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ABASA: Innovation of an Inclusive Qur'anic Learning Method for Students with Disabilities at Sabilillah Islamic Boarding School, Probolinggo

Ma'rifatul Munjiah[1], Laily Fitriani[2], Khafid Roziki[3], Hanna Iklila[4]

[1, 2, 3, 4] UIN Maulana Malik Ibrahim Malang

[1]munjiah@bsa.uin-malang.ac.id,[2]laily@bsa.uin-malang.ac.id,[3]hafidroziki28@uin-malang.ac.id,
[4]220107110003@student.uin-malang.ac.id

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Abstract

Inclusive Qur'anic education requires more than providing educational access to students with disabilities; it also demands pedagogical practices responsive to their sensory, cognitive, developmental, and emotional needs. This study examines the concept of the ABASA Method and its implementation at Sabilillah Inclusive Islamic Boarding School in Probolinggo, Indonesia. Using a case study design, the research involved participants including pesantren caregivers, teachers, and students with disabilities. Data were collected through interview, observation, and analysis of the institutional and instructional documents. The data were analyzed through data condensation, verification, data display, and conclusion drawing. The findings reveal that the ABASA concept emerged as an adaptation of the Tilawati method that differentiates instructional approaches and learning media according to the needs and abilities of students with disabilities. In its implementation, ABASA uses several instructional media, including Tactile Braille and Visual Braille, the Tilawati textbook, a wall calendar, printed copies of the Qur'an, and oral learning media. These resources are used with multisensory, individualized, and whole-class instructional approaches. This study significantly contributes to the development of inclusive Qur'anic learning methods within traditional Islamic boarding schools. Furthermore, the findings are expected to serve as a practical reference for Islamic educational institutions in developing disability-friendly learning models, while also enriching the global discourse on inclusive education rooted in religious contexts.

Keywords: inclusive education, Islamic boarding school, students with disabilities

1. Introduction

Islamic boarding schools play a significant role in providing religious education, building moral character, and promoting students' independence in Indonesian Muslim communities. As Islamic educational institutions, pesantren have an ethical responsibility to embody rahmatan lil 'alamin—mercy for all creation—which requires them to uphold human dignity, equality, justice, and compassion in both institutional policies and educational practices. From this perspective, access to Islamic education should not be determined by students' physical, sensory, intellectual, or developmental conditions. Instead, religious education, including Qur'anic learning, should be accessible to all students, including those with disabilities. This position is consistent with contemporary discussions of inclusive Islamic education, which regard educational inclusion as an expression of social justice and respect for human diversity in Islamic teachings (Idris et al., 2024; Inayati et al., 2025; Manan, 2025).

The right of students with disabilities to receive equitable education is also protected under Indonesia's national regulatory framework. Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System and Law Number 8 of 2016 concerning Persons with Disabilities establish the right of every student to receive accessible, equitable, and high-quality education. These legal foundations are further strengthened by Government Regulation Number 13 of 2020 concerning Reasonable Accommodation for Students with Disabilities. National guidelines for inclusive education similarly emphasize curriculum flexibility, individual assessment, accessible learning environments, and collaboration among educational institutions, teachers, families, and relevant professionals. These principles align with legal and educational studies demonstrating that the right to inclusive education involves not only admission to an institution but also meaningful access to learning materials, pedagogical practices, and assessment systems (Anzari et al., 2018; Daimah & Nahri, 2025).

Nevertheless, the existence of regulations does not automatically guarantee effective implementation. Studies of inclusive education in Indonesia continue to identify a gap between formal policy and educational practice. Schools and communities frequently face inadequate accessibility, limited institutional understanding, insufficient teacher preparation, limited public participation, and the absence of sustained collaboration among stakeholders (Daimah & Nahri, 2025). A comparative study of Indonesia's Islamic and public education systems further found that the implementation of education for students with disabilities in the Islamic education sector remained largely reactive and focused primarily on providing access, whereas comprehensive service delivery, systematic evaluation, and the integration of evaluation results into policy improvement were still limited (Khatib et al., 2026). These findings demonstrate that inclusion cannot be reduced to the physical presence of students with disabilities in an educational institution; it must be reflected in responsive learning.

These challenges are also evident within Islamic education. Although Islamic principles emphasize equality, compassion, and the protection of children's rights, their translation into disability-responsive educational practices remains uneven. Recent studies have reported that the implementation of inclusive Islamic education is constrained by insufficient institutional understanding of disability (Adriani et al., 2025; Inayati et al., 2025). Conceptual studies have therefore called for adaptive curricula, differentiated instruction, multiple means of learning representation, and engagement, assistive technology, authentic assessment, and stronger collaboration with parents and professionals (Adriani et al., 2025; Sekarinasih et al., 2025).

Research on Islamic education teachers also indicates that professional learning is essential for enabling teachers to respond to changing educational demands and to develop pedagogical practices appropriate to diverse students (Alhashmi & Moussa-Inaty, 2021).

Pedagogical adaptation is particularly important in Qur'anic and Islamic religious education because students with different disabilities access, process, and express knowledge in different ways. Mercer et al. (1996) argued that rigid adherence to a single instructional method can limit both teacher and student choices and undermine inclusion. More recent research similarly emphasizes that instruction for students with disabilities requires a range of explicit, implicit, multisensory, contextual, and individualized approaches rather than a uniform method for all students (Adriani et al., 2025; Rusdin, 2022; Sari et al. 2025; Yono et al., 2026). Adaptive instruction is therefore not merely a technical modification of teaching materials. It is a pedagogical response to variations in students' sensory access, cognitive processing, communication, emotional regulation, concentration, and learning readiness.

Empirical studies of Islamic religious education for students with disabilities support this position. Rusdin (2022) found that direct practice, role modeling, and engaging multisensory media facilitated the teaching of Islamic religious education to students with diverse disabilities. Sari et al. (2025) similarly identified individualized instruction, simplified methods, direct religious practice, contextual media, and parent–school collaboration as important strategies for students with intellectual disabilities. Research on Qur'anic literacy among persons with hearing and speech disabilities further revealed that access to the Qur'an remained limited because standardized literacy media responsive to their conditions were not yet widely available. Qur'anic literacy practices in the institutions studied were divided into oral and sign-based media, with sign-based approaches further differentiated into recitation- and writing-oriented models (Jaeni et al., 2021). These findings confirm that students with different disabilities require different combinations of instructional media, communication systems, teaching strategies, and learning support.

Studies of Qur'anic learning innovation have also documented the growing use of interactive recitation, thematic instruction, digital media, and gamification to improve student motivation and understanding (Marwah et al., 2025). However, most of these innovations have been developed for general student populations and have not specifically examined how Qur'anic learning methods can be systematically differentiated for students with visual, hearing, intellectual, developmental, and learning disabilities. Likewise, studies of Islamic religious education for students with disabilities have generally focused on special schools, broad instructional strategies, or particular categories of disability (Adriani et al., 2025; Jaeni et al., 2021; Rusdin, 2022; Sari et al., 2025). Consequently, limited attention has been given to a locally developed Qur'anic learning method that combines common learning objectives with differentiated media, instructional settings, pacing, and interpersonal support within an inclusive pesantren environment.

Research conducted specifically in pesantren has begun to show that these institutions possess distinctive resources for developing inclusive education. A study of a boarding school serving students with disabilities in Kendal demonstrated that educational services were developed through a philosophy of care and included religious education, vocational learning, transportation, and other forms of holistic support (Karnadi et al., 2021). Other studies have emphasized the strategic role of the kiai in establishing flexible curricula, strengthening teacher capacity, providing accessible facilities, engaging parents, and developing a culture of tolerance and mutual respect (Hosnan & Halim, 2024). From a Qur'anic perspective, inclusive practices in pesantren have also

been associated with equality, respect for diversity, participatory teaching, and the rejection of social stigma, although limited resources, conservative perceptions, and inadequate teacher training remain persistent challenges (Idris et al., 2024). These studies indicate that pesantren can support inclusion through their religious values, communal relationships, flexible learning traditions, and strong leadership. However, they have generally examined institutional culture, leadership, policy, or broad educational services rather than the development and classroom implementation of a specific disability-responsive Qur'anic learning method.

The existing literature therefore reveals three interconnected gaps. First, policy and institutional studies have explained the barriers to inclusive education but have provided limited accounts of how inclusion is translated into specific Qur'anic teaching practices within pesantren (Daimah & Nahri, 2025; Khatib et al., 2026). Second, research on inclusive Islamic education has proposed adaptive curricula, differentiated instruction, and professional support, but much of this work remains conceptual or focuses broadly on Islamic religious education rather than a specific method of Qur'anic instruction (Adriani et al., 2025; Inayati et al., 2025; Sekarinasih et al.; 2025, Manan et al., 2025). Third, empirical studies of religious learning for students with disabilities have examined particular strategies or disability categories, but few have investigated how multiple forms of media and teaching approaches are integrated into a locally developed method for students with diverse disabilities in an inclusive boarding-school environment (Jaeni et al., 2021; Rusdin, 2022; Sari et al., 2025).

The ABASA Method developed at Pesantren Sabilillah in Probolinggo provides an important case through which these gaps can be examined. ABASA, an acronym for Al-Qur'an Bagi Anak Spesial, was developed to provide Qur'anic instruction responsive to students' diverse sensory, physical, developmental, and learning conditions. Rather than applying one uniform instructional procedure, the method adapts learning media, teaching approaches, instructional settings, pacing, and interpersonal assistance to individual students. The case is therefore academically significant because it illustrates how the normative Islamic commitment to equality may be translated into situated pedagogical practices within a traditional religious educational environment. It also offers an opportunity to examine inclusion not only as institutional access but as an adaptive instructional process shaped by leadership, teacher competence, family involvement, professional support, and pesantren culture.

Accordingly, this study aims to examine the ABASA Method as an inclusive innovation in Qur'anic learning for students with disabilities at Pesantren Sabilillah. The study consistently focuses on two dimensions: the concept of the ABASA Method and its implementation. By examining these dimensions, the study seeks to contribute to adaptive and humanistic Qur'anic learning methods for students with disabilities, tailored to the unique characteristics of each student. Its intended contribution is therefore not to establish the effectiveness or sustainability of ABASA without longitudinal evidence, but to provide an empirically grounded account of its pedagogical development and implementation.

2. Literature Review

Studies relevant to the present research can be organized into three interconnected strands: (1) the implementation of inclusive education in schools and broader educational systems; (2) inclusive educational practices within Islamic boarding schools (pesantren); and (3) adaptive Islamic and Qur'anic instruction for students with disabilities. These strands provide an important

foundation for understanding how inclusion has been conceptualized at the policy, institutional, and pedagogical levels, while also revealing the limited attention given to specific disability-responsive methods of Qur'anic instruction within inclusive pesantren settings.

Research on inclusive education has consistently emphasized that educational inclusion involves more than admitting students with disabilities into mainstream institutions. Meaningful inclusion requires educational systems to provide accessible curricula, differentiated instruction, appropriate learning media, flexible assessment, professional support, and opportunities for students to participate fully in academic and social activities. In this respect, inclusive education is concerned not only with equality of access but also with equity in the learning process.

Karnadi et al. (2021), for example, examined educational services for students with disabilities at a disability-oriented Islamic boarding school in Kendal. The study found that its programs for students with disabilities were grounded in an inclusive educational philosophy emphasizing compassion, equal educational opportunity, skill development, independence, faith, and piety. The services were provided free of charge and included religious education, vocational training, transportation, offline learning during the COVID-19 pandemic, and health-protocol support. These findings demonstrate that addressing the needs of students with disabilities requires a holistic service model encompassing academic development, religious formation, independence, health, and social well-being.

Other studies have focused more specifically on instructional models, curriculum adaptation, and assessment practices. Putra & Neviyarni (2023) found that identifying students' special educational needs is necessary to provide appropriate educational services and learning support. Research involving students with visual impairments similarly demonstrates that instructional accessibility depends on appropriate media, teacher assistance, and adaptations suited to students' sensory conditions (Khaeroh et al., 2020; Kurniawan, 2015). Studies by Nugroho & Mareza (2016) and Yunaini (2021) further indicate that students with disabilities benefit from individualized, collaborative, and contextual learning models rather than standardized instruction that assumes uniform abilities.

Assessment constitutes another essential dimension of inclusive learning. Baniaturrohmah et al. (2023) argue that assessment for students with disabilities should not be limited to standardized academic outcomes but should also consider the learning process, individual progress, communication abilities, and functional development. Taken together, these studies suggest that inclusive education requires alignment among curriculum, instruction, media, classroom support, and assessment. However, much of this research has focused on formal schools or inclusive education in general and has paid limited attention to the distinctive characteristics of religious learning, particularly Qur'anic instruction.

A similar implementation gap is evident at the policy level. Although Indonesia has established a legal and administrative framework for inclusive education, its implementation continues to be affected by inadequate facilities, limited teacher competence, insufficient institutional understanding, and weak community participation (Daimah & Nahri, 2025; Nabilah et al., 2024). Khatib et al. (2026) found that policy on education for students with disabilities in the Islamic education system tended to follow a reactive process focused primarily on providing access, while systematic evaluation and the integration of evaluation findings into policy improvement

remained limited. These findings corroborate the argument that regulatory recognition alone does not guarantee comprehensive and responsive educational services for students with disabilities.

A second strand of research examines the distinctive role of pesantren in providing education for persons with disabilities. Unlike nonresidential schools, pesantren combine formal or nonformal instruction with religious formation, communal living, character education, and continuous interaction among kiai, teachers, caregivers, and santri. These institutional characteristics provide both opportunities and challenges for developing inclusive education.

Ghufron (2019) found that pesantren can accommodate students with disabilities through flexible educational structures, religious values, close interpersonal relationships, and community-based support. Similarly, Rafif & Hasan (2020) examined learning through habit formation for students with intellectual disabilities and showed that the routines of the boarding-school environment can support the development of religious practice, independence, discipline, and social adaptation. Muntakhib & Ta'rif (2023) further demonstrated that disability-inclusive education in pesantren is influenced by the interaction among institutional leadership, curriculum, teachers, caregivers, students, and the residential environment.

More recent studies have strengthened these findings. Hosnan & Halim (2024) emphasize the central role of the kiai in developing an inclusive institutional vision, establishing flexible curricula, strengthening teacher competence, providing accessible facilities, and fostering cooperation with parents and the wider community. Idris et al. (2024) similarly found that Qur'anic values of equality and respect for diversity can provide a theological foundation for inclusive educational practices in pesantren. However, their study also identified persistent barriers, including limited resources, insufficient teacher preparation, conservative perspectives on diversity, and social stigma toward marginalized groups.

These studies indicate that the distinctive contribution of pesantren to inclusive education lies in the integration of religious values, leadership, communal relationships, character formation, caregiving, and flexible learning traditions. The residential environment enables learning to occur beyond conventional classroom boundaries and allows teachers and caregivers to observe students' development continuously. Nevertheless, previous research has generally concentrated on institutional systems, leadership strategies, educational services, or broad patterns of inclusion. It has seldom examined how these institutional characteristics are translated into the development and implementation of a particular Qur'anic learning method for students with different disabilities.

The third strand of literature concerns adaptive Islamic religious education and Qur'anic instruction. Research in this area shows that a uniform instructional approach is inadequate because students with visual, hearing, intellectual, developmental, and learning disabilities differ in how they receive, process, communicate, and demonstrate knowledge. Mercer et al. (1996) argued that rigid reliance on a single instructional method restricts the choices available to teachers and students and may undermine educational inclusion. Accordingly, inclusive instruction requires a continuum of approaches responsive to individual learning characteristics.

In Islamic religious education, Rusdin (2022) found that direct practice, role modeling, and engaging multisensory media helped students with disabilities understand religious knowledge and practices. Sari et al. (2025) similarly reported that instruction for students with intellectual disabilities was more effective when teachers employed individualized approaches, simplified

explanations, habituation, direct religious practice, contextual media, and collaboration with parents. These findings demonstrate that adaptive religious education involves modifications to instructional content, method, pace, communication style, learning environment, and forms of assistance provided to students.

Research on Qur'anic literacy provides more specific evidence of the importance of disability-responsive media. Jaeni et al. (2021) , in their investigation of 12 Qur'anic learning centers for persons with hearing and speech disabilities, identified oral-based and sign-based literacy media. Sign-based media were further differentiated into models based on recitation and writing. Their findings revealed that access to Qur'anic learning remained limited because standardized media suited to the linguistic and sensory characteristics of deaf students were not yet widely available. This study shows that Qur'anic literacy cannot be made inclusive merely by placing students with disabilities in existing classes; it requires communication modes and media designed around their conditions.

Studies of inclusive Islamic education also recommend the use of tactile and auditory media for students with visual impairments, sign language and visualization for deaf students, structured and concrete instruction for students with intellectual disabilities, and individualized approaches responsive to sensory needs for autistic students (Adriani et al., 2025). Adaptive curricula, differentiated instruction, assistive technology, authentic assessment, teacher professional development, and parental involvement are likewise considered essential components of disability-responsive Islamic education (Adriani et al., 2025; Inayati et al., 2025).

Meanwhile, innovations in Qur'anic instruction have included digital media, interactive recitation, thematic learning, and gamification to strengthen students' motivation and understanding (Marwah et al., 2025). Although these innovations demonstrate the continued development of Qur'anic pedagogy, most have been designed for general student populations. They have not adequately addressed how Qur'anic learning methods can be differentiated across multiple disability categories while maintaining common learning objectives and opportunities for interaction between students with and without disabilities.

Teachers' professional competence also constitutes a critical component of adaptive religious instruction. Alhashmi & Moussa-Inaty (2021) found that sustained professional learning is necessary for Islamic education teachers to respond effectively to contemporary educational demands. In inclusive settings, teachers require not only knowledge of religious content but also competence in disability-responsive pedagogy, instructional differentiation, accessible learning media, behavioral and emotional support, and collaboration with families and specialists. Without these competencies, the normative commitment to inclusive Islamic education may not be translated effectively into everyday classroom practice.

The reviewed literature demonstrates substantial progress in understanding inclusive education at the policy, institutional, and pedagogical levels. Studies conducted in formal schools have highlighted the importance of curriculum adaptation, individualized instruction, accessible media, flexible assessment, and collaborative support. Research within pesantren has identified religious values, kiai leadership, communal relationships, caregiving traditions, and institutional flexibility as important resources for disability inclusion. Meanwhile, studies of Islamic and Qur'anic instruction have demonstrated the relevance of multisensory approaches, direct practice,

habituation, sign-based literacy, tactile materials, differentiated teaching, and individualized support.

Despite these contributions, three limitations remain. First, studies of inclusive education have primarily examined policies, general services, instructional models, or assessment practices without explaining in sufficient detail how these components are integrated into a specific method of Qur'anic instruction. Second, research on inclusive pesantren has generally emphasized institutional culture, leadership, caregiving, or broad educational patterns rather than the pedagogical development of a locally developed learning method. Third, studies of Qur'anic and Islamic religious education for students with disabilities have frequently focused on a single disability category, a particular medium, or general instructional strategies. Consequently, limited empirical knowledge exists regarding how a single Qur'anic learning method can combine common learning objectives with differentiated media, approaches, pacing, settings, and interpersonal assistance for students with diverse disabilities.

The ABASA Method at pesantren Sabilillah provides a case for addressing these limitations. Its significance lies in its attempt to translate Qur'anic values of equality and compassion into disability-responsive pedagogical practices within a residential Islamic educational environment.

3. Research Methodology

3.1. Research Design

This study employed a qualitative single-case study design to investigate the ABASA Method as an inclusive innovation in Qur'anic instruction for students with disabilities at Pesantren Sabilillahin Probolinggo, Indonesia. A case study design is appropriate for an in-depth investigation of a contemporary phenomenon within its real-life institutional and social context, particularly when the phenomenon cannot be separated from the setting in which it is implemented (Creswell & Poth, 2018; Yin, 2018).

The ABASA Method and its implementation constituted the primary focus of this study. Accordingly, the study examined two interrelated dimensions: (1) the concept of the ABASA Method; and (2) its implementation in Qur'anic learning for students with disabilities.

3.2. Research Setting

The study was conducted at pesantren Sabilillah, located in Krajan Hamlet, Sumberkerang Village, Gending District, Probolinggo Regency, East Java, Indonesia. Established in 2020 by KH. Muhammad Mahin, commonly known as Gus Mahin, the *pesantren* provides residential education and Qur'anic instruction to students with and without disabilities.

At the time of the study, the institution served 17 students with disabilities, including students with physical disabilities, visual impairments, hearing and speech impairments, autism spectrum conditions, attention-deficit/hyperactivity disorder, dyslexia, and multiple disabilities. The institution officially employed 10 teachers. Gus Mahin, as the founder and principal caregiver of the *pesantren*, was also directly involved in developing, supervising, and implementing the ABASA Method.

Some teachers held more than one institutional role. In particular, the participants identified as therapists were also teachers who provided Qur'anic instruction. They were therefore not counted as a separate group in calculating the total number of participants. Their therapeutic

responsibilities enabled them to provide additional information about students' psychological, behavioral, emotional, and learning needs.

Pesantren Sabilillah was selected through purposive sampling because it had developed and implemented a locally initiated Qur'anic learning method known as ABASA, an acronym for *Al-Qur'an Bagi Anak Spesial* (the Qur'an for Special Children). The institution represented an information-rich case because the method incorporated adaptations in instructional media, teaching approaches, learning environments, pacing, and individualized assistance.

3.3. Study Participants

The study involved 10 participants, consisting of eight teachers and two students with disabilities. The two student participants had direct experience of learning the Qur'an through the ABASA Method. Participants were selected through purposive sampling because the study required information from individuals with direct knowledge of and experience with the development, implementation, supervision, or use of the ABASA Method (Creswell & Poth, 2018). The selection process was based on relevance to the research questions rather than statistical representativeness.

The inclusion criteria for participants were: 1) direct involvement in developing, supervising, implementing, or supporting the ABASA Method; 2) direct experience teaching or assisting students with disabilities; 3)sufficient knowledge to provide information relevant to at least one research question; 4) willingness to participate voluntarily; and 5) availability during the fieldwork period.

The inclusion criteria for student participants were: 1) direct experience of learning the Qur'an through the ABASA Method; 2) ability to communicate their learning experiences with appropriate support; 3) willingness to participate; 4) parental or guardian consent; and 5)an emotional and physical condition considered suitable for participation at the time of the interview.

Table 1. Study Participants

Participant category	Number	Role and relevance
Teacher, Pesantren caregiver, and ABASA developer	1	The highest policymaker and ideological authority of the pesantren, as well as the pioneer of inclusive pesantren education.
Teachers	5	Curriculum implementers who interact directly with santri during Qur'anic learning.
Teachers who also served as therapists	2	Provided information about Qur'anic instruction and students' psychological, behavioral, emotional, and therapeutic needs
Students with disabilities (santri)	2	Described their experiences of learning the Qur'an through the ABASA Method
Total	**10**	

3.4. Data Sources and Research Instruments

Data were collected through semi-structured interviews, non-participant observations, and document analysis. Data were collected using the following research instruments:

a. Observation Guide

In this study, observations were conducted on several occasions as required to examine the process of Qur'anic learning among students with disabilities using the ABASA method. To facilitate data collection, the researcher developed an observation guide based on the established research questions. The observation guide took the form of a checklist comprising several key aspects: (1) the implementation of the ABASA method, and (2) the attitudes and engagement of students with disabilities during Qur'anic learning activities using the ABASA method.

b. Interview Guide

Interviews were conducted to explore the participants' experiences and perspectives. For this purpose, the researcher developed a semi-structured interview guide containing a set of questions tailored to caregivers, learning assistants, teachers, therapists, and students. The interviews were intended to obtain in-depth information regarding the factors that supported or hindered the implementation of the ABASA method.

c. Documentation Checklist

Document analysis served as a complementary method to observation and interviews. The documents examined in this study included curriculum documents, teachers' lesson plans (RPP), student background information, student attendance records, students' academic reports, meeting minutes, and assessment results. These documents were examined to corroborate data related to the implementation of the ABASA method.

d. Audio Recorder

The researcher used recording devices to facilitate data processing, including a mobile phone to record interviews and a camera to document the inclusive classroom setting and Qur'anic learning activities conducted using the ABASA Method.

3.5. Data Collection

Data were collected on September 20, 25, and 27, and October 4, 2025, through interviews, observations, and an analysis of institutional and instructional documents. Interview and observation schedules were arranged in consultation with the informants, while the duration of each session was adjusted to the needs of the study and the conditions encountered in the field. During the data collection process, the researcher followed the stages outlined below.

a. Assigning codes to informants. Codes were assigned to the informants to facilitate data organization and analysis while protecting their identities.

b. Data collection and recording. The researcher first conducted observations and interviews. With the informants' consent, the interviews were audio-recorded using a recording device. The recorded interviews were subsequently transcribed for further analysis.

c. Converting audio recordings into written transcripts. The researcher listened to the recordings repeatedly and transcribed the relevant portions of the conversations into written form. The resulting transcripts were then compiled into transcript documents.

d. Transcription process. At this stage, the researcher determined the type of transcription to be used. The study employed intelligent verbatim transcription, in which the substantive content of the interviews was retained while filler words, such as ''eee'' and "anu," were

omitted. Unnecessary repetitions were also removed. These modifications were made without altering the substantive meaning or content of the interviews.

e. Reviewing the transcripts. The transcripts were reviewed against the original recordings to verify their accuracy and ensure the reliability of the collected data.

f. Preparing the transcripts for data analysis. The finalized transcripts were organized and prepared for the subsequent data analysis process.

3.6. Transcription and Data Management

The recorded interviews were transcribed using intelligent verbatim transcription. The substantive content of participants' statements was retained, while filler expressions such as "eee" and "anu," false starts, and unnecessary repetitions were omitted when their removal did not alter the intended meaning. The researcher listened to the audio recordings repeatedly and compared them with the written transcripts. This transcript-checking procedure was used to identify omissions, inaccurate wording, and transcription errors. This procedure verified transcription accuracy and did not constitute member checking. Interviews were initially transcribed in each participant's language. Excerpts selected for publication were subsequently translated into English.

Each participant was assigned a code based on their roles:

a. PC: *pesantren* caregiver;
b. QT: Qur'anic teacher;
c. TT: teacher who also served as a therapist; and
d. SD: student with a disability.

3.7. Data Analysis Techniques

In analyzing the data, the researcher employed the analytical framework described by Saldaña, which consisted of the following stages: 1) Data Condensation: Transcribing interview data and summarizing the transcripts by eliminating information irrelevant to the research objectives. 2) Data Display**:** Organizing interview excerpts, observation findings, and documentary evidence to identify the main themes and underlying patterns in the study. 3) Conclusion Drawing**:** Interpreting the analyzed data to formulate conclusions from the findings. 4) Verification**:** Cross-checking the conclusions against the field data to ensure that they were supported by the empirical evidence collected during the study.

The researcher repeatedly read the interview transcripts, observational field notes, and documentary records to become familiar with the data and issues related to:

a. the origin and principles of ABASA;
b. adaptations of the Tilawati Method;
c. tactile, visual, oral, and printed instructional media;
d. multisensory and individualized approaches;
e. inclusive or whole-class learning;
f. student engagement and learning readiness;
g. the implementation of ABASA in addressing diverse learning needs.

The data were displayed in thematic matrices comparing evidence across participants and data sources. For example, teachers' explanations of instructional media were compared with

observed learning practices and relevant documentary evidence. Accounts provided by Gus Mahin were also compared with teachers' and students' perspectives.

Finally, conclusions were drawn by identifying recurring patterns, variations, and contradictory evidence. The emerging interpretations were repeatedly checked against the interview transcripts, observation notes, and documents before the themes were finalized.

3.8. Research Ethics and Pseudonymization

Permission to conduct the study was granted orally and directly by Gus Mahin in his capacity as the principal caregiver and institutional authority of pesantren Sabilillah. No other institution served as the formal authority granting permission. The study did not undergo formal review by an institutional ethics committee. Nevertheless, ethical safeguards were implemented through institutional permission, voluntary oral consent, parental or guardian consent, student assent, confidentiality, and pseudonymization. Before the interviews, participants were informed of the study's purpose and procedures, the use of audio recording, the voluntary nature of participation, confidentiality measures, and their right to decline particular questions or discontinue participation. Oral consent was obtained before interviews were conducted and recorded.

For the student participants with disabilities, oral consent was obtained from their parents. The students' assent and willingness to participate were also sought in a manner appropriate to their communication abilities and level of understanding. Their interviews could be paused, rescheduled, or discontinued if they showed discomfort, fatigue, confusion, or unwillingness to continue. Pseudonyms and participant codes were used in transcripts, field notes, thematic matrices, and published findings. Because the *pesantren* served a relatively small number of students with disabilities, potentially identifying details—including specific combinations of age, disability, family background, and educational history—were minimized or generalized. Gus Mahin's name was disclosed because he had given permission to be identified and because his role as the founder and developer of the ABASA Method was directly relevant to understanding the case. The identities of other participants were protected through pseudonymization.

4. Results

4.1. ABASA Method

Interviews conducted with several teachers and KH. Muhammad Mahin (Gus Mahin), the caregiver of pesantren Sabilillah, on September 20 and 27, 2025, revealed that the ABASA method is the Qur'anic learning approach implemented at this Pesantren. The ABASA method was specifically designed to meet the learning needs of students with disabilities. According to Gus Mahin, the founder of pesantren Sabilillah:

> *"The name is inspired by Surah 'Abasa in the thirtieth juz of the Qur'an, which contains a divine admonition to the Prophet Muhammad to show concern for persons with disabilities."*

Gus Mahin further explained that the name "ABASA" was derived from *Surah 'Abasa*, the 80th chapter of the Qur'an, which consists of 42 verses. This chapter is associated with an event in the life of the Prophet Muhammad (peace be upon him). At the time, the Prophet was engaged in a conversation with several prominent leaders of the Quraysh, hoping that they would embrace Islam and contribute to the spread of the religion. During this encounter, a blind Companion of the Prophet, Abdullah ibn Umm Maktum, approached him and requested that he recite and explain the

Qur'anic verses to him. However, the Prophet, being focused on his discussion with the Quraysh leaders, was momentarily distracted by Abdullah ibn Umm Maktum's interruption and turned away from him. In response, Allah revealed *Surah 'Abasa* as a divine admonition to the Prophet, emphasizing that no distinction should be made between the wealthy and the poor, or between those without disabilities and persons with disabilities. According to Gus Mahin, the spirit and values embodied in this chapter subsequently became the primary inspiration for the development of the inclusive ABASA method.

The term ABASA is an acronym for "Al-Qur'an Bagi Anak Spesial" (*The Qur'an for Special Children*). The ABASA method emerged from a deep concern regarding the limited availability of Qur'anic learning methods that are accessible, inclusive, and responsive to the needs of persons with disabilities. At the same time, it reflects a commitment to ensuring that individuals with disabilities have equal opportunities to learn and engage with the Qur'an through instructional approaches that accommodate their diverse learning needs.

Based on observations conducted at pesantren Sabilillah on September 20 and 27, 2025, the ABASA method can be understood as an adaptation of the Tilawati method. The Tilawati method is a Qur'anic learning approach that combines classical instruction with a guided reading-and-listening technique supported by appropriate teaching aids. Its objectives include introducing the Arabic *hijaiyah* letters, teaching students to read Arabic texts and Qur'anic passages—whether consisting of isolated or connected letters—as well as developing proficiency in *tajwid* (rules of Qur'anic recitation), reading fluency, and comprehension of Qur'anic meanings through a structured instructional framework. The Tilawati method is widely implemented in *Taman Pendidikan Al-Qur'an* (TPQ, Qur'anic learning centers) throughout Indonesia.

This finding is consistent with Gus Mahin's statement (interview, September 27, 2025) that the pesantren applies the Tilawati method in Qur'anic instruction for all students, including students with and without disabilities. However, for students with disabilities, the method is further adapted to accommodate their specific needs and abilities. These adaptations subsequently gave rise to the ABASA method, a modified version of the Tilawati approach specifically designed for students with disabilities. The innovation of the ABASA method lies primarily in its instructional approaches and the learning media designed to support the students' diverse needs.

It can therefore be concluded that the ABASA method is a Qur'anic learning method for students with disabilities developed from the Tilawati method and subsequently adapted to meet each student's individual needs and abilities through differentiated instructional approaches and learning media. This method is implemented at pesantren Sabilillah, Probolinggo, as an inclusive educational innovation designed to facilitate accessible and effective Qur'anic learning for students with various types of disabilities.

4.2. Implementation of the ABASA Method

An examination of student records showed that 17 students with disabilities were enrolled at pesantren Sabilillah. Of these, six students had physical disabilities; three had sensory disabilities in the form of visual impairment (blindness); one had multiple sensory disabilities (both blindness and deafness); three had autism spectrum disorder (ASD); one had attention-deficit/hyperactivity disorder (ADHD); and three had learning disabilities, specifically dyslexia.

4.2.1. Instructional Media Used

a. Tactile Braille and Visual Braille

For students with visual impairments, an adaptive instructional approach is used with ABASA Braille as the primary learning medium. ABASA Braille is a local innovation developed by Gus Mahin as an adaptation of the Tilawati method. The adaptation was carried out with the permission of the Tilawati developers to convert the method into a Braille-based format. As a result, two types of Braille media were developed: Tactile Braille and Visual Braille. Gus Mahin further explained that the difference between Tactile Braille and Visual Braille lies in their intended users and modes of application. Tactile Braille is designed for students with visual impairments and is read by feeling the raised dots on the surface with the fingertips. In contrast, Visual Braille is intended for teachers and is read visually through printed representations of the same dot patterns used in Tactile Braille. This arrangement enables teachers and students to use corresponding instructional materials during learning (interview with the pesantren caregiver, September 25, 2025). As stated in an interview with Gus Mahin:

> "*We developed the ABASA Braille book with the same page sequence as the book used by sighted students. They learn together in the same classroom and read together using adapted approaches*."

Based on an interview with Ms, a Qur'anic teacher responsible for teaching students with disabilities, Tactile Braille is also utilized as a learning medium for students with multiple disabilities, particularly those who are both visually impaired and deaf. Meanwhile, Visual Braille is used by sighted teachers who provide Qur'anic instruction. This arrangement facilitates effective interaction between teachers and students by enabling both parties to work with corresponding Braille materials adapted to their respective modes of access (September 27, 2025).

Ning BS, Gus Mahin's wife, further explained that none of the teachers at pesantren Sabilillah has disabilities although many of the students they teach do. Therefore, teachers who provide instruction to students with visual impairments are equipped with Visual Braille materials to support the teaching and learning process (September 27, 2025).

b. Tilawati Textbook, Wall Calendar, Printed Qur'an

SW, a Qur'anic teacher responsible for teaching a student with autism, explained that the primary learning medium used was the Qur'an itself. This was because the student had already memorized 13 *juz* of the Qur'an and was actively engaged in a Qur'anic memorization program. Consequently, instruction focused on supporting and strengthening the student's memorization and recitation skills through direct engagement with the Qur'anic text (interview, September 27, 2025).

Another teacher, HK, stated that her class also included a student with moderate autism. According to her, the student was able to communicate with both teachers and peers, although occasional language-related challenges were observed, such as remaining silent, refusing to speak, or becoming intensely focused on a single object. Nevertheless, the student was generally able to adapt to the learning environment and interact socially with other students. Regarding instructional media, HK explained that the student used the same learning materials as other students, namely the Tilawati textbook and a wall calendar. These media were considered appropriate because the student was capable of participating in Qur'anic learning activities

effectively through their use. Printed Qur'ans, Tilawati textbooks, and wall calendars were used when students could engage with conventional visual texts.

c. Oral Learning Media

According to an interview with one of the therapists conducted on October 4, 2025, students with dyslexia do not require specialized learning media for Qur'anic learning. The therapist explained that when these students are presented with various instructional materials, they often experience confusion and difficulty processing the information. Therefore, teachers who provide Qur'anic instruction to students with dyslexia rely primarily on oral instruction as the main instructional medium. In practice, teachers directly recite the Qur'anic passages, which students then listen to, repeat, and practice as part of the learning process. This approach is intended to accommodate the students' learning needs and minimize difficulties associated with reading-based materials.

This finding is further supported by a statement from Gus Mahin:

> *"I once took a student with dyslexia on my motorcycle because he wanted to accompany me to the garden. During the journey, I taught him how to read the Qur'an gradually, following his own pace and rhythm. Whenever he stopped responding to me and remained silent for an extended period, I would pause the Qur'anic lesson. Instead, I would switch to telling stories, engaging in light conversation, and joking with him. After that, I would resume the Qur'anic reading, and he would usually follow along again. I repeated this approach throughout our time in the garden and on the journey home. The sign that he was willing to learn was his responsiveness to my words; whenever he became silent, I interpreted it as an indication that he no longer wished to continue learning at that moment."* (interview, October 4, 2025).

This statement illustrates the highly individualized and flexible nature of the ABASA method, particularly when applied to students with dyslexia. Rather than relying on conventional learning media, the instructional process emphasizes oral interaction, responsiveness to the student's emotional and cognitive state, and continuous adaptation to the student's level of engagement and readiness to learn.

d. Tilawati Flashcards

During an observation conducted at pesantren Sabilillah on September 27, 2025, the researcher observed a student who learned the Qur'an without directly using printed instructional materials, such as a printed Qur'an, the Tilawati textbook, or other learning media. The student was willing to participate in Qur'anic learning only when the teacher directly recited the material aloud. The student preferred to sit on the teacher's lap and listen attentively as the teacher read from the Tilawati textbook, after which the student would imitate and repeat the teacher's recitation. This observation indicates that the student responded more positively to direct oral instruction and close interpersonal interaction than to conventional text-based learning media.

The researcher also observed a teacher using Tilawati flashcards featuring large, colorful letters. Upon further inquiry, the teacher explained that these *"Kartu Cantik"* (Tilawati flashcards) were used as a Qur'anic learning medium for a student with ADHD in her class. According to the teacher, the flashcards were specifically designed to attract the student's attention and help improve concentration and focus during the learning process (interview and observation, October 4, 2025).

4.2.2. The Approach Used

As with the diversity of learning media, the approaches used to teach the Qur'an to students with disabilities at pesantren Sabilillah in Probolinggo are tailored to each student's disability-related needs and individual readiness.

a. Multisensory Approach

Observations conducted by the researcher on September 25 and 27, 2025, at pesantren Sabilillah indicated that teachers used a multisensory approach when teaching the Qur'an to students with visual impairments. Through this approach, teachers guided students in reading the Braille Qur'an through tactile perception. On certain occasions, teachers also incorporated a clear and descriptive verbal approach to support students' understanding and memorization. This approach was primarily implemented for students with visual impairments who were engaged in memorizing the Qur'an.

One of the students with visual impairments, Rh, stated that he preferred direct instruction, in which the teacher repeatedly recited several Qur'anic verses for him to listen to and repeat. According to him, this method was more effective and efficient than using the Braille Qur'an (interview, September 27, 2025).

SW, a teacher who taught students with autism, explained that before beginning Qur'an lessons, she asked the student what he wished to learn and which learning method he preferred. She noted that if the selected Qur'anic verses or surahs did not align with the student's interests, or if the teaching approach did not match his emotional state, the student might throw books and other objects nearby. In some cases, he would also run around throughout the lesson until he felt calm and comfortable enough to resume learning (interview, September 25, 2025).

b. Individualized Approach

According to Gus Mahin, teaching the Qur'an to students with ADHD and autism does not necessarily require a dedicated classroom. For students with these conditions, any place can serve as a learning environment. Their bedrooms, living rooms, yards, rice fields, and mosque courtyards can all function as classrooms. When they are emotionally ready and willing to learn, Qur'an instruction can take place anywhere and at any time (interview, October 4, 2025).

Ms, a teacher and the curriculum coordinator, explained that the approaches to teaching the Qur'an to students with disabilities are highly flexible. Even among students with the same type of disability, instructional approaches may differ according to their individual learning needs. For example, two students with dyslexia may require different approaches to learning the Qur'an. Student A learned more effectively through an explicit and structured approach that systematically introduced the phonetic features of the *Hijaiyah* letters from the very beginning without requiring the student to guess letter forms. In contrast, the other student responded more positively to a visual-spatial approach, such as using illustrated flashcards featuring *Hijaiyah* letters designed to resemble animal characters.

c. Whole-Class Approach

Some students with disabilities also learned the Qur'an through a whole-class approach. These students were placed in the same classroom as their non-disabled peers and participated fully in regular classroom instruction. Placement in an inclusive classroom was limited to students

assessed as being mentally and emotionally ready to interact and learn alongside their peers. This readiness was determined through assessments conducted collaboratively by teachers, caregivers, and specialists, including psychologists and therapists. Students who participated in this learning arrangement typically included those with physical disabilities as well as those with mild to moderate autism (observation, October 4, 2025).

The analysis suggests that instructional differentiation within ABASA was dynamic rather than determined solely by diagnosis. Students with the same disability did not necessarily receive identical instruction, and individual students could move between media or approaches as their readiness changed. One student with dyslexia responded more positively to explicit and sequential instruction in the phonetic features of *hijaiyah* letters, whereas another engaged more readily with visually illustrated letter cards. A student with visual impairment stated that listening to and repeating the teacher's recitation was "more effective and efficient" for him than reading Braille (SD1), although Braille was available. Teachers working with autistic students also described negotiating the content and mode of instruction before lessons; when the activity did not correspond to a student's interest or emotional state, the student could become silent, run around, or throw nearby objects. Consequently, the presence of accessible media did not by itself ensure participation.

Table 3. Thematic Matrix of the Findings

Research focus	Major theme	Analytical categories	Key empirical evidence	Principal finding
Concep of ABASA	Theologicall y grounded pedagogical adaptation	▪ Qur'anic ethic of inclusion ▪ adaptation of Tilawati ▪ curricular equivalence differentiated access	▪ Interview with Gus Mahin on the Islamic value foundation, the relationship between ABASA and Tilawati, and the characteristics of the Tilawati method ▪ observations conducted at the pesantren.	ABASA emerged as an adaptation of Tilawati that differentiates instructional approaches and learning media according to the needs and abilities of students with disabilities.
Implemen-tation of ABASA	The instructional media and approaches employed	▪ instructional media; ▪ approaches employed	▪ Interview with Gus Mahin and several teachers and santri with disabilities about media and approaches ▪ observations conducted at the pesantren ▪ Documents; tactile braille and visual braille, tilawati textbook, wall calendar, printed Qur'an, oral learning media, and flashcard	In its implementation, the ABASA method employs diverse instructional media and approaches, which are flexibly adapted to the individual needs, conditions, and characteristics of students with disabilities.

5. Discussion

The findings related to the first objective reveal that ABASA is an acronym for "Al-Qur'an Bagi Anak Spesial" (*The Qur'an for Special Children*). The ABASA method emerged from a deep concern regarding the limited availability of Qur'anic learning methods that are accessible, inclusive, and responsive to the needs of persons with disabilities. At the same time, it reflects a commitment to ensuring that individuals with disabilities have equal opportunities to learn and engage with the Qur'an through instructional approaches that accommodate their diverse learning needs (Inayati, et al., 2025; Daimah & Nahri, 2025).

ABASA is not a discrete technique or a collection of disability-specific teaching aids, but an adaptive instructional system connecting a Qur'anic ethic of inclusion, the curricular sequence of Tilawati, differentiated access, and the relational resources of residential Islamic education. Its implementation maintained common Qur'anic learning objectives while modifying media, pacing, communication modes, learning spaces, and interpersonal assistance. At the same time, it reflects a commitment to ensuring that individuals with disabilities have equal opportunities to learn and engage with the Qur'an through instructional approaches that accommodate their diverse learning needs. These findings are consistent with those of Zulkifli et al. (2022), who argue that fulfilling the right to education requires the development of Qur'anic teaching and learning methods that give students with disabilities opportunities to learn the Qur'an.

The findings related to the second objective explain how the ABASA Method was implemented through a range of instructional media—Tactile Braille and Visual Braille, the Tilawati textbook, a wall calendar, printed copies of the Qur'an, oral instruction, and Tilawati flashcards—and through multisensory, individualized, and whole-class approaches. Pairing Tactile Braille for students with Visual Braille for sighted teachers exemplifies multiple representations without abandoning curricular equivalence. Similarly, oral modeling, printed Qur'ans, flashcards, flexible settings, and whole-class participation demonstrate that access was provided through alternative routes to shared content. This finding supports arguments that inclusive Islamic education requires comprehensive accessibility across materials, environments, pedagogical methods, and assessment (Adriani et al., 2025).

Thus, the implementation of the ABASA Method demonstrates that inclusion in Qur'anic learning does not require all students to use the same learning media or follow uniform instructional procedures. Rather, it requires diverse learning pathways that enable all students to achieve the same learning objectives.

This finding also aligns with evidence that adaptive physical activities and differentiated instructional choices should be organized around functional needs rather than imposed through a single method (Yono et al., 2026). Nevertheless, ABASA extends this perspective by showing that access cannot be designed entirely in advance. Students sometimes preferred oral recitation to the available Braille materials or adjusted their participation according to their emotional readiness. Thus, inclusive design must combine anticipatory accessibility with responsive pedagogical judgment, individualized observation, and flexible assessment (Baniaturrohmah et al., 2023; Mardiyah & Marlina, 2024).

The analysis also demonstrates that disability category alone did not determine instructional decisions; students' sensory access, prior competence, preferences, emotional regulation, and momentary readiness interacted to shape participation. Institutionally, leadership, teachers who

also performed therapeutic roles, peer relationships, and *pesantren* culture enabled this flexibility, whereas limited professional preparation made implementation dependent on unevenly distributed experiential knowledge. Collectively, these findings reposition inclusive Qur'anic education as a coordinated pedagogical ecosystem rather than merely the placement of students with disabilities in an existing religious classroom (Espihani et al., 2025).

Consistent with previous studies, the present findings show that students with disabilities benefit from individualized, contextual, multisensory, and collaborative instruction (Yunaini, 2021). The direct modeling, repetition, and embodied religious practice observed in ABASA parallel the strategies reported by Rusdin (2022), while its use of simplified oral instruction and readiness-sensitive interaction resembles the individualized and functional approaches identified by Sari et al. (2025). The findings also support Jaeni et al. (2021), who demonstrated that Qur'anic literacy for persons with hearing and speech disabilities requires media differentiated according to communication access. However, ABASA differs from studies concentrating on a single medium, disability category, or special-school setting. Its pedagogical distinctiveness lies in coordinating tactile and visual versions of equivalent material, combining individualized and whole-class arrangements, and embedding instruction within residential relationships. Whereas recent Qur'anic-learning innovations have emphasized digital media, gamification, thematic instruction, and interactive recitation for general students (Marwah et al., 2025), ABASA prioritizes low-technology accessibility and interpersonal responsiveness. It therefore extends existing scholarship by demonstrating how curricular equivalence and individualized access can coexist within a locally developed Qur'anic method.

These findings also reflect the broader social and cultural organization of *pesantren*. In this context, learning was not confined to scheduled classroom encounters but extended into courtyards, living areas, religious routines, peer relationships, and everyday caregiving. Such spatial and relational flexibility is consistent with studies identifying religious values, communal life, and institutional adaptability as distinctive resources for disability-inclusive *pesantren* (Karnadi et al., 2021; Muntakhib & Ta'rif, 2023). The central role of Gus Mahin likewise reinforces evidence that *kiai* leadership influences curricular flexibility, teacher support, institutional collaboration, and the cultivation of an inclusive culture (Hosnan & Halim, 2024). Yet the present study also reveals a tension between moral commitment and professional capacity. Qur'anic principles of equality and human dignity can legitimize inclusion (Idris et al., 2024; Inayati et al., 2025; Manan, 2025), but they do not automatically provide teachers with disability-specific pedagogical competence. This gap mirrors policy research showing that Islamic education may remain focused on access without sufficiently systematic service development and evaluation (Daimah & Nahri, 2025; Khatib et al., 2026).

This study contributes theoretically by conceptualizing ABASA as an adaptive Qur'anic instructional ecosystem formed through the interaction of ethics, curriculum, sensory access, student readiness, space, and relational support. It moves beyond a deficit-based interpretation of disability by locating many barriers in the mismatch between standardized instruction and students' modes of participation. Empirically, it provides evidence of a distinctive dual-format arrangement in which Tactile and Visual Braille provide students and teachers with access to equivalent Qur'anic material. This extends previous findings on adaptive Qur'anic literacy and multisensory religious instruction (Jaeni et al., 2021; Rusdin, 2022). Methodologically, the combination of educator, teacher–therapist, and student perspectives with observation and

documentary evidence made it possible to distinguish between the instructional media formally available and those actually preferred by students. Practically, the findings support continued professional learning for Islamic education teachers (Alhashmi & Moussa-Inaty, 2021), stronger competence in differentiated instruction and student assessment (Amalia & Kurniawati, 2021; Dewi & Arnawa, 2023), and systematic documentation of individualized adaptations. ABASA's novelty therefore lies not in a single device, but in coordinating curricular equivalence with flexible access within a *pesantren* ecology.

This study is limited to a single, recently established pesantren. Future research may include longitudinal and comparative studies across pesantren, examine students' Qur'anic literacy development using accessible assessment instruments, and investigate how gender, age, disability, and residential experience influence participation. Further studies should also evaluate teacher-development programs, formalize ABASA's adaptable components without eliminating professional flexibility, and involve students with disabilities more substantially in instructional design. Despite these limitations, the study demonstrates the scholarly significance of examining inclusive Qur'anic education as a situated pedagogical and institutional practice.

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