

The Management of Fiqh Learning for Visually Impaired Students: A Case Study at SLB A Aisyiyah Ponorogo

Agung Ramadhon Elsaputra^{a,1,*}, Zuhrotul Mufidah^{b,2} Muhammad Rafif Yuliza Absa^{c,3}

a) Universitas Darussalam Gontor, b) Universitas Darussalam Gontor

c) Universitas Muhammadiyah Surakarta

¹ agungramadhonehsaputra37@student.pai.unida.gontor.ac.id,

² zuhrotul.mufidah@unida.gontor.ac.id ³ o100250009@student.ums.ac.id

Received: May 2026 ; **Revised:** June 2026;
Accepted: July 2026 ; **Published:** August 2026

Abstract

The management of Fiqh instruction for visually impaired students requires specific pedagogical adjustments to ensure that Islamic legal concepts are understood meaningfully. However, studies that specifically explore how planning, implementation, and evaluation are managed in special education contexts remain limited. This study looks at how visually impaired students at SLB A Aisyiyah Ponorogo are taught fiqh. The planning, execution, and assessment procedures in the educational context of the school were investigated using a qualitative case study methodology. Classroom observations, principal and Islamic Education teacher interviews, and documentation review were used to collect data. The interactive analytical paradigm of data reduction, data display, and conclusion drawing was used to evaluate the gathered data, and source and technique triangulation was used to increase the data's trustworthiness.. The study found that lesson planning refers to the Independent Curriculum for Special Education, although teachers make various adjustments to learning objectives, materials, instructional methods, and media based on students' visual conditions. In classroom practice, teachers rely on verbal instruction, guided worship practice, classroom discussion, and accessible learning resources such as tactile media, audio materials, and Braille texts. Student learning outcomes are assessed through oral examinations and direct demonstrations of worship practices. These adaptive management practices contribute to improving students' engagement, conceptual understanding, and independence in performing religious practices.

Keywords: *Fiqh Learning Management, Special Education, Visually Impaired Students*

The Management of Fiqh Learning for Visually Impaired Students: A case Study at SLB A Aisiyah Ponorogo166

INTRODUCTION

Islamic Religious Education (PAI) plays a fundamental role in developing students' religious knowledge, moral character, and practical worship in accordance with Islamic teachings. Beyond transmitting religious knowledge, PAI aims to cultivate students' ability to internalize and practice Islamic values in their daily lives. Therefore, effective PAI instruction requires systematic learning management that integrates curriculum planning, instructional implementation, and evaluation to ensure meaningful learning outcomes for all students, including those with special educational needs. Among the core components of PAI, Fiqh occupies a central position because it provides practical guidance on acts of worship and everyday religious conduct. Unlike other Islamic disciplines that primarily emphasize conceptual understanding, Fiqh requires students to develop procedural knowledge and practical skills through direct application. Consequently, effective Fiqh instruction depends not only on students' cognitive understanding but also on appropriate instructional strategies, learning resources, and continuous assessment that support the acquisition of practical religious competencies.¹

Providing Fiqh instruction for students with visual impairments presents unique educational challenges because learning activities often rely on visual demonstrations, written texts, and classroom observations. Students with visual impairments require accessible instructional resources, including Braille materials, tactile learning media, and structured auditory explanations, to ensure equitable participation in learning. Therefore, instructional adaptation is essential to enable these students to understand and perform religious practices independently. Despite the availability of adaptive learning resources, implementing Fiqh instruction for visually impaired students remains challenging. Teachers must modify instructional methods, learning media, and assessment practices while ensuring that curriculum objectives are achieved. Balancing curriculum standards with students' diverse learning needs requires comprehensive learning management rather than isolated instructional adaptations. These challenges highlight the importance of examining how Fiqh learning is systematically planned, implemented, and evaluated within special education settings.²

Previous studies have examined Islamic Religious Education for students with visual impairments from various perspectives. Muqorrobin investigated character-based Islamic Religious Education management in a social welfare institution for the blind, emphasizing character formation through adaptive learning media and religious programs. Setyaningrum explored caregivers' strategies for enhancing students' learning motivation and worship practices through individualized approaches and supportive learning environments. Meanwhile, Hermawati examined the implementation of religious activities to foster students' religious attitudes within non-formal educational settings. Other studies have also highlighted the importance of curriculum adaptation, teacher competence, and accessible learning resources, such as Braille materials, tactile media, and audio-based instruction, in improving learning accessibility for students with visual impairments.³

¹ Abdul Hafiz, *Pembelajaran PAI Untuk Anak Berkebutuhan Khusus*, Sefa Bumi Persada, Aceh Utara (2017), p. 65.

² Wadra Mony, Rici Kardo, and Joni Adison, "Hubungan Dukungan Sosial Dengan Kebermaknaan Hidup Pada Penyandang Tuna Netra Di Panti Sosial Bina Netra "Tuah Sakato" Padang," *Edumaspul: Jurnal Pendidikan* 5 (March 1, 2021), p. 321.

³ C P Susanti, D Purwati, Rosendah D M, "Perancangan Media Smart Book: Upaya Mengatasi Kesulitan Anak Tunanetra Membaca Aksara Arab," *Jurnal Muara Pendidikan* Vol 8, no. 1 (2023), p. 132.

Although these studies have made important contributions to Islamic education and special education, they primarily focus on instructional strategies, character education, learning motivation, or religious activities. Moreover, studies on instructional management generally discuss planning, organizing, implementing, and evaluating learning in mainstream educational contexts. Consequently, little attention has been given to the comprehensive management of Fiqh learning within formal special education settings, particularly for visually impaired students. More specifically, the integration of instructional planning, implementation, and evaluation based on the Merdeka Curriculum for Special Education has not been sufficiently investigated. This indicates a significant research gap in understanding how adaptive Fiqh learning is systematically managed to ensure meaningful religious learning experiences for visually impaired students.⁴

To address this gap, the present study investigates the management of Fiqh learning for visually impaired students at SLB A Aisyiyah Ponorogo. Unlike previous studies that focused primarily on teaching strategies or religious activities, this study examines Fiqh learning management as an integrated instructional process encompassing planning, implementation, and evaluation. It further explores how these managerial processes are adapted through Braille materials, tactile learning media, audio-based instruction, and authentic assessment practices while remaining aligned with the Merdeka Curriculum for Special Education. Accordingly, this study contributes theoretically by extending the literature on Islamic educational management in special education and contributes practically by providing a comprehensive model for improving Fiqh learning management for visually impaired students.⁵

SLB A Aisyiyah Ponorogo was selected as the research site because it has implemented the Merdeka Curriculum for Special Education while providing adaptive Fiqh instruction through Braille materials, tactile learning media, audio-based instruction, and practice-oriented learning activities. As an Islamic-based special education institution, the school provides an appropriate context for examining how Fiqh learning management is adapted to the characteristics and educational needs of visually impaired students.

Based on this background, this study aims to analyze the management of Fiqh learning for visually impaired students at SLB A Aisyiyah Ponorogo. Specifically, it examines the processes of instructional planning, implementation, and evaluation to provide a comprehensive understanding of adaptive Fiqh learning management in a special education context.

METHOD

This study employed a qualitative descriptive approach to examine the management of Fiqh learning for visually impaired students in its natural setting.⁶ Data were collected through direct classroom observations, in-depth interviews, and document analysis. Informants included the school principal and Islamic Religious Education (PAI) teachers involved in Fiqh instruction. These methods allowed the researcher to gather direct information about how Fiqh learning was planned, carried out, and evaluated at SLB A Aisyiyah Ponorogo.⁷

⁴ Basic data of Aisyiyah Ponorogo Special Needs School A, (Dapodik)', Kemendikdasmen, 2025 <<https://dapo.kemendikdasmen.go.id/sekolah/7DD15433E120E0B1AFF0>> [accessed 20 November 2025].

⁵ Interview's result, with Mr. Hadiano as an Islamic Education Teacher, 01/W/26/VII/2025.

⁶ Zuchri Abdussamad, *Metode Penelitian Kualitatif*, ed. by Patta Rapanna, Syakir Media Press (CV. Syakir Media Press, 2021), p. 30.

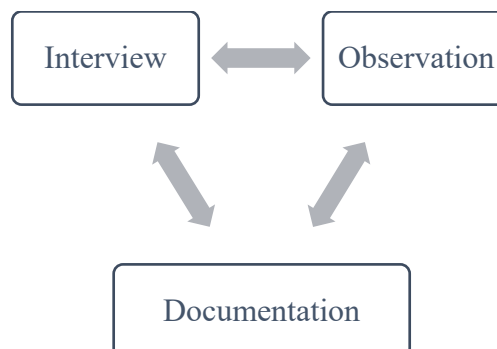
⁷ Ibid, p. 31.

The Management of Fiqh Learning for Visually Impaired Students: A case Study at SLB A Aisiyah Ponorogo¹⁶⁸

Primary data were collected through semi-structured interviews with two principal, two Islamic Education (PAI/Fiqh) teachers, and one visually impaired students. In addition, classroom observations were conducted during Fiqh learning activities involving 33 visually impaired students to examine instructional practices, classroom interactions, and students' participation. Supporting documents, including curriculum records, lesson plans, and student assessment documents, were used as secondary data sources to complement and triangulate the findings.⁸

According to Bogdan, qualitative data analysis is the type of data obtained in a qualitative article, which is determined by the data source, whether it is primary data or secondary data.⁹ Data analysis followed the interactive model proposed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing/verification. These steps were completed continually throughout the study process until patterns and themes became consistent. Data Credibility was established through source and technique triangulation.¹⁰

To assure data credibility, different validation procedures were used. To perform sustained engagement, researchers returned to the research site to observe instructional activities and clarify interview results. Sustained observation let the researcher identify trends in planning, execution, and evaluation procedures. Third, triangulation was employed by comparing data obtained from different sources (principal and teachers) and different techniques (observation, interviews, and documentation).¹¹ These procedures were undertaken to ensure consistency between field findings and the final research report.¹²



The data analysis process began with the review and organization of all data obtained from interviews, classroom observations, and documentation related to the principal and Islamic Education (PAI) teachers at SLB A Aisiyah. The collected data were then categorized into themes related to the planning, implementation, and evaluation of Fiqh learning.

RESULT AND DISCUSSION

1. Planning for Fiqh Learning for Visually Impaired Students at SLB A Aisiyah Ponorogo

- a. Analysis of Learning Needs for Fiqh for Visually Impaired Students at SLB A Aisiyah Ponorogo

⁸ Muhammad Hasan and others, *Metode Penelitian Kualitatif*, ed. by Muhammad Hasan (Tahta Media Group, 2022), p. 196-197.

⁹ Sugiyono, *Metode Penelitian Kualitatif*, ed. by Sofia Yustiyani Suryandari (Alfabeta, 2024), p. 130.

¹⁰ Sugiyono, *Metode Penelitian Kualitatif*, p. 133.

¹¹ Hasan and others, *Metode Penelitian Kualitatif*, p. 198.

¹² Sugiyono, *Metode Penelitian Kualitatif*, p. 186-187

Based on classroom observations and interviews with the Fiqh teacher,¹³ Observations in the classroom revealed that when teachers combined verbal explanations, direct demonstrations, and guided practice, students grasped the Fiqh content more successfully. This method was frequently employed in classes on prayer (shalat) and ablution (wudhu), where instructors verbally described each process while helping students practice the necessary motions. Teachers repeated the directions and offered one-on-one assistance to students who were having trouble until they could complete the exercises correctly.

In practice, teachers at SLB A Aisyiyah Ponorogo apply these strategies flexibly by adjusting repetition, guidance, and instructional support based on students' learning progress and classroom conditions. These adjustments demonstrate that instructional decisions are largely shaped by students' actual learning needs during classroom practice.¹⁴

b. Adaptation of Learning Media for Fiqh for Visually Impaired Students at SLB A Aisyiyah Ponorogo

Field findings indicate that the adaptation of learning media constitutes a central component of lesson planning for Fiqh instruction at SLB A Aisyiyah Ponorogo. For example, students are guided to recognize the location of prayer equipment and practice using ablution facilities to help them understand the steps of ritual purification. Students learn procedural aspects of worship activities more effectively through direct practice.¹⁵

Auditory reinforcement was also systematically integrated into instruction, and the student responded very well; they were active in asking questions, remained focused during the learning process, and found the material easy to understand. When there was something they didn't understand, they immediately asked questions. Therefore, verbal explanations are delivered in structured steps, often repeated to ensure retention. Memorization of prayer recitations is supported through guided oral repetition, allowing students to internalize both pronunciation and sequence. Media selection is adjusted based on the severity of visual impairment and the specific topic being taught.¹⁶

c. Development of Teaching Modules for Fiqh Material for Visually Impaired Students at SLB A Aisyiyah Ponorogo

The preparation of Fiqh teaching modules follows the Merdeka Curriculum for Special Education while remaining responsive to students' functional abilities. Interview results and school documents show that teachers develop specific learning objectives based on established learning outcomes and arrange them into a structured learning sequence. In

¹³ Observation Results, *The Process of Learning Fiqih at SLB A Aisyiyah Ponorogo*, 01/O/RK-VIII/08/XII/2025.

¹⁴ Yayah Nurmaliyah, *Pendidikan Inklusif & Difabel Pembelajaran PAI*, ed. by Hafiz Handrian Kunjarianto and Sahara Adjie Samudera (2019), Jakarta, p. 8-9.

¹⁵ Observation Results, *The Process of Learning Fiqih at SLB A Aisyiyah Ponorogo*, 01/O/RK-VIII/08/XII/2025.

¹⁶ Ni'matuzahroh and Nurhamidah, *Individu Berkebutuhan Khusus & Pendidikan Inklusif*, UMM Press Malang 2016, p. 94.

The Management of Fiqh Learning for Visually Impaired Students: A case Study at SLB A Aisiyah Ponorogo¹⁷⁰

practice, the material is focused on issues that are intimately relevant to students' everyday worship activities.¹⁷



Figure 1. Example of the Fiqh Teaching Module Developed for Visually Impaired Students at SLB A Aisiyah Ponorogo

Topics like purification (thaharah), prayer processes, and memorization of key recitations are prioritized over abstract jurisprudential arguments.¹⁸ The findings demonstrate that planning for Fiqh learning at SLB A Aisiyah Ponorogo is implemented as an integrated and adaptive instructional management process rather than merely preparing lesson plans or instructional documents. The planning process begins with identifying students' functional visual abilities, which subsequently guide the selection of appropriate learning media and the development of contextual teaching modules. These three planning components are closely interconnected, indicating that instructional decisions are consistently based on students' individual learning characteristics rather than on standardized classroom procedures. Consequently, curriculum implementation remains aligned with the Merdeka Curriculum for Special Education while accommodating the diverse needs of visually impaired learners through Braille materials, tactile resources, auditory instruction, and practice-oriented learning activities. These findings suggest that adaptive planning serves as the foundation of effective Fiqh learning management because it enables teachers to maintain curriculum standards without neglecting accessibility and meaningful participation. Therefore, the first research question is answered by showing that effective planning in Fiqh learning management depends on the systematic integration of needs analysis, adaptive instructional resources, and contextual curriculum development.

2. Implementation of Fiqh Learning for Visually Impaired Students at SLB A Aisiyah Ponorogo

a. Methods of Teaching Fiqh to Visually Impaired Students at SLB A Aisiyah Ponorogo

Field findings indicate that the instructional methods employed in teaching Fiqh are adaptive and context-sensitive. Teachers use several methods, including verbal explanation, question-and-answer sessions, demonstrations, and repeated practice. Verbal explanation is commonly used to introduce basic Fiqh materials, such as the rules, pillars, and requirements of worship. However, lessons are not conducted through one-way lectures, but teachers frequently ask questions during instruction to check students' understanding and maintain

¹⁷ Basic data of Aisiyah Ponorogo Special Needs School A, (Dapodik)', Kemendikdasmen, 2025

¹⁸ Terry and Rue, *Dasar Dasar Manajemen*, Bumi Aksara, Jakarta 2019, p. 8.

classroom interaction, and encourage them to respond, ask questions, and participate during learning activities.

Teachers At SLB A Aisyiyah Ponorogo often repeat these materials several times to help students memorize recitations, intentions (*niyyah*), and prayers so students are able to recall them independently in their daily worship practices. This approach emphasizes not only understanding religious concepts but also applying the practical orientation of Fiqh learning in students' everyday worship activities more confidently.¹⁹

b. Use of Tactile Media in Teaching Fiqh to Visually Impaired Students at SLB A Aisyiyah Ponorogo

Tactile media is an important part of Fiqh instruction for students with visual impairments. Teachers use concrete objects, prayer equipment, and direct hands-on activities to help students learn through touch and experience. These strategies reduce students' dependence on visual materials and make procedural concepts easier to understand.

Teachers use guided practice activities like ablution and prayer to assist students connect classroom explanations with real-life worship practices. This approach enables students to directly experience learning objectives rather than just understand them theoretically. Thus, the incorporation of tactile media can be regarded as a practical expression of the actuating function, because it fosters active engagement and matches teaching techniques with students' individual requirements.²⁰

c. Learning Environment for Visually Impaired Students at SLB A Aisyiyah Ponorogo

The learning environment at SLB A Aisyiyah Ponorogo is characterized by an adaptive and supportive atmosphere tailored to the needs of visually impaired students. Classroom interaction at SLB A Aisyiyah Ponorogo shows that teachers actively encourage students to ask questions, respond to explanations, and participate in learning activities. The availability of adapted learning tools, such as Braille writing equipment and tactile learning materials, also helps students access classroom instruction more effectively.

These classroom conditions indicate that the school has created a learning environment that is accessible and supportive for visually impaired students. Teachers not only focus on delivering material but also ensure that students feel comfortable and actively involved throughout the learning process.²¹

The findings reveal that the implementation of Fiqh learning at SLB A Aisyiyah Ponorogo is characterized by an integrated, learner-centered instructional approach that combines adaptive teaching methods, multisensory learning media, and a supportive

¹⁹ Liani, *Metode Pembelajaran Fiqih Dalam Memotivasi Belajar Peserta Didik Di Mts Darunnajah 2 Cipining*, p. 25.

²⁰ Budiyono, *Manajemen Pembelajaran Dan Prestasi Belajar Siswa*, Ar rad Pratama, Cirebon 2023, p. 13.

²¹ Budiyo. *Pengantar Pendidikan Inkusif Berbasis Budaya Lokal*. Edited by Ria. Jakarta: Prenadamedia Group, 2017, p. 15.

The Management of Fiqh Learning for Visually Impaired Students: A case Study at SLB A Aisiyah Ponorogo¹⁷²

classroom environment. Rather than relying on a single instructional strategy, teachers flexibly adjust verbal explanations, demonstrations, guided practice, and tactile experiences according to students' learning needs and functional abilities. These instructional components complement one another by enabling students not only to understand Fiqh concepts but also to perform religious practices independently and confidently. Furthermore, the availability of accessible learning resources and positive classroom interactions strengthens students' participation and engagement throughout the learning process. The findings suggest that effective implementation of Fiqh learning depends on the integration of pedagogical adaptation, accessible instructional media, and an inclusive learning environment. Therefore, the second research question is answered by demonstrating that adaptive and multisensory instructional practices constitute the core of effective Fiqh learning management for visually impaired students.

3. Evaluation of Fiqh Learning for Visually Impaired Students at SLB A Aisiyah Ponorogo

The findings indicate that the evaluation of Fiqh learning at SLB A Aisiyah Ponorogo is conducted adaptively and on an ongoing basis. Assessment techniques are tailored to the specific needs of visually impaired pupils and are integrated into the whole learning process. Teachers evaluate pupils using spoken inquiries, practical exercises like ablution and prayer demonstrations, observations of everyday behavior, and ongoing monitoring throughout classroom activities.

According to George R. Terry's management theory, the assessment process serves as a regulating function, ensuring that learning objectives are met. In practice, evaluation is used not only to measure students' understanding and worship skills, but also to identify whether teaching methods, learning media, and classroom strategies need further adjustment.

a. Cognitive Evaluation of Fiqh Learning for Visually Impaired Students at SLB A Aisiyah Ponorogo

Cognitive assessment in Fiqh learning is closely linked to the planning and implementation stages. Evaluation is conducted using both test and non-test techniques. Oral examinations, performance-based questioning, and adapted written assessments (including Braille-based tasks) are complemented by observation and informal interviews. These strategies aim to assess students' conceptual understanding of Fiqh principles, including the legal rulings on worship and their practical implications in daily life. When viewed through George R. Terry's framework, several aspects become evident:²²

- 1) **Goal-Oriented Assessment:** Teachers assess whether students have achieved the intended competencies, thereby aligning evaluation with planned targets.
- 2) **Instrument of Process Control:** Evaluation results provide insight into students' comprehension levels and reveal learning difficulties. This information enables teachers to determine whether instructional methods and media have functioned effectively.
- 3) **Basis for Instructional Improvement:** When gaps are identified, teachers respond by simplifying explanations, repeating material, or intensifying verbal and audio-based

²² Terry and Rue, *Dasar dasar Manajemen*, p. 5.

instruction. In this sense, evaluation informs decision-making and continuous improvement.

- 4) **Contextual and Adaptive Nature:** Oral and dialogical evaluation demonstrates that assessment is conducted humanistically, taking into account students' limitations and strengths. This reflects the principle that control must account for the conditions under which the human resources are employed. Thus, cognitive evaluation at SLB A Aisyiyah Ponorogo functions not merely as an academic measurement but as an integral part of learning management.

b. Psychomotor Evaluation of Fiqh Learning for Visually Impaired Students at SLB A Aisyiyah Ponorogo

Psychomotor assessment in Fiqh learning at SLB A Aisyiyah Ponorogo demonstrates that evaluation in special education contexts cannot be separated from the embodied nature of religious practice. Unlike subjects that rely primarily on textual comprehension, Fiqh, particularly in the context of acts of worship, demands procedural accuracy and physical coordination. For this reason, assessment in Fiqh learning is not limited to measuring students' conceptual understanding but also focuses on how well they perform worship practices directly.

Teachers evaluate students through structured observation, guided practice, and immediate feedback during learning activities. They observe whether students are able to perform ablution and prayer correctly based on the learning objectives that have been established. When students experience difficulties or make procedural mistakes, teachers provide direct corrections and additional guidance during practice sessions. This comparative process reveals gaps between intended outcomes and actual practice, thereby activating instructional adjustment. More importantly, the findings suggest that psychomotor evaluation in inclusive religious education must be understood as developmental rather than judgmental. For visually impaired children, faults in movement are not only technical errors but often represent sensory limits and spatial issues.²³

c. Affective Evaluation of Fiqh Learning for Visually Impaired Students at SLB A Aisyiyah Ponorogo

The evaluation of emotive dimensions in Fiqh instruction at SLB A Aisyiyah Ponorogo demonstrates that teachers view religious learning not just as cognitive acquisition or procedural competence, but as character construction. Affective assessment considers students' discipline, attention during lessons, consistency in worship practices, and capacity to integrate Fiqh teachings in daily life. The development of students' religious attitudes and habits is prioritized over academic accomplishment.²⁴

²³ Terry and Rue, *Dasar dasar Manajemen*, p. 5.

²⁴ Masturin, *Manajemen Pembelajaran Pendidikan Agama Islam Berbasis Multikultural*, CV Lawwana Semarang 2022, p. 210.

The Management of Fiqh Learning for Visually Impaired Students: A case Study at SLB A Aisyiyah Ponorogo¹⁷⁴

- d. Follow-up to the Evaluation of Fiqh Learning for Visually Impaired Students at SLB A Aisyiyah Ponorogo

A critical finding of this study concerns the use of evaluation results. Assessment at SLB A Aisyiyah Ponorogo does not culminate in the documentation of scores; rather, it initiates instructional reconsideration. Teachers interpret evaluation results as diagnostic information that serves as a reference for improving subsequent learning activities. When students demonstrate incomplete understanding or make mistakes in practical activities, teachers respond by simplifying explanations, repeating demonstrations, or providing individual guidance. This shows a close relationship between the evaluation process and classroom learning dynamics.²⁵

The findings indicate that the evaluation of Fiqh learning at SLB A Aisyiyah Ponorogo is implemented as a continuous and adaptive management process rather than merely an assessment of students' academic achievement. Cognitive, psychomotor, and affective evaluations are systematically integrated to provide a comprehensive understanding of students' conceptual knowledge, practical worship skills, and religious attitudes. Furthermore, evaluation results are consistently utilized as diagnostic information to refine instructional methods, adjust learning media, and provide individualized guidance according to students' learning progress. This demonstrates that evaluation serves not only as a control mechanism for measuring the attainment of learning objectives but also as a basis for continuous instructional improvement. Consequently, the findings highlight that adaptive evaluation is an essential component of effective Fiqh learning management because it creates an ongoing feedback cycle between assessment and instructional practice. Therefore, the third research question is answered by showing that comprehensive and learner-centered evaluation supports the sustainability and effectiveness of Fiqh learning management for visually impaired students in special education.

CONCLUSION

The findings suggest that planning in Fiqh learning at SLB A Aisyiyah Ponorogo maintains consistent with the Merdeka Curriculum for Special Education while providing flexibility depending on students' specific needs. Teachers prepare learning materials by adapting them into Braille, audio, and tactile formats so that visually impaired students can access religious instruction more effectively.

The findings reveal that planning in Fiqh learning at SLB A Aisyiyah Ponorogo adheres to the Merdeka Curriculum for Special Education while providing for flexibility depending on students' specific needs. Teachers adapt learning materials into Braille, audio, and tactile formats so that students with visual impairments can access Islamic religious instruction more easily.

Classroom learning is largely focused on direct worship practice, guided instruction, and repeated exercises. During the learning process, teachers act not only as instructors but also as facilitators and role models for students. The use of tactile strategies and individualized guidance helps students understand Fiqh concepts and apply them in daily worship practices.

Teachers use adaptive assessment methods to monitor students' progress and identify areas that still need improvement in future instruction. The assessment covers cognitive, psychomotor, and affective aspects of learning. Through continuous feedback and follow-up

²⁵ Masturin, *Manajemen Pembelajaran Pendidikan Agama Islam Berbasis Multikultura*, p. 210.

support, assessment helps students strengthen their learning skills and become more independent in carrying out religious practices.

This study contributes to discussions on inclusive Islamic education in special schools. The study found that effective Fiqh learning for visually impaired students is influenced by several interconnected factors, including curriculum planning, classroom implementation, learning media, and assessment, to ensure that learning activities are accessible to visually impaired students and responsive to their learning needs.

This study also highlights the importance of teacher competency in understanding the content of Islamic Education and being able to adapt their teaching strategies for students with visual impairments. Without these two competencies, learning modifications could be less effective in enhancing students' religious learning experiences.

REFERENCES

- Abdussamad, Zuchri, *Metode Penelitian Kualitatif*, ed. by Patta Rapanna, Syakir Media Press (CV. Syakir Media Press, 2021)
- Budiyono, *Manajemen Pembelajaran Dan Prestasi Belajar Siswa*, ed. by Muhyidin (PT Arr Rad Pratama, 2023) <<https://arradpratama.com/>>
- 'Data Pokok SLB A Aisyiyah Ponorogo (Dapodik)', *Kemendikdasmen*, 2025 <<https://dapo.kemendikdasmen.go.id/sekolah/7DD15433E120E0B1AFF0>> [accessed 20 November 2025]
- Hafiz, Abdul, *Pembelajaran PAI Untuk Anak Berkebutuhan Khusus*, Sefa Bumi Persada (2017) <<https://osf.io/764dc>>
- Hasan, Muhammad, Tuti Khairani Harahap, Syahrial Hasibuan, Lesyah Rodliyah, Sitti Zuhairah Thalhhah, Cecep Ucu Rakhman, and others, *Metode Penelitian Kualitatif*, ed. by Muhammad Hasan (Tahta Media Group, 2022)
- Interview results for Mr. Hadiano, an *Islamic Education Teacher*, 01/W/26/VII/2025.
- Liani, Sartika, 'Metode Pembelajaran Fiqih Dalam Memotivasi Belajar Peserta Didik Di Mts Darunnajah 2 Cipining', *Sekolah Tinggi Agama Islam Nida El-Adabi* (Sekolah Tinggi Agama Islam Nida El-Adabi, 2023)
- Masturin, *Manajemen Pembelajaran Pendidikan Agama Islam Berbasis Multikultural* (CV Lawwana, 2022)
- Mony, Wadra, Rici Kardo, and Joni Adison, 'Hubungan Dukungan Sosial Dengan Kebermaknaan Hidup Pada Penyandang Tuna Netra Di Panti Sosial Bina Netra" Tuah Sakato" Padang', *Edumaspul: Jurnal Pendidikan*, 5 (2021), p. 320–26, doi:10.33487/edumaspul.v5i1.1207
- Ni'matuzahroh, and Yuni Nurhamidah, *Individu Berkebutuhan Khusus & Pendidikan Inklusif* (UMM Press, 2016) <<http://ummpress.umm.ac.id>>
- Observation Results, *The Process of Learning Fiqih at SLB A Aisyiyah Ponorogo*, 01/O/RK-VIII/08/XII/2025.
- Sugiyono, *Metode Penelitian Kualitatif*, ed. by Sofia Yustiyani Suryandari (Alfabeta, 2024) <cvalfabeta.com>

The Management of Fiqh Learning for Visually Impaired Students: A case Study at SLB A Aisiyah Ponorogo

- Susanti, C P, D Purwati, and ..., 'Perancangan Media Smart Book: Upaya Mengatasi Kesulitan Anak Tunanetra Membaca Aksara Arab', *Jurnal Muara* ..., 8.1 (2023), p. 131–40
<<https://ejournal.ummuba.ac.id/index.php/mp/article/view/1174%0Ahttps://ejournal.ummuba.ac.id/index.php/mp/article/download/1174/708>>
- Terry, George R., and Leslie W. Rue, *Dasar Dasar Manajemen*, ed. by Bunga Sari Fatmawati (Bumi Aksara, 2019)