



Religion-Based Character Building: Islamic Education Strategies for Children with Disabilities at SLBN 31 Pangkal Pinang

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Abstract

Islamic education strategies for students with disabilities at SLBN 31 show significant distinctive characteristics, reflecting the diverse intellectual and social capacities of learners compared to their age peers in general education settings. This study aims to analyze the Islamic education strategies as well as the supporting and inhibiting factors in character building among students with disabilities at SLBN 31. The researchers employed a qualitative field research design by collecting data through in-depth interviews, observations, and document analysis. The findings reveal that Islamic education strategies in character building are implemented through an expository, cooperative, and contextual learning approach that shapes students' character, particularly in fostering piety, independence, and politeness. The effectiveness of character-building efforts is further supported by the presence of competent Islamic Education teachers and active parental involvement. However, several obstacles persist in the implementation process, including student-related factors, environmental conditions, limitations in teacher capacity, and curriculum constraints.

Keywords: Character-Building, Strategy, Factors, and Obstacles

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Introduction

Education is a fundamental pillar in shaping a generation endowed with character, morality, intellectual capacity, mental resilience, and the ability to contribute constructively to society. This is stated in Law No. 20 of 2003 on the National Education System, Article 1 paragraph (1), which states that education as a conscious and deliberate effort to create a learning environments and process that enable learners to actively develop their potential, including religious and spiritual strength, self-control, personality, intelligence, noble character, and the skills necessary for personal, societal, national, and the state development (Habe & Ahiruddin, 2017). Therefore, education plays a decisive role in fostering positive character formation. For children with disabilities, the role becomes even more critical, as education functions not only as a medium for knowledge transmission but also as an instrument of empowerment, equality, and social inclusion.

However, in practice, various obstacles continue to impede the optimization of character formation for children with disabilities through Islamic Religious Education. Preliminary observations and interviews

conducted with school administrators at SLBN 31 PKLK Pangkal Pinang in July 2025 reveal the presence of several positive practices in religion-based character education. Students have demonstrated commendable habits such as smiling, greeting, and showing respect to school visitors, reflecting the internalization of basic moral values. Moreover, both academic and non-academic achievements are notable, particularly the school's sustained success in securing overall championships at the national *Musabaqah Tilawatil Qur'an* (MTQ) for the special education (SLB) category. These accomplishments indicate that religion-based character development has been implemented effectively despite existing limitations, and they further affirm that students with disabilities are capable of attaining high levels of achievement when supported by appropriate educational strategies.

Despite these encouraging outcomes, several structural challenges remain. A critical issue is the shortage of specialized teachers, particularly those with qualifications in Islamic Religious Education. This limitation results in some classes receiving suboptimal religious instruction. In many cases, religious content is delivered by general classroom teachers who lack formal training in Islamic education or special education, largely due to staffing shortages and high student-teacher ratios. Empirical studies consistently indicate that teacher quality is a determining factor in the success of character education, especially for learners with disabilities (Lian et al., 2020). Therefore, the limited availability of trained Islamic Education teachers may lead to inconsistencies in the internalization and practice of Islamic values in students' daily lives.

In addition to teacher shortages, another challenge lies in the limited access to systematic and in-depth training for educators who do not hold special education qualifications. Many teachers continue to rely on conventional instructional approaches that are insufficiently responsive to the diverse needs of students with disabilities. Previous research emphasizes the importance of structured and specialized professional development programs designed to equip teachers with competencies in curriculum adaptation, the development of inclusive and adaptive learning strategies, and the effective integration of Islamic values into instructional practices (Ozcan & Uzunboylu, 2015). In the absence of such training, the delivery of Islamic values risks becoming superficial and procedural, thereby limiting its potential to foster meaningful character development. This condition highlights the urgent need for innovative strategies in faith-based character education for students with disabilities.

The teaching materials used at SLB Negeri 31 PKLK Pangkal Pinang are generally flexible and simplified; however, but do not fully align with the national curriculum standards. The absence of comprehensive and adaptive

instructional materials limits the school's capacity to ensure that students achieve the competency standards established within the broader national education framework. In fact, religion-based character education requires more structured teaching materials so that students not only understand basic values but are also able to apply them in real life. An adaptive Islamic curriculum can be a solution to make character education at SLB more systematic and focused (Ilham Syachbana et al., 2023). Therefore, character building among students with disabilities can be achieved more comprehensively.

The urgency of this research becomes increasingly evident when viewed in light of international data concerning children with disabilities. UNICEF and BAPPENAS indicate that, despite a 29 percent increase in the number of inclusive schools between 2020 and 2021, children with disabilities continue to face significantly lower educational access and completion rates compared to their peers without disabilities. Approximately 36 percent of children with disabilities do not attend school, whereas only 8 percent of children without disabilities experience similar exclusion (UNICEF Indonesia, 2023). These disparities contribute to reduced quality of life, limited social participation, and discrimination. Within the Indonesian context, this phenomenon is still found, so that religion-based character education strategies are needed as a tool for social inclusion. This research is presented to address these needs empirically and contextually.

A number of previous studies have discussed religion-based character education, but most of them were conducted in public schools or Islamic boarding schools. Only a limited number of studies have specifically examined character-building strategies for children with disabilities within the framework of Islamic education in special needs schools. This gap highlights the necessity for further scholarly exploration of Islamic character education practices that are responsive to the unique conditions and needs of children with disabilities. Therefore, this study aims to provide academic and practical contributions to enrich studies on inclusive Islamic education while addressing this underexplored area.

In addition, existing research on character education often concentrates on isolated components, such as curriculum development, teacher roles, or affective behavior. Few studies provide a comprehensive analysis that integrates teacher competence, curriculum adaptation, pedagogical strategies, environmental conditions, and student characteristics within special education settings (SLB). This limitation points to the need for integrated, contextual, and in-depth research to better understand how religion-based character education strategies can be implemented effectively for children with disabilities.

The distinctiveness of this study lies in its holistic approach to addressing these gaps. It offers a comprehensive analysis that synthesizes field observations, teacher competencies, and student needs within an integrated analytical framework. Unlike prior studies, this research explicitly emphasizes character-building strategies grounded in contextual Islamic education and supported by empirical evidence, with a specific focus on students with disabilities at SLBN 31 PKLK Pangkal Pinang.

Based on this background, the research entitled *“Religion-Based Character Building: Islamic Education Strategies for Children with Disabilities at SLB Negeri 31 PKLK Pangkal Pinang, Province of Kepulauan Bangka Belitung”* is both timely and relevant. This study aims to explore the strategies employed, as well as the supporting factors and obstacles encountered, in implementing Islamic character education within a special school context. By focusing on the integration of religious values into character education for children with disabilities, this research is expected to generate a contextual and applicable model. Furthermore, it offers theoretical contributions to Islamic education scholarship and practical implications for the development of inclusive learning strategies. Ultimately, the findings of this study are anticipated to strengthen the role of schools in fostering comprehensive character development among children with disabilities.

The implications of this study are both theoretical and practical. Theoretically, this study contributes to the development of knowledge in the fields of inclusive Islamic education, character education, and special education studies. This study fills a significant research gap by offering an integrated and contextual understanding of Islamic character formation for children with disabilities. Practically, these findings will guide educators, administrators, curriculum developers, and policymakers in designing more effective strategies for character education in special schools. This research also has the potential to influence policy-making, particularly in relation to teacher training, curriculum adaptation, and inclusive education practices in the national education system.

Method

This research is qualitative in nature and uses an ethnographic research design. Ethnographic research is a qualitative study of individuals or groups to systematically describe their cultural characteristics in depth within their own space and time. Ethnographic research was initially widely used in anthropological studies and has since developed in various fields of science, including medicine, health, psychology, education, and other social sciences (Wijaya, 2014). The characteristics of the issues studied are related to a deep understanding of social reality, interactions, and the dynamics of learning that

occur naturally at SLBN 31 PKLK. The phenomenon studied is the process of character building through Islamic education for students with special needs, which is a complex, unique, and highly contextual phenomenon. Therefore, the qualitative ethnographic approach is the most appropriate choice because it allows researchers to explore the meanings, behaviours, emotional responses, and authentic experiences of students, teachers, and school officials.

The data sources were obtained directly through direct observation, interviews, recordings, photographs, and informants selected through in-depth interviews in this study. Data collection was carried out through in-depth interviews with three Islamic education teachers who had concrete knowledge of learning practices in the field and the deputy head teacher in charge of the curriculum in facilitating the programmes implemented, as well as through direct observation in the field and literature studies. In direct observation in the field, there were 74 student classes at SLBN 31 PKLK, consisting of elementary school, junior high school, and high school students with various types of needs, namely Level A visually impaired students, Level B hearing impaired students, Level C mentally disabled students, Level D physically disabled students, and Level Q autistic students. However, the research subjects selected by the author were 13 Level B deaf students, 5 Level C mentally disabled students, and 18 Level D physically disabled students.

The data analysis technique used in this study applies Spradley's data analysis model, which is a process of data analysis and data collection conducted simultaneously, including domain analysis (to obtain conceptual domain information), taxonomy analysis (exploring important domains and subdomains by referring to reference materials to gain a deeper understanding), component analysis (comparing elements within the obtained domain and subsequent relevant categorization), and theme analysis. Narratives, descriptions, and arguments are then restructured to conclude in accordance with the research objectives (J. Spradley, 1997).

Finding and Discussion

Finding

In Islam, education also plays a central role in shaping character, as evidenced by the first words revealed by Allah, namely Iqra', meaning "Read." This is an exhortation to all of humanity to seek knowledge, understand it, and put it into practice. In Surah Al-Jumu'ah verse 2, Allah says:

مُبِينٌ ضَلَّلْنَا لَهُ قَبْلَ مَنْ كَانُوا وَإِنِ الْوَحْيَ الْكِتَابَ وَيُعَلِّمُهُمُ وَيُزَكِّيهِمْ عَابِدِيهِ عَلَيْهِمْ يَتْلُوا مِنْهُمْ رَسُولًا الْأُمِّيِّينَ فِي بَعَثَ الَّذِي هُوَ

Meaning: "He is the One who sent among the illiterate a Messenger from among themselves, reciting to them His verses, purifying them, and teaching

them the Book and wisdom (the Sunnah). And indeed, they were previously in clear error” (Rauf, 2020) (QS. Al-Jumu’ah: 2).

According to the interpretation of al-Mukhtashar on Surah Al-Jumu'ah verse 2, it is He who sent to the Arabs who could not read or write a Messenger from among themselves, reciting to them His verses revealed to him, purifying them from disbelief and bad character, teaching them the Qur'an, teaching them the Sunnah, and indeed they were before the sending of the Messenger to them in clear error from the truth, because they used to worship idols, shed blood, and sever ties of kinship (TafsirWeb, n.d.).

In this regard, Islam strongly advocates education for all human beings. Persons with disabilities have the same right to quality education as stipulated in Chapter IV, Article 5 of the law. Therefore, the state has an obligation to provide quality and valuable education services to all its citizens without exception, including persons with disabilities.

Children with disabilities are generally provided with special education tailored to their level of ability, namely Special Schools. However, it is undeniable that children with disabilities can now attend formal schools like other children, known as inclusive education, but there is a need for infrastructure that also supports access to education for children with disabilities. This has a positive impact on society, which can change the stigma of discrimination against children with disabilities.

In Islamic religious education, character building is an integral part of the teaching and learning process. Islamic values such as honesty, responsibility, empathy, compassion, patience, politeness, and mutual respect are exemplified by the Prophet Muhammad (PBUH). International research shows that character building in Islamic religious education for children with disabilities is implemented through learning activities such as participating in flag ceremonies, the 3S culture (smile, greet, and say hello), orderliness, and others. This fosters character integration in children with disabilities. (Rizqiyatus Shohibah et al., 2020) Therefore, integrating character education with Islamic values is important, especially in supporting the development of children with disabilities who face unique challenges in their learning process.

Discussion

1. Islamic Education Learning Strategies in Character Building for Students with Disabilities at SLBN 31 PKLK Pangkal Pinang

Based on the research findings, character building in PAI learning for children with disabilities at SLBN 31 PKLK Pangkal Pinang, there are several experiences related to disability based on the research findings, including the initial perceptions of some school students

regarding the physical limitations of children with disabilities, the roles that are not entrusted to children with disabilities, participation, and opportunities to express their aspirations and opinions at school. However, SLBN 31 PKLK Pangkal Pinang implements a social approach model that views disability as an integral part of the school community. They have the right to participate in activities of their choice, including school programs such as learning, playing, outings, comparative studies, and other activities. Through this model, students with disabilities have the same rights, privileges, and resources as other students (Kasmiati, 2021). The process of providing equal access for people with disabilities can be realized through supportive policies, institutional services for students with disabilities, and modifications to learning in certain subjects (Isti & Widodo, 2019).

a. Expository Learning Strategy

Teachers have action plans that utilize strengths and resources to achieve effective learning objectives. This requires teachers to implement learning strategies specifically designed for students with disabilities. Due to the limitations of students with disabilities, it is not possible to use student-oriented learning strategies (Ritonga et al., 2024). Therefore, teachers have a very important and dominant role in the learning process, such as explaining material verbally and narrating orally.

To support this expository learning strategy, Islamic Education teachers at SLBN 31 PKLK use several learning methods for students with disabilities, such as the Drill or Habituation Method, the Lecture Method, and the Talaqqi Method, which are tailored to the conditions, needs, and abilities of the students. The results of the learning methods used are as follows:

1) Drill Method or Habituation

Teachers play a vital role in shaping the character of students with disabilities. This role must be supported by the capabilities of teachers at SLBN 31 PKLK. Through the drill method, Islamic Education teachers can provide meaningful lessons to students so that they can develop positive habits.

The characters formed through the drill method by Islamic Education teachers at SLBN 31 PKLK are piety, independence, and politeness. The first character expected to be embodied by students is piety. According to Allah's words in Surah Al-Hujurat verse 13, piety basically refers to an attitude consisting of love and fear, which is more clearly defined as awareness of everything about oneself and even feeling that one's heart is

always known by Allah, so that one always carries out Allah's commands and avoids all His prohibitions (Kuning, 2018).

أَكْرَمَكُمْ إِنَّ ۖ لَتَعَارَفُوا وَقَبَائِلَ شُعُوبًا وَجَعَلْنَاكُمْ وَأَنْتَى ذَكَرٍ مِنْ خَلْقِنَاكُمْ إِنَّا النَّاسُ أَهْيَا يَا
خَيْرٌ عَلِيمٌ اللَّهُ إِنَّ ۖ أَنْتَقَامُ اللَّهُ عِنْدَ

Meaning: “Human beings, We created you from a male and a female and made you into nations and tribes so that you may know one another. The most noble among you in the sight of Allah is the most pious among you. Allah is All-Knowing and All-Aware”. (QS. Al-Hujurat 13)

The habits instilled by teachers in students at SLBN 31 PKLK in shaping religious attitudes take the form of routine and programmed activities. These activities begin with routine activities at the start of class, which include saying greetings and praying together, and continue at the end of class. Another form of habit formation is through setting an example, where teachers set a good example in terms of behavior and actions, especially when around students.

The second characteristic is student independence, namely, children who can carry out activities routinely without being ordered or coerced by others, including in learning, worship, playing, and eating, as long as they can do it themselves. This is in line with Islam, which explains in Surah Al-Baqarah, verse 286, Allah says;

ۖ وَسَعَهَا إِلَّا نَفْسًا اللَّهُ يُكَلِّفُ لَا

Meaning: Allah does not burden a person beyond their capacity. (QS. Al-Baqarah: 286)

Independence is an important goal that must be achieved so that people with disabilities do not experience extreme problems that can lead to their rights being neglected (Setyaningsih & Gutama, 2016). Through various school activities, the need for independence can be met through the learning process at school, so that people with disabilities can develop according to their nature and live alongside other students. School needs are not differentiated. In addition, people with disabilities are also guided to achieve independence goals, acting in accordance with the norms and values that have become part of the culture.

Independent character is built among minority groups, so that people with disabilities become less dependent on others.

The habits instilled by teachers are not only through Islamic Religious Education subjects at SLBN 31 PKLK, but also in everything that students do and will do. This is done considering that children with disabilities face obstacles in various activities, so it takes a long time to instill habits. This means that habits need to be instilled continuously and repeatedly.

The third character is politeness. In the KBBI (Big Indonesian Dictionary), politeness means being refined and kind (in speech and behavior) as well as patient and calm. Surah Al-Isra' verses 23-24 relate to politeness.

أَوْ أَحَدَهُمَا الْكَبِيرَ عِنْدَكَ يَبْلُغَنَّ إِمَّا ۖ إِحْسَانًا وَبِالْوَالِدَيْنِ إِيَّاهُ إِلَّا تَعْبُدُوا إِلَّا رَبَّكَ وَقَضَىٰ
كَرِيمًا قَوْلًا لَهُمَا وَقُلْ تَنْهَرُهُمَا وَلَا أَقْبِ لَهُمَا تَقْلًا فَلَا كِلَاهُمَا
صَغِيرًا رَبِّيَانِي كَمَا اٰزَمَّهُمَا رَبِّ وَقُلْ الرَّحْمَةِ مِنَ الدَّلِّ جَنَاحَ لَهُمَا وَاخْفِضْ

Meaning: And your Lord has commanded that you worship none but Him and that you be kind to your parents. If either or both of them reach old age in your care, never say “uff” to them or rebuke them, but speak to them with respect. And lower your wing of humility to them both out of compassion, and say: “O my Lord, have mercy on them both, as they brought me up when I was small.” (QS. Al-Isra’: 23-24)

The above verse describes the basic concept of politeness, which is to speak and act with noble, gentle, and loving words. With this in mind, teachers, especially those who teach Islamic Religious Education at SLBN 31 PKLK, set an example of polite behavior in the daily lives of students with disabilities through simple programmed activities related to learning, such as the 7S culture (Smile, Greet, Say Hello, Be Polite, Be Patient, and Be Grateful). In addition to setting an example, teachers also take a firm stance towards students, encouraging them to behave well towards their peers, not to disturb or mock others, to apologize when they make mistakes, to say thank you when they receive help, and to adopt other positive attitudes. In an effort to instill polite behavior in students, teachers engage in practices that encourage spontaneous activities.

2) Lecture Method

The process of teaching Islamic education to children with disabilities faces various challenges, one of which is their active participation in learning activities. This encourages teachers to deliver Islamic education material through lectures.

Lectures are a form of verbal information delivery through student listening, enabling students to understand the material presented by the teacher. However, this method has not provided optimal results for children with disabilities, requiring maximum effort to ensure that at least some of the material is understood. Teachers use learning support media, such as pictures and videos, so that students with disabilities can see the learning content in a more interesting and realistic way.

Islamic Education teachers at SLBN 31 PKLK Pangkal Pinang use lectures as a means to shape the character of students with special needs, such as piety, independence, and politeness. By continuously and consistently sharing exemplary stories that illustrate piety, independence, and politeness, this will have an impact on the character development of these students. Through this lecture method, teachers can incorporate elements of advice in each presentation to motivate and interest children in doing good things. For example, teachers can always remind children to do good to everyone by applying three key words: when they need help, say “please”; when they make a mistake, say ‘sorry’; and say “excuse me” with a smile. By routinely conveying this message, it can be applied both during and outside of the learning process.

b. Cooperative Learning Strategies

Taufiqurrahman argues that cooperative learning strategies are learning processes that require participation and cooperation within groups. These learning strategies enable students to learn academic content and skills in the social, attitudinal, and competency fields. The use of cooperative strategies in the classroom certainly has an impact on individuals, who are expected to achieve learning objectives in certain subjects in accordance with the fields of study taught by each teacher (Stit & Giri, n.d.).

Cooperative learning strategies have revolutionized the world of education, offering an innovative approach to collaborative learning. These strategies leverage the power of cooperation to

create a dynamic learning environment and empower students to thrive academically and socially. With a focus on structured group work and shared goals, cooperative learning develops essential skills such as communication, problem-solving, and decision-making (Identif, 2025).

The implementation of cooperative learning strategies for students with disabilities by PAI teachers at SLBN 31 PKLK involves several modifications, such as grouping students into learning teams based on their ability levels. There are two categories of classes: the Rohis class, which combines students with visual impairment (A), intellectual disability (C), and physical disabilities (D); and the second class, which consists of students with hearing impairment (B) only. The assignments are still done individually, but the students' seating arrangements are grouped according to their ability levels by the teacher. This is done by the teacher so that learning outcomes can be achieved as planned. The cooperative learning strategy applies the demonstration method to foster piety, independence, and politeness in students.

With this demonstration method, the process of delivering material becomes easier for students to understand because the teacher does it simultaneously, thereby explaining the material in the context of its application in everyday life. The purpose of using this demonstration method is for students to understand how to organize, arrange, or practice something related to Islamic religious education material, such as the procedures for prayer and ablution. In applying this demonstration method, teachers also use visual and audio learning media.

c. Contextual Learning Strategy

Contextual teaching and learning is a holistic learning process that aims to enable students to understand learning materials in a meaningful way that is related to real-life contexts, whether personal, religious, social, cultural, economic, or other contexts, so that students can acquire knowledge and skills that can be applied and transferred from one problem context to another (Yulfamita, 2020). Contextual teaching and learning is a holistic learning process that aims to enable students to understand learning materials in a meaningful way that is related to real-life contexts, whether personal, religious, social, cultural, economic, or other contexts, so that students can acquire knowledge and skills that can

be applied and transferred from one problem context to another (Yulfamita, 2020). Teachers choose contextual learning strategies in an effort to build independent and polite character in students with disabilities because this strategy connects learning activities with real life.

Independent character is necessary for a person to be able to carry out all activities independently, and this is in line with a person's actual condition in carrying out daily activities. This contextual learning strategy fully involves students in the learning process. Students are encouraged to actively learn the subject matter in accordance with the topic being studied. In this strategy, learning is not just listening and taking notes, but learning is a process of direct experience. Through this process of experience, it is hoped that students will develop not only cognitively, but also affectively and psychomotorically.

Just like the drill method in shaping pious character, teachers also use this method to shape independent character. The distinctive feature of this method is that activities are repeated many times so that the stimulus and response become very strong and not easily forgotten (Abdul Rahman Shaleh, 2006). This will develop skills that the person concerned can always use. In developing independence in students with disabilities, students are trained to carry out their own personal activities, with teachers providing only minimal assistance.

The habits instilled by teachers are not only through Islamic Religious Education subjects or school programs at SLBN 31 PKLK, but also in everything that students do and will do. This is done considering that children with disabilities face obstacles in various activities, so it takes a long time to instill habits. This means that habits need to be instilled continuously and repeatedly.

Just like independence, politeness is also a character trait that a person must have to demonstrate appropriate and positive attitudes or responses to their surroundings. By using strategies that take contextual principles into account, the learning process is expected to encourage students to realize and use their understanding to develop themselves and solve various problems they encounter in their daily lives. One of these is being polite to their surroundings.

In shaping polite behavior in students with disabilities, Islamic education teachers at SLBN 31 PKLK place greater emphasis on habits in the form of spontaneous activities and setting examples. Spontaneous activities are activities carried out spontaneously,

such as asking for help politely, offering help courteously, visiting sick friends, routine activities before starting lessons, and before leaving school, namely, children must shake hands with teachers and say *Assalamualaikum* loudly, and so on. Therefore, in the strategy used to shape polite character, teachers use the drill method or habit formation.

2. Supporting Factors and Obstacles in Character Building through Islamic Religious Education for Students with Disabilities at SLBN 31 PKLK Pangkal Pinang

In implementing the Islamic education learning process at SLBN (Sekolah Luar Biasa Negeri) 31 PKLK Pangkal Pinang Province Kepulauan Bangka Belitung, several supporting factors and obstacles were found, consisting of: Supporting Factors, which include:

1) Competent and trained teachers.

Teachers are the most crucial component in the learning process, especially in the context of education for children with special needs. In the implementation of Islamic Education at SLBN 31 PKLK Pangkal Pinang, the role of teachers is not only as knowledge providers but also as educators, mentors, motivators, and role models in moral and spiritual aspects. Teachers who teach at special schools are required to have higher pedagogical, professional, social, and personal competencies compared to regular teachers, because they deal with students who have very diverse backgrounds, abilities, and physical and mental conditions.

Teachers at special schools for children with disabilities are required to be versatile and compassionate towards children with disabilities, regardless of their condition. The patience and perseverance of Islamic Education teachers in delivering lesson material, as well as the explanation and delivery of material during lessons, have been simplified to suit the children's abilities.

In addition, Islamic Religious Education teachers at SLBN 31 PKLK Pangkal Pinang also play a role in shaping students' religious character. They not only teach the cognitive aspects of religion but also instill moral values such as discipline, cleanliness, gratitude, and mutual assistance. Teachers serve as role models in daily behavior, such as demonstrating prayer before learning, greeting others, and fostering respect for fellow human beings. Through a gentle and empathetic approach, Islamic values can be

conveyed in a way that touches the hearts of children with disabilities.

Patience and perseverance are core values for Islamic Education teachers in the special school environment. In Islam itself, patience is considered a noble trait that is highly recommended, especially in fulfilling the responsibility of education. Allah SWT states in QS. Al-Asr verse 3 states that those who believe and encourage each other in truth and patience are the ones who succeed. This principle serves as motivation for teachers who face various challenges in the classroom, ranging from differences in children's abilities, emotional disturbances, to behaviors that are sometimes difficult to manage. However, with love and high dedication, teachers are still able to create a joyful and meaningful learning atmosphere.

Thus, the presence of competent and well-trained teachers is a main pillar for the success of Islamic education in SLBN. They not only serve as instructors but also as spiritual guides who help children recognize Allah, understand religious teachings, and develop noble character according to their individual abilities.

2) Supportive parents.

Good communication between parents and teachers makes it easier for teachers to convey the children's achievements during the daily learning process (Putra, 2021).

In addition to the role of teachers, parental support is also a very important factor in the success of Islamic Education learning at SLBN 31 PKLK Pangkal Pinang. A harmonious relationship between teachers and parents creates a positive synergy that helps the overall development of children, academically, socially, and spiritually. In the context of children with special needs, parental involvement is not merely an additional aspect but an integral part of the educational process. Parents serve as the primary companions of their children at home, continuing the guidance and practices provided by teachers at school. For example, when teachers teach the procedures for ablution, prayer, or memorizing short prayers, parents at home are expected to help reinforce and monitor their execution so that children become accustomed to practicing them in daily life. Thus, the values of Islamic Education do not stop in the classroom but continue to develop within the family environment.

Good communication between teachers and parents is a crucial key to ensuring the continuity of a child's learning process.

Teachers can provide daily reports or progress notes to parents, so they are aware of the child's abilities, development, and challenges. Conversely, parents can also provide information to teachers about the child's condition at home, such as changes in behavior, habits, or factors that influence the child's motivation to learn. This exchange of information makes it easier for teachers to adjust their teaching methods to suit the child's emotional and cognitive needs.

Parental support is also seen in the form of motivation and acceptance of the child's condition. A positive attitude from parents who accept their children as they are will have a significant impact on the child's self-confidence. Children with special needs who grow up in a loving family environment with emotional support will find it easier to engage in learning, including religious education. When parents set a real example, such as praying regularly, reading the Qur'an, and maintaining good manners, children will also imitate these behaviors, albeit in their own ways and abilities.

In addition, financial and moral support from parents also helps facilitate learning. Some parents voluntarily assist by providing learning aids, such as picture books, teaching tools, or audio devices needed for religious activities. They are also active in school activities such as Islamic holiday celebrations, social activities, or religious competitions, all of which strengthen the bond between the school and families.

From an Islamic perspective, collaboration between teachers and parents reflects the principle of shared responsibility in children's education (*tarbiyah*). Prophet Muhammad (peace be upon him) said that every person is a leader and will be held accountable for their leadership, including parents for their children. By understanding this trust, parents at SLBN 31 PKLK Pangkal Pinang become active participants in creating a conducive Islamic educational environment, even though their children have certain limitations.

Thus, strong parental support not only helps teachers in delivering the material but also ensures that Islamic values are consistently instilled in children's lives. This collaboration creates harmony between formal education at school and informal education at home, so that the main goal of Islamic education in shaping individuals who are faithful, obedient, and of noble character can be achieved more comprehensively.

Inhibiting factors, which consist of: 1) Student factors, with intellectual abilities below average, causing teachers to have to repeat lessons, considering their memory is not like that of other children. Students still lack focus in following the learning process and sometimes act according to their own will, as well as attending school irregularly. 2) Environmental factors, lack of motivation and awareness from parents that education is very important, parents tend to be busy working to meet household needs rather than spending time with their children, and the distance between home and school is considered quite far. 3) Islamic education teacher factors: taught by teachers who are not graduates of PGLB (Special Service Teacher Education Program), a shortage of PAI teachers because some teachers are approaching retirement age, and lack of intensive training/guidance for teachers who are not PGLB graduates, limited teaching hours, and no teaching materials for Islamic Education lessons. 4) Curriculum factor: The 2013 independent curriculum is quite difficult to implement at SLBCN 31 PKLK, considering the condition of students with below-average IQ. The situation in the field will certainly be different because it is adjusted to the abilities of students with intellectual disabilities. In addition, the implementation of Islamic religious education for children with special needs at SLBN 31 PKLK Pangkal Pinang does not involve discrimination compared to other children. Technical problems may arise, of course, but as long as these issues do not significantly disrupt the achievement of good learning outcomes, they are not considered serious problems. In general, the problems that arise are related to Islamic Religious Education (PAI) material, behavior, motivation, and concentration. PAI learning activities, especially for children with special needs, initially require certain conditions and the instillation of the attitude that students are children with special needs, just like normal students who must accept all deficiencies within themselves.

Students with disabilities or other special needs have the right to receive the same Islamic religious education despite their limitations. In determining the content, objectives, and methods of Islamic religious education, teachers consider the students' abilities, the depth of the material, and the available time. Adjustments depend on the achievement of Islamic Religious Education material, and utilize appropriate strategies in teaching (Isti & Widodo, 2019).

Conclusion

Physical or mental limitations are defined as the inability to perform certain activities in ways that differ from the general population. Individuals with physical or mental limitations are not incapable; rather, they carry out daily activities with physical and/or intellectual conditions that differ from those of most people. The character traits that need to be developed in children with disabilities include piety, independence, and politeness, especially within the school environment. By instilling these traits, students with disabilities will not be viewed negatively by students without disabilities.

In determining Islamic education strategies that include learning materials, instructional media, objectives, and teaching methods, Islamic Education teachers consider students' abilities, the depth of the material, the appropriateness of methods, and the time available for children with disabilities. The implementation of this character-building strategy is also supported by competent teachers and parental cooperation, which provides consistent support. However, several obstacles remain, including factors related to students' physical and intellectual limitations, environmental conditions, teachers, and the curriculum in the character-building process for students with special needs at SLBN 31 PKLK Pangkal Pinang. It is expected that this research will provide an understanding of more adaptive policies for the education of students with disabilities.

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