

HUMANIST ISLAMIC EDUCATION FOR CHILDREN WITH SPECIAL NEEDS AT SEKOLAH ALAM BATURRADEN¹Iftah Bahrol Ulum, ²Maidah Wihdatul Muna,³Aulia Nurul Faiqoh, ⁴Muhammad Misbah^{1,2,3,4}Universitas Islam Negeri Profesor KH.Saifuddin Zuhri, Indonesia¹bahrolulum1997gmail.com, ²maidahmuna@gmail.com³auliafaiqoh5@gmail.com ⁴misbah@uinsaizu.ac.id**Abstrak**

Pendidikan Islam humanis merupakan paradigma pendidikan yang menempatkan manusia sebagai subjek pembelajaran dengan seluruh potensi dan keberagamannya. Pendekatan ini menjadi relevan dalam konteks pendidikan bagi anak berkebutuhan khusus (ABK) yang menuntut penerimaan, empati, dan penghargaan terhadap perbedaan. Penelitian ini bertujuan untuk menganalisis implementasi pendidikan Islam humanis bagi anak berkebutuhan khusus di Sekolah Alam Baturraden, baik dalam aspek nilai-nilai yang diinternalisasikan maupun strategi pembelajaran yang diterapkan oleh guru Pendidikan Agama Islam (PAI). Metode penelitian yang digunakan adalah kualitatif deskriptif dengan jenis penelitian lapangan (field research) dan pendekatan studi kasus. Data diperoleh melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penerapan pendidikan Islam humanis di Sekolah Alam Baturraden tercermin dalam sikap inklusif guru, pembelajaran berbasis pengalaman alam, serta interaksi yang penuh kasih sayang antara guru dan siswa. Nilai-nilai Islam seperti *rahmah*, *'adl*, dan *karamah insaniyyah* menjadi landasan etis dalam pendampingan ABK. Penelitian ini menegaskan bahwa pendidikan Islam humanis mampu menciptakan ruang belajar yang adaptif, inklusif, dan sesuai fitrah kemanusiaan

Kata Kunci: Pendidikan Islam humanis, anak berkebutuhan khusus

Abstract

Humanistic Islamic education is a pedagogical paradigm that positions human beings as active subjects of learning, acknowledging their diversity and inherent potential. This approach is particularly relevant in the context of education for children with special needs (CSN), where acceptance, empathy, and respect for differences are essential. This study aims to analyze the implementation of humanistic Islamic education for children with special needs at Sekolah Alam Baturraden, focusing on the internalized values and instructional strategies applied by Islamic education teachers. The research employed a qualitative descriptive approach with a field research design and a case study method. Data were collected through observation, in-depth interviews, and documentation, and analyzed using the Miles and Huberman model consisting of data reduction, data display, and conclusion drawing. The findings reveal that the implementation of humanistic Islamic education is reflected in teachers' inclusive attitudes, nature-based experiential learning, and compassionate teacher-student interactions. Core Islamic values such as *rahmah* (compassion), *'adl* (justice), and *karamah insaniyyah* (human dignity) serve as ethical foundations for supporting CSN. The study concludes that humanistic Islamic education creates an adaptive and inclusive learning environment that aligns with human nature and spiritual growth.

Keywords: Humanist Islamic education, children with special needs

Introduction

Education is a fundamental right of everyone, and it fully covers children with special needs (ABK). 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 approach of *Islamic humanistic 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) building close collaboration with parents and providing special 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 (Pandia et al., 2024). 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 uses a qualitative approach with the type of field research . This approach was chosen because it aims to deeply understand the process of applying humanist Islamic educational values for children with special needs at Sekolah Alam Baturraden. Qualitative research allows researchers to obtain rich, in-depth, and contextual data related to learning practices, teacher-student interactions, and the dynamics of the learning environment that occur naturally. The type of research used is a case study, focusing on the implementation of humanist Islamic education in one institution, namely Sekolah Alam Baturraden as the location of the research. The case study was chosen because it provides an opportunity for researchers to examine educational phenomena holistically and in-depth in real-life contexts.

Research Findings and Discussion

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 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. Next is 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 PBUH such as reading prayers before and after learning, reading prayers before and after eating and drinking, then praying to go into the toilet and out of the toilet. 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:

1. Forming a generation with noble morals as caliphs who have the spirit of rahmatan lil'alam in 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 learning community 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 responding to the challenges of the globalization era.

As an educational institution under the umbrella of the New Indonesia Civil Society foundation, the educational institution of Sekolah Alam Baturraden in its educational implementation activities aims to:

1. Providing child-friendly educational services that are the embodiment of *Wellbeing School*.
2. Fostering educational and non-education professionals to achieve better quality education.
3. To be a superior natural school with a high quality of education.

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 bani adam, basyar, an-nas, and al-insan*. Of the four terms mentioned, there are various meanings according to the context intended in the meaning of the Qur'an (Awaluddin, 2019). 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 that we need to understand what Allah swt actually created humans for (Albany et al., 2025).

1. *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 *Banu 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 if 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 delicacies 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."

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, or you will be among the unrighteous!"

2. *Al Basyar*, the word *basyar* (بشر) contains the main meaning with the tendency of something to be nice and beautiful. rooted in a word that has the same birth name, 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 بَشِيرٌ تَنْشِيرُونَ

"And among the signs of His power is that He created you from the ground, and then suddenly you (become) human beings (*basyar*) who multiply." (Q.S. ar-Rum [30]: 20)

3. *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 made some of His servants a part of Him. Indeed, man is a real denier (of God's favor)".

4. *An-Nas*, the term *al-Nas* (النَّاسِ) 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 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:

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

“Wahai manusia! Bertakwalah kepada Tuhanmu yang telah menciptakan kamu dari diri yang satu (Adam), dan (Allah) menciptakan pasangannya (Hawa) dari (diri)-nya; dan dari keduanya Allah memperkembangbiakkan laki-laki dan perempuan yang banyak. Bertakwalah kepada Allah yang dengan nama-Nya kamu saling meminta, dan (peliharalah) hubungan kekeluargaan. Sesungguhnya Allah selalu menjaga dan mengawasimu”.

QS. Al-Hujurat Verse 13 (about equality)

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

“Hai manusia, sesungguhnya Kami menciptakan kamu dari seorang laki-laki dan seorang perempuan, dan menjadikan kamu berbangsa-bangsa dan bersuku-suku supaya kamu saling kenal-mengenal. Sesungguhnya, orang yang paling mulia diantara kamu di sisi Allah ialah orang yang paling takwa diantara kamu. Sesungguhnya Allah maha mengetahui lagi maha mengenal.” (QS. Al Hujurat: 13).

This verse is the fundamental idea of human equality with Allah, only piety is the value of its glory (Muhammad, 2021) 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 SD Alam Baturraden

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 a special companion (*shadow teacher*) who helps 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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