According to Pak Haikal as the homeroom teacher, children with special needs will grow according to their nature. Sekolah Alam Baturraden has the slogan "Taking Care of Fitrah, Igniting Potential" Taking care of fitrah means maintaining and developing the holy and unique nature of human beings that has been given by Allah since birth. In the context of ABK, this means

respecting the uniqueness of each child without forcing them to be like other children, cultivating the values of faith, morals, and humanity according to their abilities and developmental stages, providing a loving, safe, and non-discriminatory learning environment.

Conclusion

Based on the results of the analysis and discussion, a conclusion can be drawn that humanist Islamic education at the Baturraden Nature School is reflected in the inclusive attitude of teachers, learning based on natural experiences. Learning by emphasizing the value of compassion, equality, and appreciation for the unique potential of each child, including ABK (Children with Special Needs). Teachers try to understand the character of each student through a personal approach and experiential learning. ABK is actively involved according to their abilities, for example in outbound activities, worship practices, and community projects. Teachers do not impose academic results, but rather emphasize a fun and meaningful learning process. The school also provides a special companion (*shadow teacher*) who helps children feel accepted and confident. Islamic values such as patience, gratitude, and mutual respect are instilled through real examples in daily life at school.

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