

The Implementation of In-Depth Curriculum Development in Islamic Religious Education at SMALB-B Negeri Ungaran

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Abstract. This research is motivated by the problem of implementing Islamic religious education curriculum in special schools which has not accommodated the existence of students with special needs. So it is necessary to further discuss the inclusion based Islamic religious education curriculum considering the increasing tendency of students with special needs to get teaching. The purpose of this research is to analyze the Islamic religious education curriculum and its implementation in Ungaran State B Special School. This research is descriptive using qualitative methods. Data collection techniques were carried out through interviews, observation, and documentation. The data obtained were then analyzed through a qualitative descriptive method by reducing the data, testing the data, and drawing conclusions. The results of the study indicate that Islamic religious education learning in Ungaran State B Special School refers to the special education

curriculum and the adjusted regular curriculum. These two types of curriculum were developed using a modification model and a curriculum substitution model. Schools implement the Islamic religious education curriculum through a series of planning, implementation, and evaluation processes, which adhere to the principles of relevance, accommodation and flexibility. There are four approaches taken by schools to evaluate the Islamic religious education curriculum, namely by reviewing programs for students with special needs on an ongoing basis, improving the quality of school resources, communicating actively with parents, and expanding support capabilities.

Introduction

Education is a structured and comprehensive system that encompasses various aspects of human development, including physical growth, health, skills, cognition, emotions, social life, and spirituality (Hadi, 2019). As a fundamental pillar of human life, education does not merely function as a medium for knowledge transfer but also plays a crucial role in shaping character and civilization. The advancement of a nation is highly dependent on the quality of its educational system, as high-quality education produces competent, adaptive, and globally competitive human resources (Wirawati et al., 2022).

In practice, education cannot be separated from the curriculum, which serves as a strategic instrument guiding the entire learning process. The curriculum determines educational goals, learning materials, teaching methods, and assessment systems. Therefore, the quality of education is significantly influenced by how the curriculum is designed and implemented. An effective curriculum is not only normative but also responsive to the diverse needs of learners (Heri, 2023). Education is essential for individuals to develop their potential and personality through structured learning processes and socially recognized methods (Tafsir, 2017). This becomes increasingly critical when discussing education for children with special needs. Constitutionally, every citizen has the right to access quality education, as stated in the Indonesian National Education System Law Number 20 of 2003. This principle emphasizes that education must be non-discriminatory, including for individuals with disabilities (Hidayat & Oktaviani, 2023).

From a theological perspective, Islam strongly upholds the principles of equality and respect for human dignity. The Qur'an emphasizes the prohibition of discrimination and negative assumptions toward others, as stated in Surah Al-Hujurat (49:12), which highlights the importance of maintaining dignity and avoiding prejudice. Similarly, Surah 'Abasa (80:1–4) illustrates a moral lesson about valuing individuals regardless of physical limitations, emphasizing that those with disabilities deserve equal attention and opportunities for learning and self-improvement. These teachings provide a strong ethical foundation for inclusive education, ensuring that all learners receive respectful and appropriate educational services. Despite these normative and theological foundations, the reality in the field shows that access to and quality of education for children with special needs remain problematic. Statistical data indicate that millions of school-aged children with disabilities in Indonesia have limited access to formal education, with only a small percentage receiving adequate educational services. This condition reflects a significant gap between educational policies and their implementation (Suryana & Rusdiana, 2015).

At the regional level, including in Semarang Regency, the availability of special schools remains insufficient compared to the number of children requiring specialized education. Beyond access issues, another major challenge lies in the quality of learning services, particularly in the implementation of curricula that accommodate the characteristics of students with special needs (Kusrini, 2005). In the context of special education, Special Schools for the Deaf (SLB-B) serve students with hearing impairments and related characteristics. Communication barriers become a primary challenge in the learning process, especially in Islamic Religious Education (PAI). PAI plays a central role in shaping students' faith (aqidah), worship practices (ibadah), moral conduct (akhlaq), and spiritual character (Heri, 2023).

A critical issue arises from the fact that the PAI curriculum was originally designed for regular students. When applied in special schools without sufficient modification, the content often becomes too abstract, teaching methods are less communicative, and assessment systems fail to reflect students' actual abilities. Consequently, learning objectives are not optimally achieved (Budiarti & Sugito, 2018). Previous studies have identified that one of the main barriers in inclusive education lies in curriculum design. Curricula often fail to fully accommodate diverse learning abilities, and teachers frequently encounter difficulties in adapting curriculum components such as objectives, materials, processes, and evaluation methods to meet the needs of students with special needs (Karmila & Tarmana, 2021). In this regard, SMALB-B Negeri Ungaran presents an interesting case for study. The school has implemented an inclusive-based curriculum approach in PAI learning by modifying the curriculum based on student needs assessments. These modifications are carried out through adaptation and substitution models, addressing various curriculum components (Heri, 2023).

Curriculum modifications in this institution include adjustments in learning objectives, simplification of materials to make them more concrete and functional, implementation of individualized teaching approaches using visual and auditory media, sign language, and assistive

technologies. Additionally, evaluation methods are adapted to align with students' individual conditions and limitations. This approach reflects a systematic effort to develop a flexible and responsive curriculum. However, despite these efforts, there is still a lack of comprehensive studies analyzing how the inclusive PAI curriculum is developed, how it is implemented in classroom settings, and how effective it is in achieving learning objectives for students with special needs (Hidayat & Oktaviani, 2023). Conceptually, an inclusive curriculum does not merely integrate students into a shared learning environment but requires substantial curriculum reform. The curriculum must adapt to the diversity of learners rather than forcing learners to conform to rigid curriculum structures. In the context of Islamic Religious Education, this becomes more complex as it involves not only cognitive understanding but also the internalization of values, moral development, and spiritual growth.

This gap forms the basis of the present study. Although SMALB-B Negeri Ungaran has implemented an inclusive PAI curriculum, further investigation is needed to understand the development model, the forms of curriculum modification, the implementation process, the challenges encountered, and the effectiveness of the curriculum in addressing students' needs. This research holds significant importance for several reasons. Academically, it contributes to the limited body of knowledge on inclusive PAI curriculum development at the special secondary education level, particularly in SLB-B settings. Practically, it provides insights for teachers in designing adaptive learning strategies. From a policy perspective, it offers recommendations for improving inclusive curriculum frameworks (Karmila & Tarmana, 2021).

Furthermore, religious education for students with special needs is not merely an administrative obligation but a fundamental necessity for developing their spiritual identity and moral character. These students have equal rights to understand and practice their religious teachings in daily life, making the development of a contextual and inclusive PAI curriculum essential (Hidayat & Oktaviani, 2023). Recent data indicate that the number of children with special needs in Indonesia has reached approximately 2.2 million, yet only about 12.26% have access to formal education. A significant portion remains either enrolled in general education without proper support or entirely excluded from the education system (BPS, 2022; Pusdatin Kemendikbud, 2021). This highlights a substantial gap in inclusive education implementation.

In Semarang Regency, only a limited number of special schools are available compared to the number of children requiring services, further emphasizing the urgency of improving educational access and quality. These conditions reflect insufficient attention from both policymakers and society in fulfilling the educational rights of children with disabilities (Prayogo & Fatimah, 2018). SMALB-B Negeri Ungaran, located in Ungaran Barat, serves diverse categories of students with special needs, including those with visual impairments, hearing impairments, intellectual disabilities, physical disabilities, and autism. With a total of 225 students and 43 staff members, the institution has implemented an inclusive curriculum model tailored to students' abilities and learning interests.

Based on this context, this study focuses on analyzing the development of an inclusive Islamic Religious Education curriculum at SMALB-B Negeri Ungaran, particularly examining the curriculum development model, forms of modification, implementation processes, and evaluation of effectiveness in meeting the needs of students with special needs.

Method

This study employed a qualitative approach with a descriptive-analytical design to explore in depth the development and implementation of the Islamic Religious Education (PAI) curriculum in an inclusive educational setting. The qualitative approach was chosen to capture the complexity of social phenomena, participants' experiences, and contextual realities within the learning

environment. The analysis focused on examining the curriculum structure and implementation based on four main components derived from Tyler's curriculum theory: educational objectives, learning experiences, organization of learning experiences, and evaluation of learning outcomes.

The research was conducted at SMALB-B Negeri Ungaran, located at Jalan Kyai Sono No. 1B, Ungaran, Semarang Regency, Central Java. This institution is the only public special school in the region and provides education at multiple levels, including kindergarten (TKLB), elementary (SDLB), junior high (SMPLB), and senior high school (SMALB). The school serves students with diverse special needs, including visual impairments, hearing impairments, intellectual disabilities, physical disabilities, and autism. The selection of this research site was based on its implementation of an inclusive-based PAI curriculum and its relevance to the research focus.

The research subjects consisted of the school principal, Islamic Religious Education teachers, and students with hearing impairments (tunarungu) who were directly involved in the learning process. These participants were selected purposively based on their roles, experiences, and relevance to the curriculum implementation. In addition, several supporting informants, such as school administrators and staff, contributed complementary information to enrich the data. The presence of the researcher in this study functioned as the primary instrument for data collection and interpretation. The researcher was directly involved in observing learning activities, interacting with participants, and interpreting the meaning of the data collected. This direct engagement allowed for a holistic understanding of the curriculum implementation process within its natural setting.

Data were collected through three main techniques: non-participant observation, in-depth interviews, and documentation. First, non-participant observation was conducted to examine the teaching and learning process of PAI both inside and outside the classroom. The researcher observed instructional strategies, communication patterns, use of learning media, and student engagement without actively participating in the activities. Second, in-depth interviews were carried out with the principal, teachers, and students to obtain detailed information regarding curriculum design, implementation strategies, challenges, and perceived effectiveness. Interviews were conducted face-to-face to ensure clarity and depth of responses. Third, documentation techniques were used to collect supporting data such as institutional profiles, curriculum documents, lesson plans, student records, and facilities related to the implementation of the PAI curriculum.

The validity of the data was ensured through triangulation techniques. This study applied technique triangulation by comparing data obtained from different collection methods, including observation, interviews, and documentation, to confirm consistency and credibility. Data from various sources, such as school leaders, teachers, and students, were also cross-checked to strengthen the trustworthiness of the findings. Additionally, data collection was conducted at different times and situations to ensure that the results reflected actual conditions rather than temporary occurrences.

Data analysis was conducted using the interactive model of Miles and Huberman, which consists of four stages: data collection, data reduction, data display, and conclusion drawing and verification. In the data collection stage, all information obtained from observations, interviews, and documentation was recorded in detailed field notes, including both descriptive and reflective components. In the data reduction stage, the researcher selected, focused, simplified, and organized the raw data to identify relevant patterns and themes related to the research objectives. Data that were not relevant to the research focus were excluded.

The next stage involved data display, where the organized data were presented in the form of matrices, narratives, and thematic categories to facilitate interpretation. This step enabled the researcher to systematically examine relationships between variables and identify emerging patterns. Finally, conclusions were drawn through an iterative process of interpretation and

verification. The researcher continuously reviewed the data, compared findings across sources, and ensured that the conclusions were supported by sufficient evidence.

The criteria used to draw conclusions in this study were based on the alignment between curriculum design and implementation with the principles of inclusive education. Specifically, the analysis focused on the extent to which curriculum components objectives, materials, learning processes, and evaluation were adapted to meet the needs of students with hearing impairments. The effectiveness of the curriculum was assessed based on its relevance, accessibility, and ability to support students' cognitive, affective, and spiritual development. Through this methodological framework, the study aimed to produce a comprehensive understanding of the inclusive PAI curriculum at SMALB-B Negeri Ungaran, identify its strengths and limitations, and provide evidence-based recommendations for improving curriculum practices in special education settings.

Results and Discussion

1. Curriculum Development Planning in Islamic Religious Education at SMALB-B Negeri Ungaran

The implementation of Islamic Religious Education (PAI) at SMALB-B Negeri Ungaran follows the national curriculum policy, specifically the *Merdeka Curriculum* integrated with a deep learning approach. The school further develops a "deep curriculum" as an operational curriculum tailored to the institutional context and the diverse characteristics of students with special needs. In practice, the school applies two types of curriculum: the regular curriculum and the special education curriculum.

The application of these two curriculum types reflects the school's effort to accommodate students' varying abilities. Students without intellectual impairments are generally provided with the regular curriculum, while students with cognitive limitations or multiple disabilities are supported through a specialized curriculum. However, even the regular curriculum requires modification to ensure that it aligns with students' learning capacities.

The curriculum designed by teachers serves as a guideline for instructional implementation, which is translated into lesson plans (RPP) and, ideally, Individualized Education Programs (IEP/PPI). However, based on document analysis and observations, it was found that the implementation of PPI is not fully carried out administratively. Teachers are generally required to prepare curriculum plans based on the most dominant type of disability among students. In addition, special education programs also include vocational and specific needs programs.

a. Needs Analysis of Students with Hearing Impairment

The initial stage in curriculum development planning is conducting a needs analysis of students, particularly those with hearing impairments. This analysis aims to identify students' characteristics, abilities, and learning needs in understanding Islamic Religious Education materials. The findings indicate that students at SMALB-B Negeri Ungaran have specific characteristics in the learning process, particularly in communication and language comprehension. Due to hearing limitations, students rely heavily on visual abilities in receiving information. Therefore, the learning process must be designed using visual and concrete approaches. Teachers conduct this needs analysis by considering several aspects, including students' proficiency in sign language, understanding of religious concepts, literacy skills, as well as their family background and religious experiences at home. The results of this analysis serve as the basis for designing learning plans that are appropriate and meaningful for students.

b. Formulation of Learning Objectives

The next stage in curriculum development is the formulation of learning objectives. Learning objectives serve as the direction for achieving educational outcomes, particularly in Islamic Religious Education. The findings show that learning objectives are adapted based on the type and level of students' disabilities. For students without intellectual impairments, such as those with visual, hearing, or physical disabilities, the regular curriculum can be applied with minor modifications, particularly in the instructional process. In contrast, for students with intellectual disabilities, autism, or multiple disabilities, the curriculum must be significantly simplified. Teachers adjust learning objectives by simplifying basic competencies and indicators. For students with cognitive impairments, the standard level of the curriculum is lowered to match their abilities. This indicates that curriculum modification is not uniform but depends on students' learning needs and strengths.

c. Modification of Curriculum Components

Curriculum modification is implemented across several components, including competencies and indicators. The following table illustrates the differences between standard and modified curriculum components:

Table 1. Curriculum Development in Islamic Religious Education

Curriculum Type	Component	Without Modification	With Modification
Regular Curriculum	Basic Competence	Understanding QS. Az-Zumar: 53 and QS. An-Najm: 39–42	Understanding with assistance using braille, sign language, or simplified language
Regular Curriculum	Indicators	Identifying and understanding concepts of optimism and effort	Simplified identification, memorization, and explanation
Special Curriculum	Basic Competence	Analyzing QS. Al-Ma'un (107): 1–7	Recognizing basic meanings or simplified concepts
Special Curriculum	Indicators	Explaining the meaning of verses	Identifying, memorizing, or recognizing simple meanings

This modification demonstrates that learning targets are adjusted from analytical levels to recognition and memorization for students with greater limitations. This ensures that learning remains achievable and meaningful.

d. Development of Learning Materials

The preparation of learning materials is a crucial part of curriculum development. Materials must align with learning objectives and students' needs. The findings show that PAI materials at SMALB-B Negeri Ungaran are simplified based on the level of difficulty and students' comprehension abilities.

Table 2. Adaptation of Learning Materials

Curriculum Type	Original Material	Adapted Material
Regular	QS. Az-Zumar: 53 and QS. An-Najm: 39–42	Visual summaries, videos, and simplified explanations
Special	QS. Al-Ma'un (107): 1–7	Simplified concepts, basic prayers, or alternative materials

Teachers reduce the scope and complexity of materials to ensure that students can understand them effectively. In addition to theoretical content, practical learning is

emphasized, such as practicing ablution (wudhu), prayer (shalat), and daily supplications. This approach ensures that students are able to apply religious knowledge in their daily lives.

e. **Planning of Instructional Strategies and Methods**

In curriculum planning, teachers design instructional strategies and methods that accommodate students' limitations while encouraging active participation. The findings indicate that teachers use various instructional methods, including demonstration, direct practice, simple discussions, and the use of sign language. Visual media plays a significant role in supporting the learning process, especially for students with hearing impairments. Teachers utilize images, videos, and other visual aids to facilitate understanding. In addition, various learning resources such as textbooks, modules, and digital materials are used to support instruction.

f. **Evaluation of Learning Outcomes**

Evaluation is an integral part of curriculum planning and implementation. Assessment is conducted based on lesson plans and teaching modules and includes three domains: attitudes, knowledge, and skills. The findings indicate that:

- 1) Attitudes are assessed through observation of students' behavior during learning activities
- 2) Knowledge is assessed through written or oral tests
- 3) Skills are assessed through practical activities and assignments

Evaluation is conducted through daily assessments, mid-semester assessments, and final semester assessments. However, assessment methods are adapted to students' conditions. Teachers often simplify questions and provide assistance, such as reading questions aloud. Evaluation focuses on individual student progress rather than comparison with others. The results are used to determine whether students show improvement and to guide further curriculum development. This individualized and continuous evaluation system reflects the principles of inclusive education, where assessment is adjusted based on students' abilities and serves as a tool for ongoing improvement.

2. Implementation of Deep Curriculum Development in Islamic Religious Education at SMALB-B Negeri Ungaran

Curriculum implementation represents a critical phase in the educational process, as it is at this stage that the planned curriculum is translated into concrete learning practices within the classroom. This study focuses on the implementation of the Islamic Religious Education (PAI) curriculum for students with special needs at SMALB-B Negeri Ungaran. Given the diverse characteristics and behavioral variations of students with special needs, the implementation of the curriculum requires adaptive, flexible, and context-sensitive approaches. The findings indicate that the implementation of the deep curriculum in Islamic Religious Education is carried out by aligning instructional practices with the characteristics of students, particularly those with hearing impairments. The learning process is designed to ensure effectiveness, accessibility, and meaningful engagement. Furthermore, the curriculum emphasizes holistic competency development, including cognitive (knowledge), affective (attitudes), and psychomotor (skills) domains (Khasanah, 2023). In implementing the curriculum, the school applies both general and specific principles. The general principles focus on encouraging active student participation, fostering motivation, building social interaction, and individualizing instruction. Meanwhile, the specific principles emphasize the provision of specialized learning services based on students' types of disabilities. For instance, visually impaired students are provided with concrete and tactile learning

experiences, whereas students with intellectual disabilities receive simplified, humanistic instruction supported by visual aids and teaching tools. This indicates that teacher competence and creativity are central to successful curriculum implementation.

3. Instructional Strategies in Curriculum Implementation

To operationalize the deep curriculum, SMALB-B Negeri Ungaran adopts three main instructional strategies: integration, sequence, and arrangement. Each strategy plays a distinct role in ensuring that learning is meaningful and accessible.

a. Integration Strategy

The integration strategy involves connecting learning materials with students' real-life experiences. Teachers do not merely deliver theoretical religious concepts but integrate them into students' daily activities. This approach is reflected in the emphasis on practical religious activities, such as daily prayers, memorization of short Qur'anic verses, and moral behavior. The purpose of this strategy is to ensure that students can internalize religious values and apply them in their everyday lives. Thus, learning becomes functional rather than purely theoretical.

b. Sequence Strategy

The sequence strategy refers to the structured organization of learning activities. Instruction is delivered in a systematic flow consisting of three stages: introduction, core activities, and closure. In the introductory phase, teachers prepare students through greetings, motivation, and review of previous lessons. The core activities focus on delivering new material using appropriate methods and media, while the closing phase emphasizes reflection and reinforcement of learning outcomes. This structured approach helps students gradually build understanding, especially those with cognitive or communication limitations. Moreover, teachers adapt the sequence of learning based on students' abilities and prior experiences, ensuring that instruction remains accessible and progressive.

c. Arrangement Strategy

The arrangement strategy focuses on organizing instructional methods, media, and classroom interactions effectively. Teachers use a variety of teaching methods, including demonstration, direct practice, simple discussions, and the use of sign language. Learning is arranged in a cooperative yet individualized manner, allowing each student to learn according to their own pace and ability. This strategy reflects the principle of differentiated instruction, where teaching is tailored to meet individual learning needs.

4. Forms of Learning Activities

The implementation of the curriculum is further strengthened through various forms of habituation-based learning activities. These activities are designed to reinforce religious values and behavioral development.

a. Routine Habituation

Routine habituation is conducted daily and plays a central role in shaping students' discipline and religious character. Activities include greeting teachers, participating in morning exercises, performing *shalat dhuba* in congregation, and reciting prayers before lessons. These repeated activities are based on behaviorist principles, where consistent repetition helps establish stable behavioral patterns. In addition, teachers engage students in discussions and memorization activities to reinforce learning. This approach ensures that religious values are internalized gradually through continuous practice.

b. Spontaneous Habituation

Spontaneous habituation occurs through immediate teacher responses to students' behavior. Teachers provide corrective feedback when students make mistakes, such as forgetting to pray, and offer praise for positive behaviors. This type of habituation is

important for developing students' social awareness and moral behavior, as it reinforces positive actions in real-time. It also helps create a supportive and responsive learning environment.

c. Exemplary Habituation (Modeling)

Exemplary habituation is implemented through teacher modeling and guided learning activities. Teachers demonstrate appropriate behavior, provide clear explanations, and use simple language to facilitate understanding. During instruction, teachers use visual and audiovisual media, such as presentations and videos, to enhance comprehension. Interactive methods, including question-and-answer sessions and discussions, are also used to assess students' understanding. When students experience difficulties, teachers repeat explanations using simpler forms, ensuring that learning remains inclusive and accessible.

d. Programmed Habituation

Programmed habituation involves structured activities organized by the school, such as the celebration of Islamic holidays (e.g., Maulid Nabi and Isra' Mi'raj). These activities involve all members of the school community, including non-Muslim students who participate in social aspects of the events. This reflects the implementation of inclusive and multicultural values within the school environment. It also demonstrates that religious education is not limited to classroom instruction but extends to broader social and cultural contexts.

5. Supporting Factors in Curriculum Implementation

The successful implementation of the deep curriculum is influenced by several supporting factors. These factors contribute significantly to the effectiveness of learning processes.

a. Government Support

Government policies and funding play a crucial role in supporting curriculum implementation. The provision of adequate infrastructure and learning facilities ensures that instructional activities can be carried out effectively.

b. Availability of Facilities and Programs

The availability of learning facilities, specialized programs, and assistive technologies supports the learning process. Programs such as vocational training, extracurricular activities, and the School Literacy Movement (GLS) further enhance students' competencies.

c. School Culture and Inclusive Environment

The school fosters an inclusive culture that emphasizes respect, equality, and character development. This environment supports students' social and emotional growth, making learning more meaningful.

6. Inhibiting Factors in Curriculum Implementation

Despite these supporting factors, several challenges hinder effective implementation.

a. Limited Human Resources

The shortage of teachers and the absence of specialized professionals, such as therapists, significantly affect curriculum implementation. This limitation reduces the effectiveness of individualized instruction.

b. Administrative Burden

Teachers face heavy administrative workloads, which reduce the time available for preparing and delivering instruction. As a result, curriculum implementation may not be carried out optimally.

c. Student-Related Challenges

Students' diverse conditions, including emotional instability and communication difficulties, present challenges in classroom management and interaction. Teachers often struggle to maintain student engagement.

d. External Factors

Social stigma toward children with special needs also affects students' confidence and participation. Additionally, limited instructional time, insufficient facilities, and cultural differences further complicate curriculum implementation.

7. Solutions and Improvement Efforts

To address these challenges, the school implements several improvement strategies aimed at strengthening curriculum implementation.

a. Continuous Evaluation

The school conducts regular evaluations of curriculum implementation to identify strengths and weaknesses. This process ensures continuous improvement.

b. Stakeholder Collaboration

Collaboration with parents, medical professionals, and external institutions helps provide comprehensive support for students.

c. Teacher Professional Development

Teachers participate in training programs, workshops, and mentoring activities to improve their competencies in handling students with special needs.

d. Strengthening School Management

School leaders conduct regular supervision to monitor teacher performance and ensure that curriculum implementation aligns with educational objectives.

The findings indicate that the implementation of the deep PAI curriculum at SMALB-B Negeri Ungaran is characterized by flexibility, adaptability, and responsiveness to students' needs. The integration of instructional strategies, habituation-based learning, and individualized assessment demonstrates a comprehensive approach to inclusive education. This implementation aligns with Tyler's curriculum theory, which emphasizes the alignment between objectives, learning experiences, and evaluation. However, the findings also show that practical adaptation and teacher creativity are essential for translating theoretical frameworks into effective learning practices. Furthermore, compared to previous studies, this research highlights the importance of habituation and practical learning in strengthening religious understanding among students with special needs. The emphasis on individualized learning and inclusive practices reflects a shift toward more student-centered education.

The implementation of deep curriculum development in Islamic Religious Education (PAI) at SMALB-B Negeri Ungaran represents a structured process aimed at providing a more comprehensive understanding for students, particularly those with hearing impairments. In this context, the deep curriculum does not merely emphasize cognitive mastery of subject matter but also focuses on the internalization of religious values and the practice of religious teachings in daily life. Based on the findings obtained through observation, interviews, and documentation, the implementation of the deep curriculum in Islamic Religious Education at SMALB-B Negeri Ungaran is carried out through three main stages: learning planning, learning implementation, and learning evaluation, all of which are adjusted to the characteristics of students with hearing impairments.

At the learning planning stage, Islamic Religious Education teachers prepare instructional tools such as syllabi, teaching materials, and lesson plans (RPP) that are tailored to students' needs. This planning process takes into account the characteristics of hearing-impaired students, who rely more heavily on visual abilities in the learning process. Therefore, learning materials are simplified and supported by visual media to facilitate better understanding. This approach is consistent with Tyler's curriculum development theory, which emphasizes that curriculum design must consider

educational objectives, learning experiences, and evaluation of learning outcomes. Thus, the planning carried out by teachers at SMALB-B Negeri Ungaran reflects a systematic and theoretically grounded curriculum development process.

At the implementation stage, teachers apply various instructional methods that are appropriate for the characteristics of hearing-impaired students. These methods include demonstration, direct practice, and the use of sign language in delivering learning materials. Demonstration methods are particularly effective in Islamic Religious Education, especially for topics related to religious practices such as ablution (wudhu) and prayer (shalat). In addition, teachers utilize a variety of visual learning media, including images, videos, and teaching aids, to support the delivery of content. The use of visual media is highly effective in helping students understand abstract religious concepts. As a result, the learning process becomes more engaging, accessible, and meaningful for students.

The implementation of the deep curriculum is also reflected in the integration of religious values through practical activities and habituation. Students are not only taught theoretical knowledge but are also trained to practice religious teachings in their daily lives. Activities such as performing wudhu, participating in congregational prayers, reciting daily supplications, and demonstrating good moral behavior are integral parts of the learning process. This approach ensures that religious education contributes to both knowledge acquisition and character development.

At the evaluation stage, teachers assess students' learning progress through various forms of evaluation, including written tests, practical assessments, and observation of attitudes and behavior. The purpose of evaluation is to determine the extent to which students understand the material and are able to apply religious values in their daily lives.

Furthermore, document analysis and observations indicate that teachers are required to complete administrative tasks related to learning implementation, including reporting student data through the SIAGA system managed by the Ministry of Religious Affairs. This administrative process is conducted periodically, typically within each academic semester. The findings of this study indicate that the implementation of deep curriculum development in Islamic Religious Education at SMALB-B Negeri Ungaran has been carried out effectively. This is evidenced by the adaptation of instructional strategies to students' characteristics, the effective use of visual learning media, and the emphasis on religious practice and habituation.

From the analysis, it can be concluded that SMALB-B Negeri Ungaran continuously refines its Islamic Religious Education curriculum to ensure its quality and effectiveness. Evaluation is conducted in an integrated manner, encompassing context, input, process, and outcomes. Supporting and inhibiting factors identified in the implementation process are used as a basis for continuous curriculum improvement. In practice, the school implements evaluation through several approaches, including continuous review of student programs, improvement of human resources, active communication with parents, and expansion of support networks. Therefore, the implementation of deep curriculum development in Islamic Religious Education at SMALB-B Negeri Ungaran contributes positively to enhancing students' religious understanding and fostering religious attitudes in their daily lives.

Conclusion

This study concludes that the development and implementation of the deep curriculum in Islamic Religious Education (PAI) at SMALB-B Negeri Ungaran have been carried out in a structured, adaptive, and context-responsive manner. The curriculum is designed not only to achieve cognitive learning outcomes but also to foster the internalization of religious values and the development of practical religious skills among students with special needs, particularly those

with hearing impairments. The findings reveal that curriculum development begins with a comprehensive needs analysis, followed by the formulation of learning objectives that are adjusted to students' abilities. Curriculum components, including content, methods, and evaluation, are systematically modified to ensure accessibility and relevance. The implementation process is supported by the application of instructional strategies such as integration, sequence, and arrangement, which enable learning to become more meaningful, structured, and individualized.

Furthermore, the incorporation of habituation-based learning through routine, spontaneous, exemplary, and programmed activities plays a significant role in strengthening students' religious understanding and character formation. This approach demonstrates that effective religious education for students with special needs must integrate cognitive, affective, and behavioral dimensions. The evaluation system applied in this context is continuous and individualized, focusing on students' progress rather than comparison. This reflects the principles of inclusive education, where assessment is designed to accommodate students' diverse conditions and support their development. Despite these strengths, the study also identifies several challenges, including limited human resources, administrative burdens, communication barriers, and societal stigma toward students with special needs. However, these challenges are addressed through continuous evaluation, stakeholder collaboration, teacher professional development, and strengthening of school management.

Overall, the implementation of the deep PAI curriculum at SMALB-B Negeri Ungaran contributes positively to improving students' religious understanding and fostering their religious attitudes in daily life. This study highlights the importance of curriculum flexibility, teacher creativity, and institutional support in ensuring the effectiveness of inclusive education practices.

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