
ADAPTIVE ASSESSMENT IN ISLAMIC RELIGIOUS EDUCATION LEARNING FOR STUDENTS WITH SPECIAL NEEDS HIGH SCHOOL

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Received 29 January 2026; Received in revised form 02 February 2026; Accepted 11 March 2026

Abstrak

Penelitian ini bertujuan untuk menganalisis asesmen adaptif dalam pembelajaran pendidikan agama islam bagi peserta didik berkebutuhan khusus di SMA luar biasa dengan menggunakan pendekatan kualitatif dan desain studi kasus kolektif. Data penelitian diperoleh melalui wawancara mendalam, observasi proses pembelajaran, serta analisis dokumen perencanaan dan instrumen asesmen yang melibatkan enam guru PAI dari lima SMA LB yang dipilih secara purposif. Data dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan secara tematik dengan menerapkan triangulasi data dan teknik untuk menjamin keabsahan data. Hasil penelitian menunjukkan bahwa asesmen PAI dilaksanakan secara adaptif dengan menyesuaikan karakteristik dan kebutuhan peserta didik berkebutuhan khusus pada ranah kognitif, afektif, dan psikomotor, serta dimanfaatkan sebagai dasar tindak lanjut pembelajaran, penguatan motivasi, dan refleksi perbaikan strategi pembelajaran. Penelitian ini berkontribusi dalam memperkuat pemahaman mengenai praktik asesmen PAI yang kontekstual dan berkelanjutan di SMA LB serta menjadi rujukan bagi pengembangan kebijakan dan peningkatan kompetensi guru dalam pelaksanaan asesmen bagi peserta didik berkebutuhan khusus.

Kata kunci: *Asesmen Pembelajaran, Pendidikan Agama Islam, Peserta Didik Berkebutuhan Khusus.*

Abstract

This study examines the implementation of assessment practices in Islamic Religious Education at Senior High Schools for Students with Special Needs in Bandung and Cimahi, Indonesia, using a qualitative, collective case study design. The data were collected through in-depth interviews, classroom observations, and document analysis of lesson plans and assessment instruments involving six Islamic Religious Education teachers from five special senior high schools, selected purposively. Data were analyzed through data reduction, data display, and thematic conclusion drawing, applying triangulation of sources and techniques to ensure trustworthiness. The findings indicate that assessment practices were implemented adaptively, considering the characteristics and learning students with special needs across the cognitive, affective, and psychomotor domains. Assessment results were used to inform instructional follow-up, strengthen student motivation, and support reflective improvement of teaching strategies. This study contributes to a deeper understanding of contextual and sustainable assessment practices in Islamic Religious Education for students with disabilities and provides recommendations for policy development and teacher professional development in inclusive assessment practices.

Keywords: Learning Assessment; Islamic Religious Education; Students with Disabilities.

INTRODUCTION

The implementation of Islamic Religious Education learning assessments in schools for Students with Special Needs faces serious challenges in adapting assessment instruments and strategies to the characteristics of students with special needs (Ummah et al., 2023). Differences in communication, cognitive, and sensory abilities demand adaptive, individual, and contextual assessments (Lutfi et al., 2025). However, various findings show that assessment practices in exceptional schools still often adopt regular school assessment patterns, so that they are less responsive to the specific needs of students (Nieminen et al., 2024). This condition can affect the validity of assessments and the meaningfulness of learning, especially in Islamic Religious Education subjects, which not only assess cognitive aspects but also religious attitudes and worship skills.

Conceptually, 21st-century assessments emphasize a formative, authentic, and learner-centered approach (Schildkamp et al., 2020). From the perspective of Islamic education, students with special needs have equal rights and positions as educational subjects, so the difference lies in their assessment methods, approaches, and strategies (Sumarna et al., 2025). Thus, Islamic Religious Education assessments should not only be oriented to academic achievement, but also a means of spiritual development that pays attention to the individual conditions of students (Yan et al., 2021). However, limitations in specialized training, administrative burden, and time constraints remain obstacles in the development of adaptive assessments (Phytanza et al., 2025; Brown et al., 2023) So that the assessment's reflective function is not optimal.

Previous research has addressed the learning and evaluation of Islamic Religious Education in special needs schools (Baniaturrohmah et al., 2023), but generally puts assessment as part of learning or curriculum management (Afriany et al., 2024). Studies that specifically focus on the implementation of Islamic Religious Education assessments, including planning, implementation strategies, and utilization of assessment results from the perspective of teachers, are still limited, especially at the School for Students with Special Needs level (Rusady et al., 2024). This emptiness is the basis for the importance of this research.

This study analyzes in depth the implementation of Islamic Religious Education learning assessment at the School for Students with Special Needs in the cities of Bandung and Cimahi. The results of the research are expected to make a conceptual contribution to strengthening adaptive and inclusive Islamic Religious Education assessments, as well as practical contributions for teachers and policymakers in improving the quality of assessments for students with special needs.



METHOD

This study uses a qualitative approach with a collective case study design (Ghamra-Oui, 2022). This design was chosen to gain an in-depth understanding of the implementation of Islamic Religious Education learning assessment in the School for Students with Special Needs through the perspective of teachers, by involving several schools as data sources (Septiana et al., 2024). Case studies refer to the view Mertens (2015) which interprets case studies as an in-depth exploration of a system that is bound through the collection of various data sources to understand phenomena in their natural context. In this study, the tied system is the practice of assessing Islamic Religious Education in the School for Students with Special Needs in a specific regional context.

The research was carried out in five Schools for Students with Special Needs in the Bandung and Cimahi areas. The selection of the location is based on the diversity of characteristics of students with special needs and the availability of the School for Students with Special Needs, which allows for a more comprehensive exploration of Islamic Religious Education assessment practices in the context of special education at the secondary level. The research subjects consisted of six Islamic Religious Education teachers who were purposively selected based on teaching experience, involvement in the planning and implementation of assessments, and willingness to provide in-depth data. To maintain anonymity and facilitate data tracing in cross-case analysis, each informant is assigned the codes GPAI 01–GPAI 06 based on the type of disability they have: GPAI 01 teaches deaf students; GPAI 02–GPAI 04 teaches students with disabilities; while GPAI 05 and GPAI 06 teach visually impaired students.

Data was collected through semi-structured interviews (Ambarwati et al., 2022), Review of learning documents that include teaching modules and assessment instruments (Seffi & Perseveranda, 2025), and direct observation (Fitriani et al., 2024). The research instruments are in the form of interview guidelines and document review sheets. All data is recorded, transcribed, and encoded before being analyzed. Data analysis was carried out through within-case and cross-case analysis following the case study framework as stated by Yin (2018), with the data management process refers to the interactive analysis model (Miles, Huberman, and Saldana (2014). The validity of the data is maintained through triangulation of the method (Jannah & Inayati, 2025), member checking, as well as the preparation of a chain of evidence to ensure consistency and traceability of findings (Lutfi et al., 2025).

RESULTS AND DISCUSSION

Teachers' Understanding of Islamic Religious Education Assessment in School for Students with Special Needs

Teachers' understanding of assessment is the foundation for Islamic Religious Education learning practices at the School for Students with Special Needs. Interview data show that teachers interpret assessment as a systematic process for identifying students with special needs' initial abilities, development, and learning needs. For deaf students, GPAI 01 stated:

"The assessment is to collect data on the abilities that children have or even things that have not been mastered by children, especially in the field of Islamic Religious Education" (GPAI 01, August 6, 2025).

This understanding is reflected in the practice of cognitive assessment through mastery of *hijaiyyah* letters and daily prayers, affective assessment through observation of religious attitudes, and psychomotor assessment through ablution and prayer as observed in visual media. For students with disabilities, the GPAI 02 explained that cognitive assessment is the basis for determining the level of material complexity (GPAI 02, September 15, 2025). GPAI 03 and GPAI 04 emphasized that assessments must cover the cognitive, affective, and psychomotor domains in an integrated manner and adjusted to individual characteristics. Classroom observation and module analysis show the use of repetition, habituation, and gradual practice strategies in the assessment process.

Meanwhile, for visually impaired students, GPAI 05 states that assessment functions as a benchmark for learning outcomes between individuals (GPAI 05, September 15, 2025). GPAI 06 explained that the assessment is carried out through oral tests, worship practices, and braille-based reading and writing skills (GPAI 06, September 24, 2025). Observation data showed the use of braille, audio, and simulation media as the dominant assessment instruments.

The analysis of learning documents shows that there is consistency between the teacher's conceptual understanding and the implementation of the assessment in the classroom. The instrument is designed contextually with a qualitative rubric that assesses worship skills gradually. The findings indicate that the assessment of Islamic Religious Education in the School for Students with Special Needs is not positioned as a purely evaluative mechanism, but as a pedagogical tool that supports learning differentiation. This practice reflects the assessment for learning paradigm, which is an assessment that functions formatively and is oriented towards improving the learning process (Afnan, 2025).

In the context of students with disabilities, the application of assessment based on repetition and habituation shows an authentic and tiered approach. This strengthens the argument Vlachopoulos & Makri (2024) that assessments in special



education must be adaptive, contextual, and take into account the profile of individual abilities. Thus, assessments are no longer uniform, but differentiation. The use of oral tests and braille media in visually impaired students showed the reconstruction of assessment instruments based on sensory accessibility. These findings reinforce the view Ismail et al., (2022) that authentic assessment in special education requires the adjustment of instruments to the characteristics of students' obstacles, so that the validity of the assessment is maintained.

Overall, the consistency between understanding, practice, and learning documents shows pedagogical coherence in the implementation of PAI assessments. This marks a shift from the traditional evaluation paradigm towards a holistic and contextual approach as affirmed by Rosid (2018). This shift not only has an impact on the measurement of cognitive achievement, but also strengthens the dimension of religious development and worship skills of students with special needs.

Assessment Planning Islamic Religious Education di School for Students with Special Needs

Islamic Religious Education assessment planning at the School for Students with Special Needs is a strategic stage that determines the direction, methods, and assessment instruments for students with special needs. The research data show that assessment planning for the Independent Special Education Curriculum in Islamic Religious Education and Ethics focuses on the Learning Outcomes, emphasizing the development of cognitive, affective, and psychomotor domains according to the characteristics of students' disabilities. The document analysis shows the relationship between Learning Outcomes, learning objective flow, teaching modules, and the design of assessment instruments, summarized in Table 1.

Table 1. Mapping of Islamic Religious Education and Ethics School for Students with Special Needs Learning Outcomes as a Basis for Assessment Planning

Elements of Learning Outcomes Islamic Religious Education & Ethics (School for Students with Special Needs)	Focus on Learning Outcomes Phase E-F	Direction of Cognitive Assessment Planning	Direction of Affective Assessment Planning	Direction of Psychomotor Assessment Planning
<i>Al-Qur'an Hadis</i>	Understand the value of the content of the Qur'an and hadith about work ethic, independent living, and kindness	Understanding the meaning of verses/hadiths, memorizing prayers, and reading the Qur'an according to one's ability	Respect for the Qur'an, the habit of reciting prayers	Reading the Qur'an (oral/braille/audio), writing simple verses

Elements of Learning Outcomes Islamic Religious Education & Ethics (School for Students with Special Needs)	Focus on Learning Outcomes Phase E-F	Direction of Cognitive Assessment Planning	Direction of Affective Assessment Planning	Direction of Psychomotor Assessment Planning
Akidah	Fostering faith and gratitude to Allah through self-care and environmental behavior	Understanding the concepts of faith and gratitude	Confidence, responsibility, and caring	Practice clean, orderly, and independent behavior
Morals	Getting used to commendable behavior, social ethics, and polite communication	Understanding of moral values and social ethics	Manners, discipline, greeting, and cooperation	Practice social ethics in everyday interactions
Fiqh	Understand and practice the provisions of worship according to their ability	Understanding of the rituals of worship (ablution, prayer, etc.)	Awareness of worship and personal responsibility	Practice ablution, prayer, and other worship gradually
History of Islamic Civilization	Understanding the example of Islamic scholars and history in Indonesia	Knowledge of important figures and events	An attitude of appreciating the example of scholars	Retelling exemplary stories through simple speaking or practice

The results of the interviews showed that teachers prepared assessment plans in an adaptive, contextual manner by considering students' characteristics, learning outcomes, and previous learning outcome data. Planning is not presented as an administrative document but as a pedagogical strategy. For deaf students, GPAI 01 explained:

"The initial stage of planning is carried out by analyzing learning outcomes, then looking at the results of previous report cards to determine the child's initial ability" (GPAI 01, August 6, 2025).

Based on this analysis, teachers designed cognitive, affective, and psychomotor assessments, with an emphasis on visual media and movement correction. Classroom observations show that instruction and assessment forms are adjusted according to students' verbal abilities.

For students with disabilities, assessment planning is flexible and takes into account students' actual conditions. GPAI 02 stated that the assessment cannot be mandated due to students' fluctuating learning readiness (GPAI 02, September 15, 2025). GPAI 03 and GPAI 04 added that planning is focused on contextual aspects such as moral formation and worship practices, and is based on initial information from homeroom teachers. Observations indicate that the assessment is conducted solely through oral tests, attitude observations, and worship practices, with gradual repetition.

Assessment planning is systematically prepared with reference to teaching modules, syllabus, learning outcomes, and learning objectives flow. GPAI 05 and GPAI 06 explained that the instruments were designed with a variety of assessment forms and that assessment weights were adjusted based on students' strengths, such as increasing the portion of practice compared to written tests. The document analysis showed consistency between the teaching modules, syllabus, learning objectives flow, and assessment rubrics and the implementation of assessments in the classroom. The findings show that the planning of Islamic Religious Education assessments at the School for Students with Special Needs is oriented towards the principles of differentiation and adaptivity. Conceptually, this pattern reflects a competency-based approach and the Individualized Education Program (IEP) as affirmed by Amirudin et al., (2025) and Budiyanti et al., (2024), that assessment planning in special education must take into account the individual needs of learners systematically.

In the context of deaf students, the use of visual media and initial ability analysis showed the application of adaptive assessment based on communication accessibility, in line with the findings Setuju et al., (2024) and Thomas (2022) that instructional assistive and visualization technologies improve the validity and reliability of assessments in students with hearing impairments. Flexible planning for students with disabilities reflects the principles of Universal Design for Learning (UDL) and person-centered planning, as stated by Anderson (2022) dan O'Reilly et al., (2007), which emphasizes the importance of variations in representation, expression, and student involvement in the assessment process. This flexibility is an indicator that teachers consider the dynamics of learning readiness as part of pedagogical validity.

For visually impaired students, systematic planning and adjustment of assessment weights show the application of the Expanded Core Curriculum principles, as stated by Diasse & Kawai (2024), which emphasizes learning environment adaptation and multisensory approaches in the education of students with visual barriers. Consistency between documents and practices strengthens the validity of assessment planning as affirmed by Ramdane & Souad (2022). However, structural challenges such as limited resources, teacher capacity, and the dynamics

of curriculum change Alkandari, (2023); Maylawati et al., (2025), shows that the implementation of assessment planning still requires systemic strengthening.

Overall, the planning of Islamic Religious Education assessments at the School for Students with Special Needs shows an adaptive, contextual, and differential character. Planning not only directs assessment techniques but also serves as a strategic instrument in supporting the academic, religious, and life skills development of students with special needs. This confirms that the quality of assessment planning contributes directly to the effectiveness of Islamic Religious Education learning in special education environments.

Assessment Strategies and Techniques Islamic Religious Education in School for Students with Special Needs

Assessment strategies and techniques are key components in implementing Islamic Religious Education learning in the School for Students with Special Needs, as they determine the extent to which the cognitive, affective, and psychomotor achievements of students with special needs can be measured fairly and meaningfully. The research data showed that Islamic Religious Education teachers did not use a single form of assessment; rather, they combined simple oral or written tests, direct practice, observation of attitudes, and media adjusted to students' needs. A summary of assessment strategies and techniques by type of specific need is presented in Table 2.

Table 2. Islamic Religious Education Assessment Strategies and Techniques in Schools for Students with Special Needs Based on the Type of Disability

Types of Disabilities	Cognitive Aspects	Affective Aspects	Psychomotor Aspects	Assessment Techniques/Media
Deaf	Mastery of hijaiyyah letters, daily prayers through questions and answers and simple tests	Order of prayer, cooperation, religious attitude through observation	Practice ablution and prayer with movement correction	Questions and answers, simple tests, observations, worship practices, visual media (whiteboards, hijaiyyah cards)
Intellectual disability	Understanding of prayer and Islamic Religious Education materials through oral tests and simple questions	Habit of greeting teachers, manners, discipline through daily observation	Practice ablution and prayer with gradual repetition	Speaking test, hands-on practice, attitude observation, persuasive approach, repetition
Blind	Qur'anic reading, hadith, and purification theory through speaking tests	Religious attitudes, social ethics, greetings, and manners	Practice ablution, prayer, writing verses/hadith in braille	Speaking tests, worship practices, attitude observations, braille media, audio, digital applications of the Qur'an

In deaf students, the assessment strategy emphasizes the use of visual media, sign language, and correction of worship movements. GPAI 01 explains the division of the assessment domain as follows:

"If knowledge can be done by tests, if attitude is by observation, psychomotor by practice" (GPAI 01, August 6, 2025).

Classroom observation shows that the teacher gives an example of a prayer reading, after which students imitate it through gestures and hands-on practice (see Figure 1). The teaching module supports this strategy by using whiteboards, *hijaiyyah* letter cards, and visualizations of worship movements as assessment instruments. For students with disabilities, assessment strategies are designed in a simple, contextual manner, with an emphasis on repetition, oral tests, and behavioral observations. GPAI 02 states that simple tests are more effective for directly assessing learning outcomes (GPAI 02, September 15, 2025). GPAI 03 and GPAI 04 added that psychomotor assessments are carried out through gradual worship practices using simple language. Observations indicate the dominance of oral tests and worship practices, as shown in Figure 1, while portfolio assessments are rarely used due to time constraints and learners' readiness.



Figure 1. Assessment Practice Through Prayer Gesture Movement in Islamic Religious Education Learning at the School for Students with Special Needs

Meanwhile, for visually impaired students, assessment strategies are carried out through a combination of oral tests, hands-on practice, attitude observation, and the use of braille and audio media. GPAI 05 explained that the assessment includes reading, writing, and direct practice activities (GPAI 05, September 15, 2025), whereas GPAI 06 emphasized that ablution and prayer are the main techniques of the assessment (GPAI 06, September 24, 2025). Observations assessed purification theory, social attitudes, worship practices, and braille writing skills (Figures 2a and 2b). Teaching modules demonstrate the use of simulations and braille- and audio-based instruments.



Figure 2. Psychomotor Assessment Practice in Islamic Religious Education Learning in School for Students with Special Needs: (a) ablution and prayer practice; (b) Braille writing skills.

The findings show that the assessment strategy of Islamic Religious Education in the School for Students with Special Needs is multimodal and differentiated. Conceptually, this approach is in line with the principle of inclusive assessment, which emphasizes the fairness of access and the suitability of instruments with disability characteristics (Amirudin et al., 2025). In the context of deaf students, the dominance of visual media and sign language indicates the adaptation of communication to maintain the validity of the assessment content. This corroborates the findings Hanafi et al., (2019) and Pamungkas et al., (2023) that visualization and assistive technology play a significant role in improving students' instructional comprehension and measurement accuracy with hearing impairments.

The strategy of repetition and gradual practice in students with disabilities reflects a habituation- and demonstration-based approach consistent with the principles of Universal Design for Learning. As stated by Anderson (2022), The variety of ways of representation and expression allows students to show learning outcomes through pathways that suit their capacity. Thus, assessment is not only measuring results, but also a part of the process of strengthening learning. In visually impaired learners, the integration of braille, audio, and hands-on media shows the application of a multisensory approach that is relevant to the concept of the Expanded Core Curriculum, as explained by Diasse & Kawai (2024). The adaptation strengthens the validity of the assessment construct because the instrument is adjusted to students' sensory access.

This study also found that the measurement of the affective and psychomotor domains has not been systematically documented. The tendency to dominate the cognitive domain in the documentation of Islamic Religious Education assessments, as expressed by Amirudin et al. (2025), is still evident in practice, particularly in the recording and reporting of results. Limited resources, administrative burden, and limited assessment training are factors that affect the optimization of holistic assessments. This condition indicates the need to strengthen the comprehensive

assessment framework, integrate digital technology, and provide continuous training for teachers (AN et al., 2025).

Islamic Religious Education assessment strategies and techniques at the School for Students with Special Needs show an adaptive, contextual, and multimodal character. Triangulation of interview, observation, and teaching document data confirms that assessment not only functions as a measuring tool for learning outcomes, but also as a pedagogical strategy to shape the religious attitudes and worship skills of students with special needs. These findings strengthen the argument that the quality of assessment strategies contributes directly to the effectiveness of Islamic Religious Education learning in special education settings.

Utilization of Islamic Religious Education Assessment Results in Schools for Students with Special Needs

The use of assessment results is integral to the Islamic Religious Education learning cycle at the School for Students with Special Needs, as it serves as the basis for learning follow-up, feedback, and adjustments to teaching strategies to meet the needs of students with special needs. The research data show that the results of the assessment do not stop at the administrative recording stage, but are used reflexively and continuously to support the academic and religious development of students. For deaf students, the assessment results are used to determine the material's sustainability or repetition. GPAI 01 stated:

"I use the results of the assessment to see the child's ability, then determine whether it needs to be repeated or can proceed to the next material" (GPAI 01, 6 August 2025).

Observation shows that there is a direct correction when students mistakenly read prayers or perform worship movements, so that feedback is given immediately in the learning process. This practice shows that the assessment results form the basis for direct pedagogical decision-making in the classroom. In students with disabilities, the use of assessment results is flexible and oriented towards reinforcement through repetition and habituation. GPAI 02 and GPAI 03 explained that the assessment results are used to add memorization exercises and to determine which material needs to be repeated until students master basic worship skills. GPAI 04 added that the assessment results were also discussed with homeroom teachers to monitor students' development more comprehensively. Classroom observation shows the practice of providing direct feedback and adjusting tempo and learning materials according to students' achievements.

The results of the assessment on students with disabilities are used not only to improve learning in the classroom, but also to communicate with parents and document learning development. GPAI 05 said that the results of the assessment were communicated to parents as the basis for learning assistance at home, while GPAI 06 used the results of the assessment as material for reflection and

improvement of learning, including in classroom action research activities. The analysis of the learning objectives flow document shows the systematic recording of assessment results as part of the long-term evaluation.

The findings show that the utilization of Islamic Religious Education assessment results in the School for Students with Special Needs has gone beyond the summative function and moved towards sustainable formative assessment practices. Conceptually, this pattern reflects the principle of assessment for learning, where the results of the assessment are used to directly improve the learning process (Amirudin et al., 2025). Immediate feedback on deaf learners, for example, shows a cycle of rapid reflection between evaluation and improvement.

In students with disabilities, the use of assessment results for repetition and collaboration with homeroom teachers shows the application of the person-centered planning approach, as stated by Anderson (2022). The use of assessment results is not only oriented toward academic achievement but also toward the formation of religious habits and student independence. Meanwhile, the practice of communicating assessment results to parents in visually impaired students shows the integration between school and family as part of the special education ecosystem. This approach is in line with the concept of the Expanded Core Curriculum, which emphasizes the continuity of cross-environment learning support as explained by (Diasse & Kawai, 2024). Systematic documentation of assessment results also strengthens accountability and sustainability of learning.

Overall, the use of the results of the Islamic Religious Education assessment at the School for Students with Special Needs shows a reflective, collaborative, and continuous-improvement-oriented character. The results of the assessment function as a pedagogical instrument that supports differentiated learning, strengthens religious attitudes, and holistically develops the worship skills of students with special needs. These findings confirm that the effectiveness of assessments is not only determined by the quality of the instruments but also by how the results are interpreted and applied in learning practice.

Professional Development of Islamic Religious Education Teachers related to Assessment in Schools for Students with Special Needs

The professional development of Islamic Religious Education teachers is an important part of strengthening adaptive assessments in the School for Students with Special Needs. Research data show that competency improvement is carried out through training, independent learning, practical reflection, and professional collaboration. For teachers who teach deaf students, special training is the main factor. GPAI 01 stated:

"I have participated in the Qur'an sign training; it is very helpful for the assessment of deaf children" (GPAI 01, August 6, 2025).



Observations show the application of the training in assessing gesture-based prayer reading, visual correction of prayer movements, and religious attitudes. For teachers who teach students with disabilities, professional development is conducted through independent learning and the teacher community. GPAI 02 and GPAI 03 explained that online references, the Teacher Working Group, and Learning Communities are used to share assessment practices. Observations show that the assessment results are reflected in the encouragement of simplifying questions and strengthening worship practices through repetition.

Teachers who teach visually impaired students develop competencies through formal training and the innovation of adaptive technology. GPAI 05 and GPAI 06 convey the use of braille and audio media in assessments. Observation shows the use of creative media, such as songs, to help memorize prayers. The findings show that the professional development of PAI teachers in the School for Students with Special Needs takes place in a context-specific manner according to students' special needs. Contextual training for deaf teachers reinforces visual and sign-based assessments (Setuju et al., 2024). Reflective and collaborative practices for teachers with disabilities are in line with the concept of professional learning communities put forward by Avidov-Ungar (2016) where competency improvement occurs through the sharing of practices and reflection. Meanwhile, the use of adaptive technology by blind teachers is in line with the literature that emphasizes the importance of media innovation in special education assessment (Prabhu et al., 2025; Roberts et al., 2014).

Reflective, collaborative, and special needs-based professional development contributes directly to strengthening inclusive Islamic Religious Education assessments, although it is still affected by limited access to training and institutional resources (Assalihee et al., 2024; Hojeij et al., 2024; Juanjuan & Yusoff, 2023).

Obstacles and Challenges of Islamic Religious Education Assessment in School for Students with Special Needs

The implementation of the Islamic Religious Education assessment at the School for Students with Special Needs faces multidimensional obstacles, including limited communication, students' psychological conditions, and limited learning facilities and time. In deaf students, the main obstacle lies in the limitations of communication and vocabulary. GPAI 01 stated:

"The basic obstacle is that if the child has a communication barrier, then it becomes an obstacle in assessment" (GPAI 01, August 6, 2025).

Observation shows difficulty understanding oral instruction, so teachers must rely on visual media, repetition, and simple sign language in cognitive, affective, and psychomotor assessments. For students with disabilities, obstacles include limited concentration, emotional fluctuations, and low verbal ability. The

GPAI 02 explained that the assessment is strongly influenced by students' emotional state and cannot be forced (GPAI 02, September 15, 2025). Observations indicate that students are easily distracted, so assessments are often repeated in simple language.

Meanwhile, for visually impaired students, the main obstacle lies in the limitation of infrastructure, worship practice media, special books on Islamic Religious Education, and the allocation of learning time. GPAI 05 and GPAI 06 emphasized that teachers often have to improvise using braille and audio media to assess various domains of competence. These findings show that the obstacles to assessing Islamic Religious Education in the School for Students with Special Needs are technical, psychological, and structural. In deaf students, the need for visual adaptation is crucial to maintain assessment accuracy (Pamungkas et al., 2023). For students with disabilities, flexibility and habituation of practice are the main strategies, in line with the view that assessment must be contextual and development-based (Duka et al., 2024; Virtanen et al., 2018). Meanwhile, the limited facilities and time for visually impaired students have a direct impact on the quality of assessments, as emphasized by Negash & Gasa (2022) and Tesfaye & Hailu (2024)

Despite the various challenges, triangulation of interviews, observations, and documents shows that these barriers do not stop the practice of assessment, but rather encourage teachers to adapt through repetition, simplification of instruments, and media improvisation. These findings confirm that strengthening policies, providing special facilities, and increasing teacher capacity are important prerequisites for the assessment of Islamic Religious Education in the School for Students with Special Needs to remain valid, reliable, and oriented towards the holistic development of students with special needs.

CONCLUSION AND SUGGESTION

The assessment of Islamic Religious Education in the School for Students with Special Needs demonstrates an adaptive, reflective, and equitable evaluation paradigm, placing the individual needs of students with special needs at the center of learning practice. Assessment is no longer positioned as an instrument for measuring academic achievement, but as a pedagogical mechanism that shapes religious learning experiences in a meaningful and sustainable way. With a differential and contextual character, the assessment functions as a driver of the transformation of Islamic Religious Education learning towards a more inclusive, humanist, and spiritually oriented practice that supports the spiritual development and independence of students.

This study has limitations in the limited scope of locations in the Bandung and Cimahi areas and a relatively limited number of informants, so the findings cannot be generalized widely. In addition, the data triangulation remains horizontal, so the perspectives of stakeholders outside teachers and learning documents have



not been explored in depth. The limited support facilities and the lack of specialized training in adaptive assessment also affect the observed variation in assessment practices. Therefore, further research is recommended to involve more Schools for Students with Special Needs in various regions and develop more comprehensive data triangulation through interviews with parents and students, in order to obtain a more complete picture of the Islamic Religious Education assessment. Practically, policy support is needed in the form of continuous training for Islamic Religious Education teachers, the provision of adaptive assessment modules, and the use of simple media and technology to support authentic and inclusive Islamic Religious Education assessments.

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