



## The Role of Islamic Education in Shaping the Spiritual Intelligence of Disabled Children: A Study at SLB IT Sahabat Al-Qur'an Binjai

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### Abstract

This research was conducted to examine the role of Islamic education in shaping the spiritual intelligence of children with disabilities at SLB IT Sahabat Al-Qur'an Binjai. Qualitative methods with a case study approach have been used in this research. Data was collected through direct observation, in-depth interviews, and documentation. Various religious activities such as congregational prayers, memorizing prayers, learning stories of the prophet, and moral practices in daily life have been implemented consistently and have been proven to contribute to children's spiritual aspects. Learning tahfidzul Qur'an has also been used as a means of developing self-confidence and emotional stability for children with physical impairments. Support from teachers, parents and the social environment has been identified as a major factor in the success of this process. Thus, an inclusive and adaptive Islamic education approach is highly recommended for further development in order to shape the spiritual intelligence of children with special needs.

**Keywords:** Islamic Education, Physically Impaired, Spiritual Intelligence, SLB, Inclusive Education

### Abstrak

Penelitian ini dilakukan untuk mengkaji peran pendidikan Islam dalam membentuk kecerdasan spiritual anak-anak disabilitas di SLB IT Sahabat Al-Qur'an Binjai. Metode kualitatif dengan pendekatan studi kasus telah digunakan dalam penelitian ini. Data telah dikumpulkan melalui observasi langsung, wawancara mendalam, dan dokumentasi. Berbagai kegiatan keagamaan seperti sholat berjamaah, hafalan doa, belajar kisah nabi, dan praktik akhlak dalam kehidupan sehari-hari telah diterapkan secara konsisten dan terbukti berkontribusi dalam memperkuat aspek spiritual anak. Belajar tahfidzul Al-Qur'an juga telah digunakan sebagai sarana untuk mengembangkan kepercayaan diri dan stabilitas emosional bagi anak-anak penyandang disabilitas. Dukungan dari guru, orang tua, dan lingkungan sosial telah diidentifikasi sebagai faktor kunci dalam keberhasilan proses ini. Dengan demikian, pendekatan pendidikan Islam yang inklusif dan adaptif sangat dianjurkan untuk dikembangkan lebih lanjut untuk membentuk kecerdasan spiritual anak-anak berkebutuhan khusus.

**Kata Kunci:** Pendidikan Islam, Cacat Fisik, Kecerdasan Spiritual, SLB, Pendidikan Inklusif

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## Introduction

(Suharsiwi, 2017) Tunadaksa comes from the word "tuna" which means loss, less and "daksa" means body. Disabled children are categorized as part of children with special needs who experience physical impairments in the muscle, bone, and joint systems. Children with disabilities are not only in the form of losing body parts such as not having hands or feet, but also muscle problems such as muscles becoming very stiff or very sluggish due to brain disorders. There are various levels of disability, some are mild, this mild level has limitations in carrying out activities, but can still be improved through therapy, then the moderate level, which is having motor limitations and experiencing sensory coordination disorders, and at the severe level, which is having total limitations in physical movements and not being able to control physical movements. This disorder has resulted in limitations in motor activity which directly impacts their social life and learning process. Based on Law Number 20 of 2003 concerning the National Education System, the equal right to obtain a decent education without discrimination has been guaranteed to every child, including children with disabilities. (Pangestu dkk, 2022) (Sapphire & Ratnawati, 2018) (Badriyah & São Paulo, 2020) (The Fiah, 2020)

Islamic education has been seen as a strategic approach in the formation of children's character and spirituality. Religious values such as patience, gratitude, perseverance, and empathy have been considered to be able to be formed through Islamic religious learning that is applied in an inclusive and contextual manner. Islamic religious education has also been used as a means of psychological and social strengthening for children who experience physical and cognitive limitations. At SLB IT Sahabat Al-Qur'an Binjai, Islamic education has been applied through worship activities, memorization of prayers, habituation of noble morals, and reading of the stories of the prophet. (Blessed are you et al, 2023) (Stuttgart & Athar, 2024)

In the context of special education in Indonesia, children with special needs have been classified based on the obstacles experienced physically, intellectually, socially, and emotionally. Therefore, a learning approach adapted to their characteristics has been considered very important to implement. Research has also shown that Islamic education can be used as a medium for spiritual and moral strengthening of children with disabilities. (Squirting et al, 2022) Son dkk, (2021)

Islamic education not only functions as a means of learning religious values, but also as a medium of inner healing and character strengthening for children with disabilities. In a learning process that prioritizes compassion, example, and an individual approach, children's spiritual potential can be grown in a gentle but profound way. Through the practical practice of Islamic teachings in the school environment, children's confidence and meaning in life can be built gradually.

In addition to internal factors, the external environment also affects the spiritual development of children with disabilities. Education held in an empathetic and religious atmosphere has been proven to be able to reduce feelings of isolation and foster children's enthusiasm for learning. In conditions like this, the role of teachers becomes increasingly complex, not only as a material presenter but also as a spiritual and social guide who facilitates the emotional needs of these children. (Farah Sira & Arief, 2024)

Research by also suggests that harmonious interaction between school, family, and community is a determining factor in the formation of the spiritual intelligence of children with special needs. Therefore, a holistic, collaborative, and inclusive approach to Islamic education is very relevant to be applied in efforts to develop the character of children with disabilities. Islamic education does not only play a role in the aspect of worship, but also in building identity, developing potential, and improving the quality of children's lives as a whole. (Lestari et al, 2023)

Islamic education that is applied in an inclusive manner must continue to be developed in order to answer the educational challenges of children with special needs in the modern era. Education is not only about academic achievement, but also about the formation of identity and spiritual resilience. With the involvement of all parties, teachers, families, and the community, children with disabilities can not only learn optimally, but also grow as a whole and empowered person.

Therefore, it is time for Islamic education to be directed to be a system that is truly friendly to the diversity of children's needs. Schools should be made safe spaces that not only accept children as they are, but also accompany them in finding meaning in life and strong spiritual connections. With this approach, every child, without exception, can feel the glory of being God's creation who has the right to learn, grow, and develop.

## **Method**

This research was conducted using a qualitative approach and a case study type. This approach was chosen because it is considered to be able to provide a deep understanding of the social, cultural, and religious realities that affect the development of the spiritual intelligence of children with disabilities. The focus of the research is directed at SLB IT Sahabat Al-Qur'an Binjai as the main location, because this school is known to apply an intensive Islamic education approach to students with special needs.

The selection of informants was carried out by purposive sampling technique. The informants involved include school principals, Islamic Religious Education (PAI) teachers, and parents of disabled children who are actively involved in the educational process at the school. The selection is made based on the consideration that they have direct knowledge and experience related to the spiritual learning of children with disabilities.

Data collection has been carried out through three main techniques, namely:

1. Direct observation, which is focused on the implementation of religious activities in schools such as congregational prayers, memorization of daily prayers, learning the story of the prophet, and habituating noble morals in children's daily lives. Observation is carried out in a participatory manner to capture the dynamics of interaction between teachers and students.
2. In-depth interviews were conducted with PAI teachers and parents to explore their views on the Islamic education process and its impact on children's spirituality. Open-ended questions are used so that the data obtained is descriptive and reflective.

3. Documentation, which is done on school documents, photos of religious activities, as well as learning notes and reflections of teachers. This documentation is useful to reinforce the results of observations and interviews and provide tangible evidence of the application of Islamic values in education.

The validity of the data is maintained by triangulating sources and techniques. Results from observations, interviews, and documentation were compared to ensure the accuracy of the findings. Data analysis is carried out thematically, starting from data reduction, data presentation, to drawing conclusions, as stated by Miles and Huberman. With this method, it is hoped that a comprehensive picture of the role of Islamic education in shaping the spiritual intelligence of disabled children is empirically, contextually, and in-depth.

## Results and Discussion

### Result

Robert Coles proposed that there is another type of intelligence called moral intelligence. This is written in his book entitled "The moral intelligence of children". According to him, this intelligence also plays an important role in a person's success in life. Moral intelligence is characterized by the ability of a student to be able to respect himself or others; understand the feelings of the people around him; follow the rules that apply at school and in the community where he is located. However, there is still another thing that is very important in our lives as humans, namely that as creatures created by God, students or each of us has an obligation to always obey the commandments of our respective religions. If a person carries out his religious commands earnestly and with gratitude, then it can be said that he has a *spiritual quotient*. ( Tokan , 2016)

This research shows how important Islamic education is applied holistically in the lives of children with disabilities. Activities such as congregational prayers, daily prayers, and learning the stories of the prophet are not only understood in theory, but have succeeded in shaping the spiritual character of children through meaningful habituation. Strengthening morals and love for religious values has been proven to be able to foster inner peace and higher self-confidence As said by through special approaches and strategies, it is hoped that they will be able to accept their conditions, socialize well, fight according to their abilities, have the necessary skills, and realize themselves as citizens and members of society. ( Ruzaipah et al , 2020). (Hidayah et al., 2019) bahwa

The application of tahfidzul Qur'an is also a relevant strategy and has a positive impact. mentioned that tahfidz provides calmness and discipline that are very beneficial for children with special needs. This was agreed by the SLB IT teacher Sahabat Al-Qur'an who stated that tahfidz activities help develop emotional stability of disabled students. Routine worship activities such as congregational prayers, reading prayers, and learning other Islamic values have been consistently applied in the curriculum. This is in line with the view that Islamic education plays an important role in shaping the character and spiritual awareness of children with disabilities. Hart (2021) Son et al (2021)

The spiritual approach carried out by teachers in this school not only touches on the cognitive aspect, but also the emotional and affective aspects of the child. With an

atmosphere full of affection and acceptance, children become more open, courageous, and ready to express their faith through daily actions. This is reinforced by findings that emphasize the importance of emotional support from the family in the spiritual formation of children. He also stated that the interaction between teachers, the environment, and parents has a great contribution in developing Difaul et al (2021) Sustainable et al (2023) *the spiritual quotient* of children with disabilities. Data from the field shows that teachers' exemplary in carrying out daily worship also shapes students' religious behavior. In the implementation of religious activities, an adaptive approach is used by teachers to ensure that each child can follow according to their own abilities. This is in accordance with the suggestion that the method of teaching Islamic religion for children with special needs must be adjusted so that it can be accessed to the maximum. Nisa dkk (2023)

The success shown in the results of this study should inspire other educational institutions to adopt a similar approach. Inclusive and adaptive Islamic education not only helps children understand religious teachings, but also helps them live lives more calmly, vibrantly, and meaningfully. emphasized that the formation of spirituality must pay attention to the individual characteristics of children with disabilities. The approach applied at SLB IT Sahabat Al-Qur'an Binjai has shown these results. This whole process also confirms the idea that the formation of (Bantali & Athar, 2024) Saints dkk (2024) Astutik dkk (2024) *a spiritual quotient* cannot be separated from a supportive environment and directed spiritual activity. Thus, Islamic education is not only a means of worship, but also a therapy and strengthening of self-identity.

Based on the results of data analysis, it was found that Islamic education activities at SLB IT Sahabat Al-Qur'an Binjai have been implemented in an integrated and consistent manner in the daily activities of students with disabilities. Activities such as congregational prayers, memorization of daily prayers, learning the prophet's exemplary stories, and moral practices are carried out with intensive guidance from teachers.

## Discussion

The results of this study show the importance of consistency in the implementation of Islamic education that is tailored to the needs of children with disabilities. In the context of SLB IT Sahabat Al-Qur'an Binjai, the spiritual approach used has shown success in helping students find the meaning of life through simple but touching religious activities. This proves that Islamic values can be used as the basis for character formation even in children with physical limitations. (Son dkk , 2021)

These findings are in line with research that suggests that Islamic learning activities such as worship practices, religious songs, and teachers' role models can stimulate early childhood spirituality. The involvement of teachers in the spiritual life of children is a major factor that bridges religious understanding and the formation of a whole personality. Mutiarasari & Isnaeni (2024)

The inclusive application of Islamic education encourages children to actively participate in spiritual activities. It is important to build confidence and courage in expressing one's faith. Teachers who are role models of worship can strengthen children's attachment to Islamic values. Exemplary in Islamic education is strongly emphasized by , who states that an emotional approach in religious education strengthens psychological

stability and builds a child's spiritual connection in depth. This can be seen from the changes in attitudes and positive emotions shown by children during the learning process. In the context of inclusive education, it underlines that the development of (Lestari dkk, 2023) Bantali & Athar (2024) Astutik dkk (2024) *spiritual quotient* requires a conducive environment and sustainable religious activities. SLB IT Sahabat Al-Qur'an has shown how consistency in spiritual activities supports the emotional and mental resilience of children with disabilities.

In addition to teachers, the role of parents is very central in the formation of children's spirituality. emphasizing the importance of synergy between home and school in applying Islamic values holistically. An active and responsive family approach strengthens the influence of formal education provided in schools. The social interaction of children with disabilities is also influenced by spiritual activities. shows that the Islamic education model that pays attention to the physical and emotional characteristics of disabled children is able to increase the sense of empathy and social solidarity among students. Difa'ul dkk (2021) (Saints dkk, 2024)

Success in the formation of spirituality can also be attributed to tailored teaching methods. suggest that teaching strategies such as interactive lectures, worship simulations, and personal guidance be applied to reach the needs of children more effectively. The application of Islamic values in schools is also the basis for the formation of children's religious identity. This is evidenced by the results of research that states that tahfidz Qur'an has an impact on the spiritual discipline and mental balance of children with special needs. Nisa et al (2023) Hart (2021)

Thus, a holistic and contextual model of Islamic education is needed. This is in line with the statement that the PAI curriculum must contain the principles of inclusion and humanization in order to respond to the learning challenges of children with disabilities as a whole. Ruzaipah et al (2020)

## **Limitations**

In the implementation of this study, several limitations have been identified. Although data has been collected through direct observation, interviews, and documentation, limitations still arise within the limited scope of the subject. Observations are carried out in a short period of time, so not all religious learning dynamics can be described comprehensively. The next limitation is related to the number of informants. Data was only obtained from teachers, principals, and some parents. Not all parties actively involved in the spiritual education process of disabled children have had time to be interviewed, such as therapists or local religious leaders.

In observation, the emotional state of students is not always stable, so the results of observations on spiritual activities do not always represent consistent daily conditions. This condition is also conveyed by the fact that emotional factors greatly affect learning outcomes in children with disabilities. Some documentation data sources are incomplete. The written curriculum and daily activity records have not been digitized properly, making it difficult to conduct longitudinal analysis or in-depth tracking of attitude changes from time to time. Wulandari et al (2025)



Linguistic limitations are also an obstacle, because not all children with disabilities have good verbal communication skills. This limits data collection from the direct point of view of learners, which in turn can provide unique insights into the process of spiritualization within them. The researcher also faces methodological limitations in terms of data triangulation. The short time caused the triangulation of observations, interviews, and documentation to not be carried out thoroughly on all informants and moments of activity. (Blessed are you) et al , 2023)

Technical limitations such as limited access to transportation to school locations and limited data collection time are also obstacles. This makes it difficult for researchers to schedule follow-up observations or additional interviews when needed. In addition, the case study approach used limits the generalization of findings to other schools. The local context of SLB IT Sahabat Al-Qur'an Binjai is unique and may not be entirely relevant when applied to other educational institutions without contextual adjustments. The absence of children's perspectives in assessing the Islamic education process is also a significant shortcoming. Further research that is more participatory is needed so that the voices of disabled children can be fully represented in the spiritual education model. Acknowledging these limitations, further research is strongly encouraged to use a multi-method approach and involve more relevant parties. This approach is expected to be able to produce a more comprehensive understanding of the contribution of Islamic education in shaping the spirituality of children with special needs. (Mutiarasari & Isnaeni, 2024)

## **Conclusion**

Islamic education plays an important role in shaping the spiritual intelligence of disabled children at SLB IT Sahabat Al-Qur'an Binjai. The application of religious activities such as congregational prayers, memorization of prayers, learning the stories of the prophets, and strengthening morals has made a real contribution to inner peace and personality development of children. This shows that a spiritual approach can be applied not only to a typical child, but also to a child with special needs through appropriate and compassionate methods. Tahfidzul Qur'an activities that are applied regularly have been proven to have a calming effect and improve the discipline of students with disabilities. With the example of teachers and the support of family and the environment, the process of internalizing spiritual values becomes easier for children to accept and appreciate. These findings reinforce the idea that the formation of religious character is very likely to take place in an inclusive educational setting.

Islamic education in this school has shown that children with disabilities are able to respond actively to Islamic values if they are given a space for participation that is in accordance with their abilities. Adaptation of learning methods, teachers' patience, and individual approaches are the main keys to success. The spirituality that is built is not only ritualistic, but also touches the emotional and social dimensions of children. A religious, conducive, and inclusive school environment is the main pillar in supporting the success of spiritual education. This shows the importance of synergy between the components of schools, families, and communities in building a disability-friendly Islamic education system. Spiritual education at SLB has become a therapeutic medium, an emotional companion, as well as a means of worship that gives meaning to life for children with disabilities.

Thus, Islamic education that is designed in an inclusive and contextual manner can be an alternative solution in increasing the *spiritual quotient* of children with special needs. This research is expected to be a reference for other educational institutions to integrate spiritual values into daily learning practices, especially for students with physical limitations.

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