

## INTEGRATING ISLAMIC EDUCATION TO DEVELOP CHARACTER IN SPECIAL NEEDS STUDENTS AT SMP MUHAMMADIYAH 18 SURABAYA

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### Abstrak

Penelitian ini bertujuan untuk melihat bagaimana implementasi pembelajaran Pendidikan Agama Islam dalam membentuk karakter siswa berkebutuhan khusus yang menempuh pendidikan di sekolah inklusi seperti SMP Muhammadiyah 18 Surabaya. Pada dasarnya, Pendidikan Agama Islam adalah sumber daya utama dalam pendidikan karakter siswa di sekolah-sekolah Islam seperti SMP Muhammadiyah 18 Surabaya. Namun, upaya ini menemui tantangan serius ketika dihadapkan dengan kondisi siswa tertentu, salah satunya siswa berkebutuhan khusus. Pihak sekolah sebagai sekolah inklusi perlu menerapkan strategi-strategi khusus agar proses pembelajaran berjalan seperti yang diharapkan. Oleh karena itu, penelitian ini mencoba untuk mengurai perihal strategi tersebut. Penelitian ini merupakan penelitian kualitatif dengan teknik pengumpulan data berupa wawancara, observasi, dan dokumentasi. Hasil dari penelitian ini mengungkapkan bahwa terdapat beberapa strategi dan implementasi pembelajaran Pendidikan Agama Islam pada siswa ABK, yakni pendampingan guru *shadow*, pembelajaran berbasis teladan, dan kelas khusus ABK. Beberapa strategi ini dinilai cukup efektif karena berhasil mengubah perilaku ABK dalam kehidupan sehari-hari, khususnya dalam menjalankan kewajiban beribadah. Namun, pengembangan metode pembelajaran dan pelatihan guru guna mengembangkan strategi pengajaran yang inklusif dan berbasis kebutuhan khusus siswa ABK.

**Kata Kunci:** *Pendidikan Agama Islam, Pendidikan Karakter, Anak Berkebutuhan Khusus*

### Abstract

This study examined how implementing Islamic Religious Education instruction shapes the character of students with special needs attending inclusive schools, such as SMP Muhammadiyah 18 Surabaya. Islamic Religious Education is the primary resource for character education in Islamic schools like SMP Muhammadiyah 18 Surabaya. However, this effort faces serious challenges when faced with specific student conditions, including students with special needs. As an inclusive school, the school needs to implement special strategies to ensure the learning process runs as expected. Therefore, this study attempted to analyse these strategies. This qualitative study used data collection techniques such as interviews, observation, and documentation. This study revealed several strategies and

approaches to Islamic Religious Education (IRE) teaching for students with special needs, including shadow-teacher mentoring, role-model-based learning, and special classes. These strategies were deemed quite effective, successfully changing the behaviour of children with special needs in their daily lives, particularly in carrying out religious obligations. However, further development of learning methods and teacher training was necessary to develop inclusive teaching strategies tailored to students' special needs.

**Keywords:** *Islamic Religious Education, Character Education, Children with Special Needs*

## A. INTRODUCTION

Education plays a role as a pillar for shaping a quality generation, not only in the intellectual aspect, but also in the moral and spiritual aspects, especially in the midst of the complexity of the times that trigger the challenge of forming students' character due to moral degradation and cultural influences that are contrary to the noble values of the nation (Muhaimin, n.d.). In this context, Islamic Religious Education (IRE) is positioned as a strategy for instilling noble morals, faith, and piety, as well as forming individuals with integrity, responsibility, and being able to face the dynamics of life based on Islamic values (Daradjat, n.d.). IRE is also critical because it integrates the cognitive, affective, and psychomotor realms: students not only understand the teachings, but internalise and apply them in daily life (Kosim, n.d.).

In line with the direction of the inclusive education policy and the implementation of the Independent Curriculum, several regulations strengthen the fulfillment of the right to education for Childrens with special needs (in bahasa abbreviated with ABK), including Permendiknas/Permendikbud No. 70 of 2009 which affirms inclusive education as a joint learning opportunity for students who have abnormalities and the potential for exceptional intelligence/talent and guarantees their right to participate in inclusive education according to their needs and abilities. In addition, Permendikbud No. 72 of 2013 concerning Inclusive Education, which emphasises that schools are obliged to provide educational services that meet the needs of students with special needs in a fair and equal manner. This regulation emphasises that the right of every child, including ABK, to obtain quality education must be protected and pursued to the maximum extent (Fayza et al., 2024).

Students with special needs is defined as individuals who have special educational needs due to physical, mental, emotional, or social disorders that affect their learning process (Rohidin, 2016). The category of ABK includes conditions such as disability, autism, deafness, blindness, behavioural disorders, and specific learning difficulties (Ilfiandra, n.d.). In the context of inclusive education, ABK usually learns alongside regular students with the support of customised learning modifications, so that IRE learning becomes increasingly relevant to supporting holistic development and character formation for ABK. They need an adaptive, relevant learning approach to understand religious values and apply them in daily life, so they can form a strong, noble character (Syah, n.d.). IRE learning in inclusive schools has an excellent opportunity to be optimised as a means of character formation for ABK in line with

the vision of inclusive Islamic education and oriented towards moral development (Nasution & Nasution, 2020).

However, implementing IRE as a means of character formation certainly comes with challenges, especially in addressing the diverse needs of students. First, although there is an encouragement of incentives and teacher training for adaptive learning, implementation is considered limited, uneven, and not yet specific in strengthening IREs' teaching competence for children, so many teachers are not confident in managing inclusive classes (Rusdiyanto, 2019). In practice, IRE teachers are not only required to deliver teaching materials but also to adjust methods, media, and ways of interacting so that religious values can be understood and internalised by all students, including ABK, who have different learning characteristics. This challenge is increasingly evident because IRE learning often includes abstract concepts (e.g., the values of sincerity, honesty, responsibility, and discipline) that require simplification strategies, reinforcement with concrete examples, and repetition to be effectively accepted by students with special needs.

Second, the limitations of ABK-friendly learning infrastructure and facilities (e.g. visual/audio aids and appropriate teaching materials) directly affect the effectiveness of the learning process. Islamic Public schools, including SMP Muhammadiyah 18 Surabaya, face challenges in providing child-friendly learning spaces, such as classrooms equipped with appropriate visual, audio, and teaching materials. This lack of facilities directly affects the effectiveness of the learning process, including in IRE learning. In fact, in some cases, teachers have to improvise and adapt on their own without clear guidance from national standards or local curriculum.

Third, teaching strategies must be more inclusive, differentiated, and personalised to accommodate the diverse characteristics of ABK. At the same time, the "one size fits all" approach tends to be inadequate in the context of IRE learning in inclusive schools. The most effective approach should incorporate the principles of inclusivity, differentiation, and personalisation. This means that teaching strategies cannot be one-size-fits-all. Teachers must be able to recognise the unique characteristics of each student, especially ABK students who have different needs, such as autism, disability, or special learning disabilities. An inclusive pedagogical approach must be supported by in-depth mastery of the material, effective communication skills, and the ability to create a safe and enjoyable learning environment.

The emergence of these challenges shows that implementing IRE teaching in inclusive schools still requires more mature innovation and strategies. In this case, there is a significant opportunity to develop interactive, contextual, and character-based learning models. This model must address the specific needs of ABK students while fostering religious competence and character in accordance with Islamic values. On the other hand, in-depth studies of IRE learning strategies as a means of character formation in ABK students in general inclusion schools are still considered limited, because many studies highlight character education in general or focus on the context of SLB and non-classroom activities, rather than adaptive IRE strategies in regular-inclusion schools (Samsuri, 2023; Laila Fazida & Prayogi, 2024). Therefore, this study is positioned to fill this gap by photographing the IRE learning implementation strategy for ABK in the context of general inclusion schools and its implications for character formation.

Based on the provided description, this study seeks to elucidate and analyze the implementation of Inclusive Reading Environment (IRE) learning in the character development of ABK students within inclusive schools. The research questions posed are as follows: (1) How can IRE learning be effectively implemented to shape the character of ABK students? (2) What are the factors that support or hinder the implementation of IRE learning for ABK students? (3) What are the indicators of success in character education for children with special needs? SMP Muhammadiyah 18 Surabaya was selected as the case study due to its commitment to inclusive education based on Islamic values and character development. The school's diverse student population, comprising approximately 402 active students, with 15 of them ABK students, provides a relevant context for examining the implementation of IRE in the inclusive education framework. (Sari & Suyanto, 2017).

## **B. RESEARCH METHODS**

This research is qualitative. This approach was chosen because it aims to deeply understand the teaching strategy of Islamic Religious Education (IRE) in shaping the character of ABK students in the Muhammadiyah 18 Surabaya Junior High School. Through case studies, researchers can comprehensively explore the processes, challenges, and factors that affect the implementation of these strategies in real-world contexts.

Sampling was carried out using the purposive sampling technique, which involves selecting informants based on criteria relevant to the research objectives. The criteria for selecting informants include: (1) IRE teachers who have at least one year of experience teaching ABK students; (2) the principal who is responsible for the policy and management of the inclusion program; and (3) ABK students and regular students who participate in IRE learning directly so that they can provide a factual picture of the process, interaction, and strategies applied. The selection of informants is purposive, ensuring data that is more focused, in-depth, and representative of IRE learning practices in the inclusive school environment.

Data collection was carried out through three main techniques: interviews, observations, and documentation. Interviews were conducted directly with IRE teachers, school principals, parents, and ABK students. Then the observation focuses on how teachers apply teaching strategies, the interaction patterns of teachers and students, the dynamics of the classroom atmosphere, and the forms of learning adaptation during the teaching and learning process. The Documentation Study is conducted by collecting relevant documents, including the syllabus, Learning Implementation Plan, activity reports, photos of learning activities, and other supporting documents related to the implementation of IRE learning in schools.

The data analysis in this study uses the Miles and Huberman interactive model, namely data reduction, data presentation, and conclusion drawing and verification, which are carried out repeatedly during the data collection process. Data from interviews, observations, and documentation are first reduced by sorting and focusing information relevant to the implementation of IRE learning in shaping the character of ABK students, then presented thematically and narratively so that patterns, relationships between categories, and significant findings are easy to understand. The final stage is carried out by drawing conclusions, which are continuously verified by reviewing field evidence and comparing sources and methods

through triangulation of sources, theories, and methods to ensure the consistency and validity of the findings.

### C. RESULT AND DISCUSSION

#### Islamic Religious Education Strategy in Shaping the Character of Children with Special Needs

Character education is a process that aims to shape individuals to understand, appreciate, and apply ethical values such as honesty, responsibility, and respect (Lickona, n.d.). In the context of Indonesian education, character education is expected to shape students' spiritual and social piety in daily life. In religious-based schools such as SMP Muhammadiyah 18 Surabaya, the subject of Islamic Religious Education (IRE) is the main instrument in the formation of this character.

Ustaz Nafish, one of IRE's teachers, explained that IRE has a strategic role in shaping the character of students with special needs (ABK). Religious values such as honesty, patience, and mutual respect are considered very relevant in supporting the development of students' character (Raidah, 2021). This view is reinforced by the IRE learning modules used in schools, which emphasise that, in addition to theoretical understanding, students are also directed to apply these values in daily life. For example, in the material "Honest and Keep Promises," students not only receive conceptual explanations but also conduct self-assessments and compile summaries in the form of posters using the Canva application.

Overall, IRE plays an essential role in the character development of ABK students, as it instils moral, spiritual, and ethical values that form the foundation of positive behaviour. Through learning that is tailored to cognitive and emotional abilities, ABK students can develop confidence, empathy, and social interaction skills. Compassion-based learning and inclusivity also help create an environment conducive to their character growth.

However, this achievement depends heavily on the learning strategies teachers implement. IRE is only an instrument, so its effectiveness is primarily determined by the teacher's ability to design a learning approach responsive to students' needs, especially those with special needs.

From the data obtained by researchers in the field, there are at least three learning strategies applied at SMP Muhammadiyah 18 Surabaya in teaching IRE to ABK students, which are as follows:

#### 1. Shadow Teachers: An Individualised and Supportive Approach

Mentoring by *shadow teachers* is one of the crucial strategies in the learning process of Islamic Religious Education for students with special needs (ABK) at SMP Muhammadiyah 18 Surabaya. This accompanying teacher is in charge of providing personal support for students, both during learning activities in the classroom and in the implementation of worship. This is, as stated by one of the teachers, "My task is to translate the language of Ustaz Nafish into a language that children understand. If Ustaz says 'Let's open the book', I have to hold student A's (Autis) shoulder, point to the book, and then he moves."

This personal support has a significant influence on children's development. In this case, children will be used to and trained in dealing with the situation and conditions around them.

This is because one of the student's parents admitted that: "At first, my son was terrified to enter the school mosque because it was crowded. But since being personally accompanied by a shadow teacher, he began to dare to join the line at the very back."

In practice, shadow teachers sit next to students to ensure they understand learning instruction through a patient, communicative, and individualised approach (Anggarini & Ningsih, 2020). This mentoring not only helps students understand the material but also provides a sense of security and emotional support. Testimonials from accompanying teachers show that they often have to translate the primary teacher's instructions into more concrete forms of communication, such as through gentle touches or visual cues, to get students to respond appropriately. The same was expressed by one of the students' parents, who noted that the presence of shadow teachers increased his children's confidence to participate in religious activities, such as entering the school mosque, which had previously been considered scary.

The results of field observations show that this mentoring strategy can overcome behaviours that arise due to certain conditions, such as anxiety in ADHD students. By using visual cards or guided touches, shadow teachers can help students stay focused on learning. Theoretically, this form of mentoring is in line with the concept of individualised learning, which emphasises the importance of personal support in meeting the learning needs of ABK students. Previous research also showed that intensive mentoring can significantly increase students' confidence and independence. Data obtained from schools shows that around 70% of ABK students have increased in participating in IRE learning after receiving assistance for at least one semester. The most striking increase was in the ability to worship independently, which increased from 20% before mentoring to 55% after mentoring.

However, implementing this strategy faces some obstacles, including the limited number of competent shadow teachers, the lack of specialised training in address the emotional and cognitive needs of ABK students, and the high teacher workload, which makes it challenging to provide intensive, consistent assistance. Therefore, schools need to seek strategic solutions such as providing psychopedagogy-based training for shadow teachers, developing an effective companion rotation system, using additional educators or volunteers, and leveraging technology and visual aids to support the mentoring process. These efforts are needed to ensure the implementation of mentoring runs more optimally and has a sustainable impact on learning and the development of ABK students' character.

## **2. Exemplary-Based Learning: Instilling Value Through Role Models**

An example-based learning strategy is one of the essential approaches in teaching Islamic Religious Education (IRE) for students with special needs (ABK) at SMP Muhammadiyah 18 Surabaya. This strategy is based on the understanding that the process of internalising values in ABK students is more effective when they receive examples of behaviour directly, rather than just through theoretical explanations. In practice, teachers use stories about prophets, companions, and Islamic figures who have strong characters as models of behaviour. This technique becomes relevant because ABK students tend to respond positively to concrete examples and observable experiences, as mentioned in the field findings that the exemplary approach is effective in instilling the values of honesty, patience, and respect.

The role of teachers as role models was strong in an interview with Ustaz Nafish, an IRE teacher, who emphasised that ABK students learn through observation and imitation of behaviour. According to him, "The children of the crew are excellent imitators. I can't just tell them to be honest. I have to show how I return a fallen student's pen or apologise if I'm late for class." This statement emphasises that learning values is not enough when delivered verbally; Teachers must set a concrete example in the form of daily moral actions. In the context of inclusive education, this is in line with Bandura's (1977) social learning theory, which states that the process of modelling and observation is the main mechanism in learning, especially for students who need a concrete representation of expected behaviour. The empirical data in this study also show that exemplary-based interventions have a tangible impact on the behaviour of ABK students.

The example as a pedagogical approach is not only displayed by IRE teachers but also by school principals, as leaders of educational institutions. In the interview, Mr Ari Sutikno described how he was directly involved in student worship activities, not only giving instructions but also actively participating. He stated: "The principal also set a direct example. During the dhuha prayer hour, he is the one who invites and cooperates with the children to the mosque, not just ruling through the toa." This quote shows that the example set by the school leaders provides symbolic and practical reinforcement of the Islamic values to be formed. The actions of the principal not only support the strengthening of character through hands-on experience but also reinforce the school culture that makes example an integral part of the educational process.

Quantitative findings strengthen the effectiveness of example-based strategies in IRE learning for ABK. Teacher assessment data over the past three months showed a 30% increase in positive behaviour indicators—such as mutual respect and honesty—in ABK students who participated in story-based learning and role models. In addition, more than 80% of students stated that the use of stories and dramas helped them understand religious values more easily and pleasantly. These figures show that this approach not only impacts the affective aspect but also strengthens students' emotional engagement and cognitive understanding in IRE learning.

Nevertheless, this strategy is not free from challenges. Variation in students' cognitive abilities can make some students struggle to understand the abstract concepts in religious stories. Teachers also recognise the need for special training to tell stories in an interesting, dynamic, and engaging way, tailored to the characteristics of the crew members. In addition, dependence on specific role models can limit the diversity of learning experiences. Hence, students need to be introduced to a variety of consistent behavioural models from all educators in schools. Therefore, integrating visual and audiovisual media is recommended to strengthen students' understanding of the values being taught, for example, through simulations, illustrations, or interactive dramas that provide a multisensory learning experience.

Overall, example-based learning strategies play an essential role in shaping the character of ABK students. This approach not only overcomes cognitive limitations by presenting concrete behaviours but also strengthens the emotional connection between teachers and students, an essential foundation for ABK's learning success. Furthermore, the success of this strategy depends heavily on the consistency of teacher behaviour, the involvement of school leaders, and the use of adaptive pedagogical techniques. With support for learning facilities and teacher

capacity-building through storytelling training and inclusive learning methods, this strategy has the potential to continue developing as a practical approach in character education for students with special needs in an inclusive school environment.

### **3. Special Classes for ABK Students: Structural and Integrated Approach**

Special classes for students with special needs (ABK) are one of the strategies implemented by SMP Muhammadiyah 18 Surabaya to support the learning of Islamic Religious Education (IRE). This class meets three times a week and focuses on practical learning, including worship procedures and life skills. The classroom learning approach is specifically designed to be more personalised and structured, tailored to each student's characteristics and abilities. This strategy is in line with the principles of inclusive education and curriculum differentiation as recommended by UNESCO, which emphasises the importance of adapting learning methods to the needs of students.

The study's findings show that special classes have a significant effect on increasing the independence of ABK students. There was an increase in the ability to worship independently after one year of participating in the program. Internal school data shows that about 65% of students have improved their ability to worship independently, while behavioural indicators such as discipline and responsibility have increased by 40%. On the other hand, student performance in participating in worship activities and practical tasks increased from 25% to 70%.

Despite positive results, implementing special classes still faces obstacles, including limited educators, inadequate facilities, and a lack of teacher training in adaptive and inclusive learning methods. Therefore, several solutions are recommended, including increasing teacher training in practical learning techniques and formative assessments, strengthening school collaboration with inclusion institutions or social organisations to support facilities and funding, and using educational technology, such as learning videos and visual aids, to support the learning process.

Strengthening the success of these three strategies requires synergy between schools, teachers, and parents. It is also essential to provide ongoing training for IRE teachers to implement these strategies effectively and to develop adequate resources. Schools can work with training institutions, inclusion organisations, and relevant ministries to obtain technical and financial support (Ma'rifah et al., 2023). In addition, periodic evaluation of success indicators, such as increased worship independence and moral behaviour, must be conducted quantitatively and descriptively to monitor and adjust the program on an ongoing basis.

### **Indicators of Success in Character Education for Children with Special Needs at SMP Muhammadiyah 18 Surabaya**

Each learning activity requires a success indicator to serve as a benchmark for achieving the learning objectives (Bistari, 2018). This indicator is very important in evaluating the effectiveness of the educational process, especially for students with special needs (ABK) who attend regular educational institutions such as SMP Muhammadiyah 18 Surabaya. Since this school is not an Extraordinary School (SLB), the assessment process for ABK students must be adjusted to their individual abilities. Assessment is carried out through two primary forms:



general report card scores and special report card scores, as well as through observation of changes in daily behaviour, which are important indicators in character education. To analyse this process more deeply, Piaget's theory of cognitive development becomes a relevant analytical framework (Anggarini & Ningsih, 2020).

The general report card scores reflect the learning outcomes of ABK students in regular classes, with assessments adjusted according to the principle of differentiation in the Independent Curriculum. These adjustments allow teachers to develop indicators that are realistic and appropriate to the student's cognitive potential. Meanwhile, the special report card score assesses the development of ABK students in special classes held three times a week. This class is more structured and individualised to provide intensive assistance tailored to each student's needs.

In the perspective of Piaget's theory, the variation in cognitive abilities of ABK students is at different stages, ranging from sensorimotor to formal operations (Mifroh, 2020). Many ABK students are at the concrete operational stage, so they require tasks that are manipulative and based on direct experience. The Independent Curriculum facilitates this by providing teachers with space to adjust assignments and assessments based on students' cognitive stages. In special classes, the student learning process supports assimilation and accommodation, for example, when students learn the steps of worship independently through repetitive practices and visual guidance (Mareza, 2017).

In addition to the academic aspect, behaviour change is an essential indicator of learning success, especially in strengthening character education. One of the significant achievements is ABK students' ability to carry out worship independently, which demonstrates cognitive, social, and emotional development. Piaget emphasised that social interaction plays an essential role in children's moral development, and that students' success in following worship procedures reflects a mature understanding of religious values (Wijayanti, 2015).

Although character education for ABK students in regular schools faces challenges, such as limited facilities and educator competence, the success of behaviour change—such as increased independence in worship—shows that adjusting learning strategies can have a significant impact. Smith emphasised that individualised approaches, the use of visual aids, and practical opportunities are key to character formation in ABK students (Smith, n.d.). These findings are in line with the constructivist view that students build knowledge through direct experience and interaction with the environment (Magalhaes et al., 2025).

A concrete example of this progress can be seen when students who initially have difficulty following the order of worship come to understand and follow it independently through repetition and visual cues. This achievement is an indicator of the success of character education, which confirms that the school has created a learning environment that supports the holistic development of ABK students (Fayza et al., 2024).

Quantitative assessments also show significant developments. Worship independence increased from 15% to 55% in six months, showing a 40% increase. Positive behaviours such as honesty, discipline, and mutual respect rose from 30% to 70%, while teacher evaluations showed 75% of students made progress in discipline and social responsibility (School Internal Data, 2024).

However, several obstacles remain, such as the limited number of teachers with the competence to assist ABK, a lack of facilities, and a lack of time for intensive mentoring. Therefore, strategic recommendations include continuous teacher training, provision of visual aids and educational technology, collaboration with parents and communities, and integration of digital media in the learning process.

Overall, the use of appropriate indicators, adaptive assessments, and individualisation approaches shows that schools can holistically build the character and competencies of ABK students. Strengthening human resources and school facilities is an essential step toward ensuring the sustainability and improvement in the quality of character education programs in the future (Hamid et al., 2025).

#### D. CONCLUSION

Islamic Religious Education (IRE) at SMP Muhammadiyah 18 Surabaya plays a pivotal role in shaping the character of students with special needs through an inclusive and adaptive approach that aligns with the Merdeka Curriculum. Core moral values such as honesty, responsibility, empathy, and respect are instilled by tailoring teaching methods to each student's individual needs.

The three main strategies implemented—shadow teacher assistance, role-model-based learning, and Students with special classes—have proven effective in enhancing students' religious understanding and positive behavior. Indicators of success include assessments through general and special report cards, as well as increased independence in worship and improvements in daily behavior.

The Merdeka Curriculum provides teachers with the flexibility to design contextual and relevant learning for students with special needs. However, challenges such as limited support personnel, insufficient facilities, and the need for further teacher training remain essential issues to address to optimize character development through IRE in a sustainable manner.

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