



Islamic Education Guidance Model for Students with Intellectual Disabilities to Achieve SDG 4

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Abstract

The limited intellectual development of children with intellectual disabilities, coupled with their minimal adaptive abilities, has a direct impact on their daily lives. Therefore, Islamic religious education plays a vital role in supporting their lives. This education aims to optimally develop the potential that children with intellectual disabilities still possess, so that they can live independently and adapt to their surroundings. In Allah's view, human beings are regarded as a whole, not divided into specific parts. This article was written to analyze the guidance model used by Islamic education teachers for students with intellectual disabilities in achieving Sustainable Development Goal 4, while also understanding the strategies teachers employ to address their special needs. This study employs a qualitative research method using a case study approach. Data were collected through observation, interviews, and documentation, then analyzed through a process of data reduction and thematic analysis using NVivo, which enabled the researcher to systematically identify patterns, themes, and categories, allowing the research findings to be presented in detail and depth. The results of the study indicate that teachers employ specific Islamic education guidance models for students with hearing impairments in achieving Sustainable Development Goal 4, particularly in developing students' skills through habituation, practice, communication, and repeated learning sessions. This study has revealed the dominant models used by Islamic education teachers in guiding students with hearing impairments to achieve Sustainable Development Goal 4. Furthermore, the results of this study can serve as a reference for teachers who instruct students with hearing impairments.

INTRODUCTION

Education is an integral part of human life. Even in the simplest of communities, education remains essential (Ishak, 2021). In general, the sustainability of life and communities is greatly influenced by educational activities within them, as education is a fundamental human need. In the educational process,

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there is no discrimination based on background, such as mental or physical disabilities or economic status. All people, including individuals with special needs, have the right to an equal education (Khayati, 2025). This is because, in the sight of Allah SWT, all people have equal rights.

The role of a teacher is highly significant in the teaching-learning process. A teacher's role in this process encompasses many aspects, such as being an instructor, classroom manager, supervisor, motivator, counselor, and explorer. What will be discussed here is the role considered most dominant and the classification of teachers as counselors (Naibaho & Hodriani, 2023). Preserver of the value system, which is the source of maturity; innovator of the value system of scientific norms and knowledge; transmitter of these value systems to students; transformer of these value systems through their embodiment in the teacher's own personality and behavior; in the process of interaction with students, and as an organizer (facilitator) of the creation of an accountable educational process, both formally (to those who appoint and assign them) and morally (to the students).

Islamic religious education plays a vital role as a foundation for moral values and religious beliefs, including for children with special needs. They are also entitled to an education that aligns with their potential and talents (Parlina et al., 2020). This right is stipulated in Law No. 20 of 2003 on the National Education System, specifically Article 32, which states that special education (exceptional education) is provided for students facing learning difficulties due to physical, emotional, mental, or social limitations (Sari & Wibowo, 2023). Law of the Republic of Indonesia No. 14 of 2005 on Teachers and Lecturers states that a teacher is a professional educator tasked with educating, teaching, guiding, directing, assessing, and evaluating students at various levels of education, ranging from early childhood to secondary education (Yunita et al., 2022).

“*Tunagrahita*” is a term used to refer to children with below-average intellectual abilities. In foreign-language literature, terms such as mental retardation, mentally retarded, mental deficiency, and mentally defective are used. These terms essentially have the same meaning, describing a condition in which a child's intelligence is below average, characterized by intellectual limitations and difficulties in social interaction. There are many types of children with intellectual disabilities; some are accompanied by color blindness, dwarfism, specific body odors, and so on, while others have no accompanying conditions. They possess distinct characteristics and varying degrees of intellectual disability (Tisnawati & Rahman, 2019). The term “intellectual disability” is used to describe children with intellectual abilities below average. This term essentially has the same meaning, describing the condition of children whose intelligence is below average, characterized by intellectual limitations and difficulties in social interaction (Adawiyah et al., 2019).

Children with intellectual disabilities are individuals with mental impairments, often characterized by below-average intelligence ($IQ \leq 70$). This leads to challenges in various aspects of daily life, including socialization and academic learning. Their inability to learn at the same level as their peers presents a major challenge (Saihu, 2019; Widiastuti & Winaya, 2019).

Intellectual limitations, coupled with low adaptive behavior, affect the daily lives of children with intellectual disabilities (Aisyah & Sakina, 2021). Therefore, Islamic religious education is crucial to help them develop their potential to the fullest. This education aims to enable children with intellectual disabilities to live independently and adapt to their environment. Allah views human beings as a

whole, without distinguishing between their parts. This inclusive education provides them with the opportunity to lead a better life.

Based on previous studies, the issue of guidance models for Islamic education teachers working with students with intellectual disabilities has been extensively examined by researchers, particularly in the context of inclusive learning strategies, curriculum adaptation, and the role of teachers in shaping the religious character of children with special needs (Hidayat & Syamsuddin, 2020; Nurhayati & Fitria, 2021; Rahmandhani et al., 2021). These studies emphasize methodological aspects of learning and the integration of Islamic values in special education. However, research specifically examining structured and contextual Islamic education teacher guidance models for students with intellectual disabilities aimed at achieving Sustainable Development Goal (SDG) 4: Quality Education remains very limited. This research gap indicates that while there is academic attention to inclusive Islamic education, no study has yet deeply highlighted the design of a comprehensive teacher guidance model to support the unique needs of students with intellectual disabilities while contributing to the achievement of the global SDG 4 targets. Therefore, this research is important to undertake, as it has the potential to provide new contributions to the development of both the theory and practice of Islamic education that is more responsive to the diverse needs of students and relevant to the sustainable development agenda.

METHODS

This study employed a qualitative method using a case study approach (Baxter & Jack, 2015; Engkizar et al., 2025; 2026; Robert & Donald, 2018). The research was conducted at a special education school for children with intellectual disabilities from August 8 to August 31, 2025. Data were collected through in-depth interviews, participant observation, and documentation. There were eight research informants, consisting of one School Principal and seven Islamic Religious Education teachers who play a direct role in educating and supervising the Islamic religious learning process for students with intellectual disabilities. Informants were selected purposively, considering that Islamic Religious Education teachers are the parties who best understand the dynamics of religious learning and guidance at the school (Aryasutha et al., 2025; Engkizar et al., 2026; 2025; Seminikhyna & Lutsenko, 2024; Sugiyono, 2016). After the data were collected, the researcher transcribed the interviews, summarized the observation results, and organized the documentation for subsequent analysis. The analysis process was conducted using NVivo 10 software with thematic analysis techniques (Braun & Clarke, 2021; Htay et al., 2025; Kassymova et al., 2025; Thuwaiba & Salaeh, 2025). Thematic analysis with NVivo allows researchers to systematically identify patterns, themes, and categories so that research results can be presented in detail and depth.

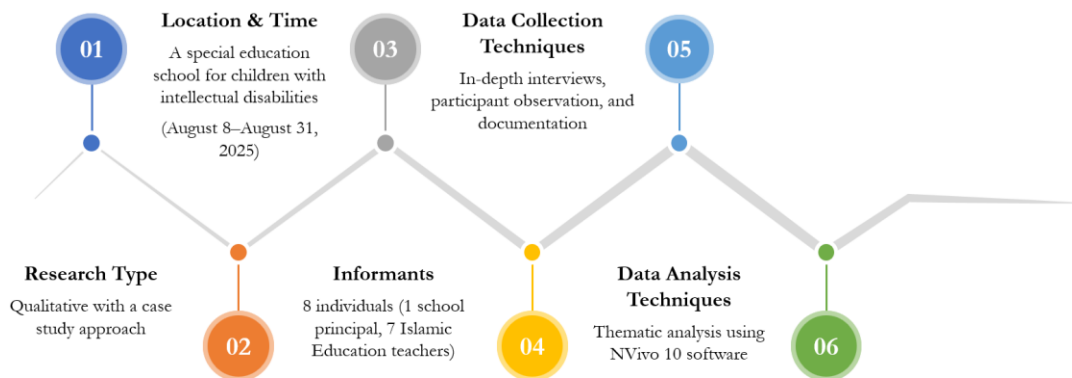


Fig 1. Stages of the research methodology

RESULT AND DISCUSSION

Based on the results of the author’s research regarding models of Islamic education teacher guidance for students with intellectual disabilities in achieving Sustainable Development Goal 4 at a special school for children with intellectual disabilities, the author presents the following findings.

Based on the results of interviews conducted with eight informants, the analysis clearly found that there are six models of Islamic education teacher guidance for students with hearing impairments in achieving Sustainable Development Goal 4 at a Special Education School specifically for children with hearing impairments. These six models are shown in the following figure.

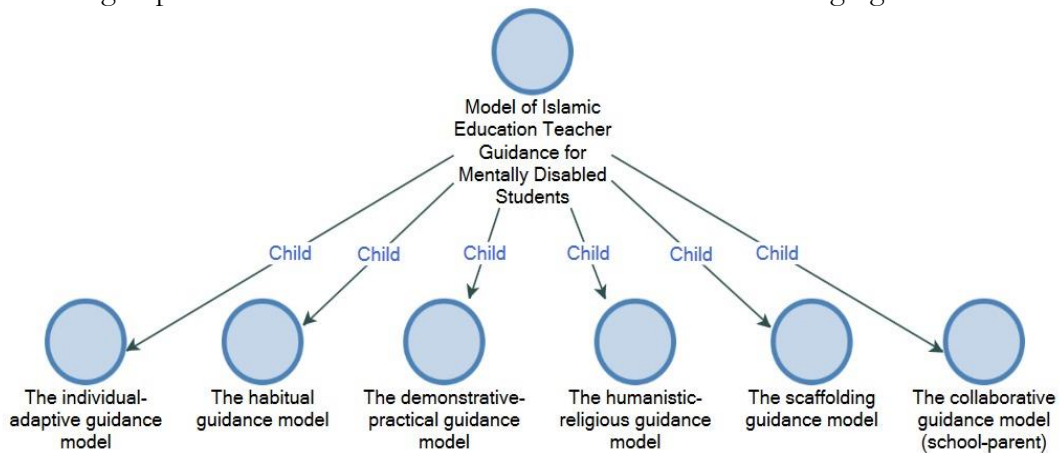


Fig 2. Model of Islamic Education Teacher Guidance for Mentally Disabled Students in Realizing Sustainable Development Goals 4

The first model is the (Individual-Adaptive Guidance Model). According to the informants, the individual-adaptive guidance model is one of the approaches used by Islamic Education teachers in guiding students with intellectual disabilities, as stated in the following excerpts.

“...we adapt the learning to each child’s abilities, because not all of them can follow the same material...” (informant 4), “...there are children who are taught only one part at a time, for example, wudu alone, because they are not yet able to understand everything...” (informant 5), “...we guide them one by one so that they are more focused and it is easier for the children to understand...” (informant 8)

First, the individual-adaptive guidance model, which is a guidance model centered on the needs, abilities, and characteristics of each student. This model emphasizes that every student with intellectual disabilities has different intellectual levels and learning abilities, so the learning process cannot be standardized (Firdaus et al., 2024; Mullah et al., 2025). Therefore, teachers need to adapt the material, methods, and learning objectives flexibly and gradually.

The main features of this model are the adaptation of learning to the students' ability levels, the setting of small, step-by-step goals, and the provision of intensive support both individually and in small groups. This approach aims to avoid academic pressure and provide students with the opportunity to understand the material according to their capacity.

In practice, teachers simplify religious instruction materials; for example, by teaching the sequence of wudu first before moving on to the full practice of prayer. The learning process involves consistent repetition to help students more easily remember and practice the material taught. Additionally, assessments are conducted on an individual basis, focusing on each student's progress rather than relying on general standards.

Thus, the individual-adaptive guidance model provides space for students with intellectual disabilities to learn optimally according to their abilities (Rosdialena et al., 2025; Utfah & Harsiwi, 2025). This model not only enhances understanding of religious practices but also helps build students' self-confidence and independence in performing daily religious activities.

The second model is the habituation guidance model. According to the informants, one of the models used by Islamic education teachers in guiding students with intellectual disabilities is the habituation model, as stated in the following excerpts.

"...we accustom the children to pray before and after studying every day..." (informant 2), "...the children are continuously trained to perform the movements of prayer even though they are still being guided..." (informant 5), "...we repeatedly perform simple worship activities so that they become accustomed to them..." (informant 6)

Second, the habit-forming guidance model, which emphasizes the continuous repetition of behaviors until they become habits. In the context of Islamic education, habituation is a crucial strategy for instilling religious values, particularly for students with intellectual disabilities who face challenges in understanding abstract concepts (Aziz & Wahyuni, 2025; Hasanah & Asri, 2025). Through habituation, students not only learn about religious values theoretically but are also able to practice them in their daily lives.

Habit-forming activities are carried out through routine practices such as daily prayers, prayer practice, and the development of simple manners, such as greeting others and behaving politely. Consistent repetition aims to reinforce memory and establish lasting behavioral patterns. This aligns with the principle that students with intellectual disabilities learn more effectively through direct experience and repetition rather than conceptual explanations (Pasha et al., 2025).

Furthermore, in its implementation, teachers not only provide instructions but also serve as role models and offer positive reinforcement, such as praise or simple rewards. This approach aims to enhance students' motivation and self-confidence. Thus, the habit-forming guidance model not only helps improve practical religious skills but also contributes to the gradual development of students' religious character and independence.

The third model is the Demonstrative-Practical Guidance Model. According to the informant, the demonstrative-practical model is one of the most effective models for guiding students with intellectual disabilities, as stated in the following excerpt.

“...usually we demonstrate how to perform wudu directly, then the children are asked to imitate...” (informant 3), “...children understand more easily when it is practiced directly rather than just explained...” (informant 5), “...we teach prayer by demonstrating the movements one by one...” (informant 7)

Third, the demonstrative-practice guidance model, which emphasizes the teacher providing a direct example that students then follow through practice. This model is highly relevant for students with intellectual disabilities because they tend to grasp concrete learning more easily than abstract explanations (Darma & Harsiwi, 2025; Remanita et al., 2025).

The main feature of this model is the demonstration by the teacher, followed by imitation by the students, as well as minimal use of complex verbal explanations. This approach allows students to learn through direct experience (learning by doing), making the material easier to understand and remember.

In practice, the teacher directly demonstrates religious practices such as wudu and salat, after which students are asked to follow these steps gradually. This process is repeated and accompanied by direct guidance if students encounter difficulties. Additionally, the use of visual aids or props can further enhance the effectiveness of this model in aiding student understanding.

The demonstration-practice model not only helps improve practical religious skills but also strengthens students' motor coordination and concentration. Thus, this model serves as an effective approach in fostering practical religious competencies for students with intellectual disabilities.

The fourth model is the humanistic-religious guidance model. According to the informants, the humanistic-religious approach plays a crucial role in guiding students with intellectual disabilities, as illustrated in the following excerpt.

“...we must be patient and must not get angry, because these children need a gentle approach...” (informant 1), “...children are more receptive when approached with love and given good examples...” (informant 6), “...we guide them not only in learning religious practices but also in how to treat others kindly...” (informant 8)

Fourth, the humanistic-religious guidance model, which emphasizes a humanistic approach grounded in Islamic values. This model focuses on developing students' emotional, spiritual, and social aspects through interactions filled with love, empathy, and exemplary behavior. In the context of students with intellectual disabilities, this approach is particularly important because they require a safe, comfortable, and non-pressured learning environment (Long et al., 2025; Quraishi, 2023; Tamasari et al., 2025).

The key features of this model include the teacher's patience, attentiveness, and empathy, as well as the use of simple and gentle communication. Teachers serve not only as educators but also as mentors who set a good example (*uswah hasanah*) through their daily behavior (Beckett, 2022; Nureni & Syahriral, 2025). Religious values such as honesty, patience, and compassion are instilled contextually through direct interaction.

In practice, teachers build positive emotional bonds with students, provide reinforcement through praise, and avoid punitive or coercive approaches. Additionally, moral values are taught through real-life examples in daily life,

enabling students to directly imitate and practice them.

The humanistic-religious guidance model not only contributes to enhancing religious understanding but also plays a role in shaping students' character and personality holistically. Thus, this model serves as a crucial foundation for creating an inclusive, meaningful learning process that aligns with the needs of students with intellectual disabilities.

The fifth model is the Scaffolding Guidance Model. According to the informants, the scaffolding guidance model is one of the approaches used in guiding students with intellectual disabilities, as stated in the following excerpt

"...at first we provide full guidance; later, once the child starts to manage on their own, we reduce our assistance..." (informant 2), "...at first we guide them one by one, but eventually they start to manage on their own, even though they still need reminders..." (informant 8), "...we provide examples and assistance at the beginning, then we observe how independent the child can be..." (informant 4)

Fifth, the scaffolding guidance model (gradual support), which is a guidance model that provides intensive assistance in the early stages of learning, then gradually reduces that assistance as the students' abilities improve. This model aims to foster students' independence gradually without neglecting their need for guidance.

The key feature of this model is the presence of systematic levels of assistance, starting from full assistance, through partial assistance, until students are able to perform activities independently. This approach allows students with intellectual disabilities to learn at their own developmental pace, while building self-confidence in performing activities independently.

In its implementation, the teacher first provides examples and offers direct guidance, for instance during wudu or prayer practice. In the next stage, the teacher begins to reduce intervention by providing only simple instructions or cues. Over time, students are encouraged to perform these activities independently, though they remain under the teacher's supervision.

The scaffolding guidance model not only helps improve religious practice skills but also plays a crucial role in developing students' independence and sense of responsibility (Daryati, 2024; Yusra et al., 2023). Thus, this model serves as an effective strategy for guiding students with intellectual disabilities to perform religious activities more independently and sustainably.

The sixth model is the collaborative guidance model (school–parent). According to the informants, parental involvement is a key factor in the success of guidance for students with intellectual disabilities, as expressed in the following excerpt.

"...we always communicate with parents so that religious practice exercises are also done at home..." (informant 3), "...if it's taught at school but not continued at home, children usually forget quickly..." (informant 7), "...we provide guidance to parents so that the routines practiced at school can also be applied at home..." (informant 5)

Sixth, the collaborative guidance model (school–parent), which emphasizes cooperation between teachers and parents in supporting students' development (Sabrina et al., 2024). This model is based on the understanding that the learning process, particularly for students with intellectual disabilities, does not occur solely at school but also within the family environment the primary setting for habit formation.

The main characteristics of this model are intensive communication between teachers and parents, consistency in habit-forming methods, and active parental involvement in supporting students at home. This approach aims to create consistency in the guidance process so that students receive a continuous learning experience (Chairi et al., 2025).

In practice, teachers provide guidance to parents regarding religious practices taught at school, such as the proper procedures for wudu, prayer, and daily supplications. Additionally, teachers monitor students' progress through regular communication, either in person or via specific tools such as progress logs or development reports. Parents then continue these practices at home in a similar manner.

This collaborative guidance model not only reinforces learning outcomes at school but also helps create an environment that supports students' overall religious development and independence. Thus, synergy between the school and parents is a key factor in the success of guidance for students with intellectual disabilities.

CONCLUSION

This study has successfully identified six models of guidance used by Islamic education teachers for students with intellectual disabilities in achieving Sustainable Development Goal 4 at a special education school for children with intellectual disabilities. The six dominant models used by teachers at this Special Education School for students with hearing impairments are: the individual-adaptive guidance model, the habitual guidance model, the demonstrative-practical guidance model, the humanistic-religious guidance model, the scaffolding guidance model, the collaborative guidance model (school–parent). These findings imply that teachers need to integrate these models contextually to enhance the effectiveness of Islamic religious education, while parents are expected to actively collaborate with the school to ensure that the guidance provided is consistent and sustainable in the children's daily lives.

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Author contribution

Sukree Langputeh: data curation, writing-original draft preparation, **Fauzi Akmal:** conceptualization, methodology, **Muhammad Aliff Muqri Bin Kamal:** visualization, editing, analysis.

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