LAND OF LEARNING
NURSERY & PRIMARY SCHOOL

Religious Education (RE) Policy

2026–2027

Nurture • Excite • Grow
A knowledge-rich, inclusive Religious Education curriculum rooted in our Islamic ethos and preparing pupils to understand, respect and contribute positively to life in modern Britain.

Policy owner / RE Subject Lead	Mrs Salloo
Approved by	Headteacher / Governing Body
Review cycle	Annually
Review date	September 2027
Applies to	F2 to Year 6
Related policies	Curriculum; SEND; Equality; PSHE/RSE; Safeguarding; Spiritual, Moral, Social and Cultural Development

1. Vision and Islamic Ethos

Religious Education at Land of Learning is rooted in the school's Islamic ethos and contributes to pupils' spiritual, moral, social, cultural and intellectual development. It helps pupils develop secure, age-appropriate knowledge and understanding of Islamic beliefs, teachings, practices, history and values while also learning about other religions, beliefs and worldviews.

RE encourages pupils to ask thoughtful questions about meaning, truth, belief, faith, ethics and human experience. Pupils are taught to reflect, reason, listen respectfully and communicate their ideas with clarity and adab. Through this, they develop a strong sense of identity and belonging alongside respect for people whose beliefs, traditions or ways of life may differ from their own.

The school teaches pupils that faith is lived through character, worship, relationships, responsibility and service. Pupils are supported to make meaningful connections between Islamic knowledge, their wider curriculum learning and life in a diverse society.

Our aim
Pupils should leave Land of Learning secure in their own identity, knowledgeable about Islam and increasingly informed about other religions and beliefs, able to think and speak thoughtfully about religious and ethical questions, and prepared to treat others with dignity, fairness and respect.

2. Intent – Nurture

Our RE curriculum nurtures the whole child. It is ambitious for all pupils and is designed to develop knowledge, understanding, reflection, respectful dialogue and positive character.

Through RE, pupils will:

- develop secure and progressively deeper knowledge of Islam, including Aqeedah, Ibadat, Seerah, Islamic history, Aadaab and Akhlaaq;
- encounter and develop age-appropriate knowledge of other major religions, beliefs and worldviews represented in Britain and the wider world;
- understand that religion and belief can shape individuals, families, communities, cultures and societies;
- explore significant religious, moral and philosophical questions and learn to give thoughtful, reasoned responses;
- develop religious and subject-specific vocabulary and use it accurately;
- make connections between prior and new learning and remember important knowledge over time;
- develop respect for people with different faiths, beliefs, backgrounds and protected characteristics;
- develop confidence in listening, discussion, questioning and respectful disagreement through the school's Prophetic Voice/oracy approach;
- recognise and challenge prejudice, stereotyping and discrimination; and
- develop the knowledge, character and confidence needed to contribute positively to their communities and to life in modern Britain.

3. Implementation – Excite

RE is taught through a coherently planned and sequenced curriculum. Teachers identify the important knowledge, vocabulary, concepts and skills pupils need to learn and ensure that new learning builds deliberately on what has already been taught.

Teaching is designed to make religious knowledge meaningful, memorable and intellectually engaging. Approaches may include:

- explicit teaching and teacher explanation;
- stories from the Qur'an, Seerah, lives of Prophets, Sahabah and Islamic history;
- carefully selected texts, artefacts, images, maps and timelines;

- retrieval practice and revisiting key knowledge;
- discussion, questioning, debate and Prophetic Voice/oracy;
- comparison of beliefs, practices, festivals and places of worship;
- research and enquiry;
- visits to places of worship and appropriate visitors;
- creative, practical and reflective activities; and
- purposeful links with English, history, geography, art, PSHE and other curriculum areas where these strengthen understanding.

Teachers do not assume that pupils will infer religious concepts simply through activities. Key knowledge and vocabulary are explicitly taught, checked and revisited.

4. Curriculum Content and Progression

The curriculum is planned from F2 to Year 6 so that pupils revisit important ideas with increasing depth and sophistication. Long-term and medium-term plans identify the content to be taught, how it connects with prior learning and the intended end points for each unit.

Our Islamic Studies curriculum is organised around five core areas:

- Beliefs and Dogmas (Aqeedah)
- Nature and Philosophy of Islamic Rituals (Ibadat)
- Life of the Prophet Muhammad (peace be upon him) (Seerah)
- Islamic History, including the Rightly Guided Caliphs, Sahabah and Muslim civilisations
- Morals, Social Ethics and Islamic Spirituality (Aadaab and Akhlaaq)

Alongside this, pupils encounter other religions, beliefs and worldviews through planned units and comparisons. The detailed long-term curriculum map identifies where this learning occurs so that breadth is systematic rather than incidental.

Planning should enable leaders and teachers to answer three questions clearly: What do we want pupils to know? How does this build on what they already know? How will we know whether they have learned and remembered it?

5. Inclusion, SEND and Adaptive Teaching

Religious Education is accessible to all pupils. We maintain high expectations while recognising that pupils may require different approaches, resources or reasonable adjustments to access learning successfully.

Teachers use adaptive teaching to respond to pupils' individual needs, including SEND, disability, communication needs and differing starting points. This may include carefully scaffolded tasks, visual and practical resources, pre-teaching vocabulary, additional modelling, adapted recording methods, targeted questioning, flexible grouping and appropriate adult support.

Teachers work with the SENCO and use individual plans and professional advice where appropriate. Adjustments enable pupils to participate meaningfully in RE while maintaining ambitious curriculum goals.

Inclusion principle
Inclusion does not mean lowering expectations; it means identifying and removing barriers so that every pupil can access, participate in and make progress through the curriculum.

6. Foundation Stage (F2)

RE is taught to pupils in F2 through developmentally appropriate, language-rich and practical experiences. Learning contributes particularly to Personal, Social and Emotional Development and Understanding the World, while also supporting communication and language.

Pupils are introduced to foundational Islamic concepts, vocabulary, stories, good character, care for others and the wonder of creation. Teaching uses stories, talk, play, objects, sensory experiences, songs or recitation where appropriate, practical activities and carefully chosen visual resources. Learning connects with wider EYFS themes while retaining clear religious knowledge and purpose.

7. Equality, SMSC and Fundamental British Values

RE makes an important contribution to pupils' spiritual, moral, social and cultural development. Pupils consider questions of meaning and purpose, right and wrong, faith, responsibility, identity, community and service.

The curriculum promotes the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs. Pupils learn that people may hold different convictions while sharing a responsibility to treat one another with dignity and respect.

Through RE and the wider curriculum, pupils are taught, in an age-appropriate way, to respect other people, paying particular regard to the protected characteristics set out in the Equality Act 2010. Teaching is consistent with the school's Islamic ethos while ensuring pupils understand the importance of fairness, lawful equality and respectful treatment of others, and are prepared positively for life in modern Britain.

RE supports this by providing opportunities for pupils to:

- listen to and consider viewpoints different from their own;
- give reasons for their ideas and disagree respectfully;
- learn about religious and cultural diversity in Britain and the wider world;
- recognise prejudice, stereotyping and discrimination;
- understand how democratic participation, law, rights and responsibilities affect community life; and
- develop confidence to participate positively in a plural society.

8. Assessment

Assessment in RE is purposeful and proportionate. Its main purpose is to establish what pupils know, understand and can remember, identify misconceptions and inform subsequent teaching.

Teachers use a range of evidence, including questioning, discussion, retrieval activities, observation, pupil responses and written or practical work. Assessment is linked to the intended knowledge and outcomes of the unit rather than the quantity or presentation of work produced.

End-of-unit judgements and agreed assessment information are used to monitor progress, identify pupils or groups requiring additional support or challenge, inform future teaching and support transition between year groups.

9. Impact – Grow

The intended impact of RE is that pupils know and remember increasingly more of the planned curriculum and can use that knowledge thoughtfully. They should be able to explain key Islamic beliefs, practices, people, events and concepts with increasing accuracy, make meaningful connections across their learning and demonstrate growing knowledge of other religions and beliefs.

Pupils should also develop confidence in discussing religious and ethical questions, listening to others, giving reasons for their views and showing respect where beliefs differ. They should demonstrate the character, knowledge and understanding needed to flourish within their own communities and contribute positively to wider society.

Impact is evaluated through the quality of pupils' responses and work, assessment information, pupil voice, lesson visits and curriculum monitoring rather than through any single measure.

10. Subject Leadership, Monitoring and Review

The RE Subject Lead provides strategic leadership for the subject and supports colleagues in delivering the planned curriculum. The Subject Lead maintains an accurate understanding of strengths and areas for development and ensures that improvement priorities are appropriate and manageable.

Monitoring uses an appropriate combination of:

- review of long- and medium-term planning;
- lesson visits and professional dialogue;
- work scrutiny;
- pupil voice;
- assessment information;
- review of curriculum coverage and progression;
- consideration of access, participation and outcomes for pupils with SEND and other barriers to learning.

Monitoring considers whether the intended curriculum is being taught consistently, whether pupils are building and retaining knowledge over time, whether teaching responds appropriately to pupils' starting points and needs, and whether pupils can articulate their developing understanding.

Findings inform the annual RE action plan, staff development, resource decisions and curriculum improvement. Relevant information is shared with senior leaders and governors so that they can support and challenge the development of the subject.

This policy is reviewed annually, or earlier where curriculum, statutory or inspection requirements change.

11. Working with Parents, Carers and the Wider Community

The school values the contribution of parents, carers and the wider community to pupils' religious education. Where appropriate, pupils benefit from visits, visitors, community links and opportunities to encounter lived religion. Visitors and resources are selected carefully so that teaching remains age-appropriate, accurate, respectful and consistent with safeguarding requirements and the school's ethos.

12. Policy and Regulatory Context

As an independent faith school, Land of Learning designs its own RE curriculum within its wider curriculum responsibilities. The policy should be read alongside the school's detailed curriculum maps and schemes of work. In implementing this policy, leaders have regard to the Independent School Standards, the Equality Act 2010 and current Ofsted inspection arrangements for non-association independent schools.

The school recognises that inspection considers the suitability, coverage, content, structure, sequencing and implementation of the curriculum, including how effectively pupils with different starting points and needs are included. The detailed curriculum documentation therefore provides the operational evidence of what is taught in each year group.

Appendix 1 – F2 to Year 6 Islamic Studies Overview

Year group	Curriculum emphasis
F2	Introduce foundational Islamic vocabulary and Tawheed through children's growing awareness of themselves and the created world. Build love of Prophetic stories, good character and care for others through story, talk, play and practical experiences.
Year 1	Develop foundational knowledge of Tawheed, Seerah, Aadaab/Akhlaaq and Ibadat. Topics include caring for others, gifts and giving, Prophets and important places of worship, using stories and practical activities to secure key vocabulary and ideas.
Year 2	Deepen prior learning through Prophetic stories and the lives of the Sahabah. Develop understanding of Aqeedah and virtues such as love, trust and obedience. Topics include rules and routines, celebrations, Seerah, Prophets and significant Islamic landmarks.
Year 3	Make increasingly explicit connections between Islamic knowledge and wider curriculum learning. Develop understanding of faith concepts, Seerah, Prophet Isa (peace be upon him) and the importance and features of places of worship.
Year 4	Build on Year 3 by expecting greater explanation, comparison and application of knowledge. Key learning includes people of faith, food and fasting, Seerah and an introduction to Islamic history through the Rightly Guided Caliphs.
Year 5	Develop greater independence in research, explanation and use of sources. Pupils revisit and deepen knowledge of worship, forgiveness, Seerah and Islamic history while making increasingly sophisticated connections between beliefs, practices and character.
Year 6	Consolidate and deepen previous learning so pupils can remember, explain, apply, analyse and evaluate key ideas with increasing maturity. Aqeedah is explored through questions of creation, freedom and justice alongside further study of Seerah, preparing pupils for secondary education and wider societal interaction.

Important curriculum evidence
This overview summarises the Islamic Studies strand. The school's long-term RE curriculum map should additionally identify the planned and progressive coverage of other religions, beliefs and worldviews from F2 to Year 6.