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Internalization of Religious Character Education Program For Children With Special Needs in Islamic Religious Education (PAI) Learning at SD it Darul Mukhlisin Aceh Tamiang

Predi Ari Repi*, Salminawati, Fatkhur Rohman
Faculty of Education and Teacher Training State Islamic University of North Sumatra Medan, 20235, Indonesia

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* *Corresponding author:*

E-mail: predi0331234011@uinsu.ac.id

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A B S T R A C T

This study is based on the importance of instilling religious character values that go beyond cognitive understanding to shape daily attitudes and behaviors, especially for Children with Special Needs (CSN) who face limitations in independently understanding and practicing religious teachings. The aim of this research is to describe the internalization process of religious character education in Islamic Religious Education (IRE) learning for CSN students at SD IT Darul Mukhlisin Aceh Tamiang. This study employs a descriptive qualitative approach using a case study method. Data were collected through participatory observation, in-depth interviews with special assistant teachers, school principals, and parents, as well as documentation of learning activities and religious programs. The results indicate that the internalization of religious values is carried out through integrated programs such as daily worship habituation, moral training through ethical case simulations, spiritual guidance by IRE teachers, and regular religious activities. The learning approach is adapted to each student's needs using visual aids, hands-on practice, simple language, and an inclusive classroom atmosphere. The study concludes that effective religious character internalization requires collaboration between teachers, parents, and experts through a holistic and adaptive approach.

1. Introduction

Religious character education is one of the strategic efforts in forming a generation that is not only intellectually intelligent but also has noble morals in accordance with religious values, in the context of Islamic education, internalization of religious values is an important foundation that is expected to be embedded from an early age, religious character education, especially for children with special needs (ABK), requires a different and strategic approach so that it can be integrated effectively in the learning process, especially in Islamic Religious Education (PAI) subjects (Rahmatika et al., 2024).

Children are a gift from God Almighty who must be fostered, educated as resources, and are invaluable treasures, a child is a mandate from God who must be cared for, protected, and educated, where parents will later be held accountable for the character and behavior of the child in this world, children are also valuable human resource assets that can help build the nation and state in the future, a child born into the world has rights that cannot be ignored, children's rights are guaranteed under the convention on the rights of the child, children's civil liberties include the right to identification, the convention on the rights of the child includes this as one of its five categories (Zalsabella P et al., 2023). In addition to the family environment and alternative care, basic health and welfare, education, recreational and cultural activities, and protection, the convention on the rights of the child outlines the substantive rights of children (B et al., 2023).

Children with special needs often face challenges in understanding, absorbing, and internalizing religious values due to certain limitations, whether physical, mental, or emotional. Therefore, schools have an important role in ensuring that religious character education programs can be implemented inclusively (Insiatun et al., 2021). SD IT Darul Mukhlisin, located in Aceh Tamiang, as an institution based on Islamic values, has attempted to develop learning programs that are oriented towards strengthening religious character, including for students with special needs. However, the extent to which this program can be internalized effectively still requires further study. In Islamic Religious Education learning, there is a great opportunity to internalize religious values, such as honesty, responsibility, compassion, and discipline.

However, the implementation of these values in learning for children with special needs often faces obstacles, such as lack of teacher competence in appropriate approaches, limited supporting facilities, and minimal synergy between schools and families. This is the main challenge in ensuring that religious character education can be implemented optimally. SD IT Darul Mukhlisin in Aceh Tamiang has been known as a school that is committed to integrating Islamic values into the learning curriculum, with a vision of forming an Islamic and moral generation, this school presents programs designed to support the development of student character holistically, however, specifically for ABK, a more targeted and planned approach is needed so that they can feel the maximum benefits of this program (Ramayani et al., 2024).

1. Economic constraints are the main factor that prevents children with special needs (ABK) from attending school, because their parents do not have sufficient financial resources to finance their children's education.
2. The location of residence also plays a significant role, especially if they live far from an inclusive school or special education institution, making access difficult.
3. Psychological factors also have an influence, where parents feel an emotional burden because their children are considered abnormal, as a result, they feel sorry and choose to keep their children at home because they are worried that their children will be the target of ridicule and are considered to have no potential.

4. The education factor of parents, who only have an educational background up to elementary and junior high school levels, results in their lack of understanding of the special needs of their children with disabilities, and a lack of awareness of the importance of special education for these children.
5. Social factors also play an important role, where parents feel reluctant to take their children to school because they are worried that their children will be the target of intimidation by others, therefore, they choose not to send their children to school.
6. Problems also arise in public schools, where the schools around them are not ready and do not have the ability to interact with children with special needs (Wahyudi & Huda, 2019).

The reasons mentioned above are the cause of the small number of children with special needs who have not received access to conventional education until now, therefore, collaboration between various organizations and institutions is important to provide facilities for children with special needs, especially those with intellectual disabilities, so that they can access education more easily (Anwar, 2023). Mental retardation, which is a developmental disorder that generally begins in childhood and continues throughout a person's life, affects various aspects of life, including correspondence, social interaction, and behavior (Khairuddin, 2020).

Based on the researcher's initial observations, the Darul Mukhlisin Aceh Tamiang Integrated Islamic Elementary School has several students with special needs, while Darul Mukhlisin SDIT is a public school. In this case, SD IT Darul Mukhlisin accepts and tries to educate Children with Special Needs with the presence of expert teachers in that field, Therefore, the researcher is very interested in studying children with Special Needs at SDIT Darul Mukhlisin Aceh Tamiang, children with special needs must be maximized in educating them, at SDIT Darul Mukhlisin Aceh Tamiang there are 8 ABK students or students with special needs as well as educators who have 3 special teachers to teach these students, 1 female and 2 male. They teach ABK students with special classes because if their class is combined with other students, it will be very difficult to interact with them.

Therefore, based on these problems, the author is interested in exploring the reality of the religious character education learning program in Islamic Religious Education (PAI) applied to children with special needs and identifying the obstacles they experience during the education process, as a result, the title of this study: "Internalization of the Religious Character Education Program for Children with Special Needs in Islamic Religious Education (PAI) Learning at SD IT Darul Mukhlisin Aceh Tamiang".

2. Methodology

In this study In this study the method that will be used by the author is a qualitative descriptive method, namely describing and painting the situation, summarizing a number of raw data and at the present time based on facts as they are, based on the author's observations in the field. This research was conducted at the Darul

Mukhlisin Aceh Tamiang Integrated Islamic Elementary School (SDIT) located in Rukun Kampung Dalam Hamlet, Karang Baru District, Aceh Tamiang Regency, Aceh Province.

This research involves several stages, namely pre-field, research implementation stage in the field, data analysis, formation of findings, and preparation of research reports (Sugiyono, 2021). Researchers want to directly observe the learning process at SDIT Darul Mukhlisin Aceh Tamiang, they realize that a subjective approach is more suitable for revealing and understanding aspects that are not yet known or hidden, and this strategy can reveal layers of knowledge that are more complex than quantitative approaches, therefore, qualitative research is considered the right method to investigate topics related to the learning process at SDIT Darul Mukhlisin Aceh Tamiang, the scientist highlighted the facts that can be observed from the experience of strict Islamic teaching at the school (Rukminingsih, 2020).

In addition, experts also act as sources of information because they directly assess the fairness of the information to be collected to explain the role as a data collection tool, researchers need to have a theoretical basis and in-depth understanding so that they are able to ask relevant questions, analyze social situations, and provide direction that clarifies and gives meaning to the context of the research.

3. Result and Discussion

This research was conducted at SDIT Darul Mukhlisin Aceh Tamiang school located at Jalan. Ir. H. Juanda Dalam, Kampung Dalam, Kec. Karang Baru, Aceh Tamiang Regency, Aceh, which was established in 2016 and currently consists of 13 classes in 2024/2025 with a total of 293 students, but because the researcher only focuses on Children with Special Needs, therefore they have different classes from the 8 ABK students, led by the principal Mr. Ghufran Nur Ramadhana, S.Pd.I with a school accreditation of C. SDIT Darul Mukhlisin Aceh Tamiang is under the auspices of the Aceh Provincial Government.

SDIT Darul Mukhlisin Aceh Tamiang has created an inclusive school program since the first time SDIT Darul Mukhlisin Aceh Tamiang was established and opened opportunities for children with special needs to attend school at SDIT Darul Mukhlisin, many people from the community and parents support the inclusive school program. In 2016 to 2022, special teachers have succeeded in educating children with special needs to be normal like other general children, some have entered Islamic boarding schools and become memorizers of the Qur'an and some have entered public schools (SMP / MTs), with that success many parents want their children to be schooled at SDIT Darul Mukhlisin Aceh Tamiang. Table 1 and Table 2 shows the condition of students at SDIT Darul Mukhlisin Aceh Tamiang for the 2024/2025 academic year.

Table 1. Data On The Condition Of Students At SDIT Darul Mukhlisin Aceh Tamiang School In The 2024/2025 Academic Year

No	Class	Gender		Number of Students
		Man	Woman	
1	1.A	15	14	29
2	1.B	15	13	28
3	2.A	18	10	28
4	2.B	18	10	28
5	3.A	12	13	25
6	3.B	10	16	26
7	4.A	15	8	33
8	4.B	10	15	25
9	5.A	7	12	19
10	5.B	10	4	14
11	6.A	13	7	20
12	6.B	11	6	17
13	6.C	11	5	16
Number of Students				308

Source: statistical data from the office of the Principal of SDIT Darul Mukhlisin Aceh Tamiag for the 2024/2025 academic year

Table 2. Data On The Condition Of Students With Disabilities At SDIT Darul Mukhlisin Aceh Tamiang School In The 2024/2025 Academic Year

No	Class	Gender		Number of Students
		Man	Woman	
1	1.B	1		1
2	2.A	1		1
3	2.B	3		3
4	3.B		1	1
5	5.A		1	1
6	6.B		1	1
Number of Students				8

Source: statistical data from the office of the Principal of SDIT Darul Mukhlisin Aceh Tamiag for the 2024/2025 academic year

Tables 3 and 4 present data on the teaching and educational staff at SDIT Darul Mukhlisin Aceh Tamiang for the 2024/2025 academic year. Table III includes 38 educators and administrative personnel, most holding a bachelor's degree (S1) in various fields such as Islamic Religious Education (PAI), Mathematics, English, Biology, and Law, with some having a master's degree (S2). Their roles include headmaster, teachers, treasurer, and administrative staff. Table IV provides specific information on teachers for Children with Special Needs (CSN), listing three teachers with bachelor's degrees (S1) who are responsible for inclusive education services at the school.

Table 3. Data On The Condition Of Teaching And Educational Personnel At SDIT Darul Mukhlisin Aceh Tamiang Academic Year 2024/2025

Name	M/W	Religion	Last education	Position
Ghufran Nur Ramadhana, S.Pd. I	M	Islam	S1/PAI	Headmaster
Elva Hanim, S.Pd	W	Islam	S1/PAI	Teacher
Tri Hardianti, S.Si	W	Islam	S1/Matematika	Teacher
Nuriyati, S.Pd	W	Islam	S1/B. Inggris	Teacher

Fatmatul Husna, S.Pd	W	Islam	S1/Biologi	Teacher
Masliana Savitri, M.Pd	W	Islam	S2/PAI	Teacher
Masyitah, S.Pd	W	Islam	S1/PAI	Teacher
Dewi Ana Ningsih, S.Pd	W	Islam	S1/PAI	Teacher
Nurul Husna, S.H.I	W	Islam	S1/Hukum	Teacher
Pangondian Harap, S.Pd	M	Islam	S1/PAI	Teacher
Siti Maryam, S.Pd.I	W	Islam	S1/PAI	Teacher
Muji Utami Ahda, S.Pd	W	Islam	S1/PAI	Teacher
Mutia Sarah, S.Pd	W	Islam	S1/PAI	Teacher
Ahmad Hambali, S.Pd	M	Islam	S1/PAI	Teacher
Baridah, S.H	W	Islam	S1/Hukum	Teacher
Septariani, S.Pd	W	Islam	S1	Teacher
Yulia Novita, S.Pd	W	Islam	S1	Teacher
Nurul Maulana, S.P	W	Islam	S1/Pertanian	Teacher
Siska Oktafriani, S.Pd	W	Islam	S1	Teacher
Tengku Khairullia, S.Pd	W	Islam	S1	Teacher
Tengku Muhammad Iskandar, S.Pd	M	Islam	S1/PAI	Teacher
Ari Wandini, S.Pd.I	W	Islam	S1	Teacher
Hikmah Ramadana	W	Islam	S1/S.Psi	Teacher
Herlina, S.Pd	W	Islam	S1	Teacher
Elsa Nabila	W	Islam	S1	Teacher
Aditia Ahmad, S.Pd	M	Islam	S1/PJOK	Teacher
Widya Fajriah	W	Islam	S1/PAI	Teacher
Nur Fazrina Ramadhani, S.Pd	W	Islam	S1	Teacher
Wulandari, S.Pd	W	Islam	S1	Teacher
Fatimah Azzahra, S.Pd	W	Islam	S1	Teacher
Rama Arya Pitaloka, S.Pd	W	Islam	S1	Teacher
Suwaibah Aslamiah, MP.d	W	Islam	S2/PAI	Teacher
Febrida Nasution, S.Pd	W	Islam	S1	Teacher
Maulina Putri, S.Pd	W	Islam	S1	Teacher
Nurfadillah	W	Islam	S1	Teacher
Tiara Novita Sari, S.Pd	W	Islam	S1	Teacher
Sunarsih, S.Pd	W	Islam	S1	Teacher
Muji Khairul Rijal, S.H	M	Islam	S1/Hukum	Treasurer
Fatimah, S.Kom	W	Islam	S1/Komputer	Administration

Table 4. Data On The Condition Of Teaching Personnel And Education For Children With Special Needs (ABK) At SDIT Darul Mukhlisin Aceh Tamiang Academic Year 2024/2025

Name	M/W	Agama	Last education	Position
M. Syauqi Zuhri, S.Psi	M	Islam	Strata 1	Teacher
Andi Syahputra, S.Pd	M	Islam	Strata 1	Teacher
Ain Intan Lestari, S.Pd	W	Islam	Strata 1	Teacher

Source: Darul Mukhlisin Islamic Elementary School, Aceh Tamiang

It can be seen from the table above that teachers who teach at SDIT Darul Mukhlisin Aceh Tamiang School have an average educational qualification of bachelor's degree, however, their educational backgrounds vary such as Islamic religious education, sports education, sharia law, computer education, biology, English and so on. Based on the results of interviews and field observations that have been carried out, it is accepted that the recruitment of teaching staff at SDIT Darul Mukhlisin Aceh Tamiang is the same as recruitment in schools in general. It's just that the recruitment to register students is first examined by a special teacher who has a Psychology degree and has experience in recognizing people's characters,

with this examination we can find out whether the child is normal or has obstacles that require special education, this has happened when the registration committee did not know that the student needed special education when they had entered learning, the data of students and students with special needs are differentiated in the filing to facilitate data collection in the future.

The research was conducted for approximately 3 months starting from January 1 to April 2025. In the period of more than 2 months, the activities carried out were to explore an Internalization of Religious Character Education Program for Children with Special Needs, in this case the researcher took the Integrated Islamic Elementary School (SDIT) Darul Mukhlisin Aceh Tamiang. This research was conducted to get an idea of how an Internalization of Religious Character Education Program for Children with Special Needs is at SDIT Darul Mukhlisin Aceh Tamiang. In this study, the researcher also conducted interviews with the Principal, Special Teachers for Children with Special Needs and Parents of the Children with Special Needs.

The researcher also conducted direct observations during the activities of the special teachers for children with special needs in the school environment and in the classroom. Observations were made, namely observing how the process of Internalizing the Religious Character Education Program for Children with Special Needs in Islamic Religious Education (PAI) Learning, Internalizing the Religious Character Education Program which includes the methods, media strategies used and evaluations carried out in Islamic religious education learning and what are the obstacles and solutions that can be taken in Islamic religious education learning.

Based on the general findings and specific findings of this study, the discussion of the study aims to provide a comprehensive picture of "Internalization of Religious Character Education Programs for Children with Special Needs in Islamic Religious Education (PAI) Learning at SD IT Darul Mukhlisin Aceh Tamiang". The discussion of this study will be adjusted to the research questions that have been listed in CHAPTER I. This will involve the integration of various data collection methods used during the study, including observation, interviews, and documentation. This aims to provide comprehensive answers to the research questions that have been submitted previously.

1. Religious Character Education Program for Children with Special Needs in Islamic Religious Education Learning at SDIT Darul Mukhlisin Aceh Tamiang.

Initial findings indicate that the main objective of the Religious Character Education Program for Children with Special Needs (ABK) in Islamic Religious Education learning at SDIT Darul Mukhlisin Aceh Tamiang is to create an inclusive, humanistic, and Islamic-based education system, which is able to embrace all students without discrimination, including those with special needs, this program is designed to ensure that every child, regardless of their physical, intellectual, or emotional condition, can grow and develop in a religious atmosphere and gain spiritual experiences that are in accordance with their abilities.

(Alam, 2020) Religious character education is positioned as the main foundation in the formation of students' personalities, so that they are not only academically intelligent, but also excel in Islamic morals, attitudes, and behavior, in practice, the objectives of this program include internalizing religious values such as honesty, responsibility, patience, obedience, and politeness, through habits that are applied consistently and structured throughout the school environment, for students with special needs, the process of internalizing values is carried out with an individual and adaptive approach, so that each child gets treatment that is in accordance with their needs and potential (Briliantara & Salim, 2024).

This aims to ensure that religious learning is not only a formal obligation, but also a means of character formation that touches the personal and spiritual side of students deeply, this effort is so that every student, including ABK, can grow as a person with noble morals, love Islamic teachings, and have an active role in Islamic social life, so that no child is left behind in obtaining the right to meaningful education and educates them completely, both physically, mentally, and spiritually (Firmansyah, 2019).

Second, the approach based on routine and concrete habits in teaching religious values to children with special needs is to facilitate the process of internalizing religious values through direct experience that is real and consistent in everyday life. Children with special needs generally have a unique and different way of learning from children in general, so conventional methods that are theoretical are often less effective, therefore, the habituation approach is the right solution because it emphasizes the repetition of positive behavior and concrete activities that are easily recognized, followed, and felt by children, so that religious values such as praying, praying, being polite, and helping others are not only memorization material, but become part of the routine that is embedded in the daily lives of students. For example, by getting children used to saying hello every time they enter class, praying together before studying, or following ablution and praying with teacher guidance, children learn through experience, not just hearing or seeing (Dedik, 2021). This is very important for children with special needs, because through direct practice they can unite religious values with real actions, which then strengthen their understanding and acceptance of these values gradually and naturally.

Third, the use of visual media such as videos and images in teaching Islamic Religious Education (PAI) material to children with special needs (ABK) is to adapt to the typical learning style of ABK who find it easier to understand information visually. Most children with special needs tend to absorb and remember information more easily if it is delivered through media that they can see directly. Thus, the purpose of using visual media is to facilitate their understanding of religious material that may be difficult to understand if only delivered verbally or through written text. The use of media that can be seen, such as images and videos, also aims to strengthen their memory and ability to remember religious teachings in the long term, because visual information is often easier to remember than information that is only heard or read, through this approach, it is hoped that PAI material can be more effectively delivered and understood by ABK students, so that they can be

more involved in religious learning and internalize religious values in their lives (Muaz & Ruswandi, 2022).

Fourth, the difference in strategy between teaching regular children and children with special needs (ABK) in religious education is to adjust the teaching approach to the characteristics, abilities, and learning needs of each group of students, so that the learning process becomes more effective and meaningful for all students. Regular children generally have cognitive and social development that is more appropriate to their age stage, which allows them to learn through more traditional methods, such as lectures or group discussions. Meanwhile, ABK have special needs that affect the way they understand and respond to learning materials, including in the context of Islamic religious education. Therefore, learning strategies must be adjusted so that they can accept, understand, and internalize religious values in a way that suits their conditions.

Therefore, regarding the Religious Character Education Program for Children with Special Needs (ABK) in Islamic Religious Education learning at SDIT Darul Mukhlisin Aceh Tamiang is that religious character education for ABK requires an inclusive, adaptive, and habit-based approach and media that suits their learning needs. This program aims to internalize religious values such as honesty, responsibility, patience, and obedience through real experiences that can be felt and understood by children. This is done with a routine, concrete, and structured approach, which allows children with special needs to learn through direct experience and visual media that are easier to understand.

In addition, school policies that integrate religious values into daily activities, such as congregational prayer and group prayer, as well as providing flexible learning time and space, help children with special needs feel more accepted and get equal opportunities to develop. Differences in teaching strategies between regular children and children with special needs are very important so that religious education materials can be adjusted to the specific needs of children with special needs, who have different ways of learning and developing. With the right approach, children with special needs can gain a better understanding of Islamic teachings and develop a strong religious character.

Overall, this program reflects the school's commitment to providing meaningful education for all students, without exception, by adjusting the teaching approach and learning environment to be more inclusive, supportive, and friendly to children with special needs. This aims to ensure that every child, both regular and special needs, can grow as a person with noble morals, understand religious values, and be able to play an active role in Islamic social life.

2. Implementation of Religious Character Education Program for Children with Special Needs in Islamic Religious Education at SDIT Darul Mukhlisin Aceh Tamiang

The second finding is from the implementation of the Religious Character Education Program for Children with Special Needs (ABK) in Islamic Religious

Education at SDIT Darul Mukhlisin Aceh Tamiang is to instill religious values through an inclusive, flexible, and ability-oriented approach to individual children, although there is no special curriculum set for ABK at the school. In practice, special teachers carry out learning independently and follow the same schedule structure (roster) as regular children. However, the methods applied are different and adjusted to the conditions and abilities of each ABK student (Gea et al., 2022).

The purpose of this policy is to ensure that every student, including ABK, still gets equal rights and opportunities in obtaining religious education, although not with a uniform approach as for regular children or in the Special School (SLB) system, but SDIT Darul Mukhlisin Aceh Tamiang optimizes the inclusive education model, where ABK can learn and grow in a public school environment with regular children.

Thus, the implementation of PAI learning for ABK does not only focus on delivering cognitive material, but is also directed at developing religious attitudes and behaviors through positive social interactions in a supportive environment. Children are trained to understand and practice Islamic religious values in everyday life, such as greeting teachers politely, saying hello, helping friends, and being respectful. The purpose of this approach is to form a religious, polite, and empathetic character, which is instilled not through memorization alone, but through real habits that are relevant to their world.

Various routine religious activities carried out in Islamic Religious Education (PAI) learning at SDIT Darul Mukhlisin Aceh Tamiang, especially for children with special needs (ABK), are to instill religious values gradually and contextually through direct experiences that are easy for students to understand and feel. Activities such as conveying stories of the prophets aim to introduce moral and spiritual values in an interesting and touching way, especially for ABK who have limitations in understanding abstract concepts (Fikri, 2024).

Therefore, the stories are delivered in a visual or dramatic way, so that they are easier to understand, remember, and serve as examples. The purpose of this method is to foster positive attitudes such as honesty, patience, and responsibility in children, through real role models that are relevant to Islamic teachings.

The implementation of congregational prayers, such as dhuha and dzuhur prayers, has an important purpose in accustoming children to be disciplined and involved in worship together, so that they not only know the procedures for praying in theory, but also feel the atmosphere of togetherness in carrying out religious obligations. For ABK, involvement in these congregational activities is also a means of social and religious development at the same time, where they can learn to follow instructions, interact with friends, and experience spiritual experiences in a real context. This is an important step in forming worship habits from an early age, as well as fostering a sense of belonging to the religious community at school.

Meanwhile, the Quran recitation activity carried out every morning aims to accustom children, including children with special needs, to get closer to the Quran

and strengthen their skills in reading the hijaiyah letters according to their respective abilities. Through patient and gradual guidance, students are trained to read short letters, not just for memorization, but to form a spiritual attachment and increase their love for the Quran. The main goal is for students to have a sense of responsibility and good habits in opening and reading the holy book as part of their daily routine.

Furthermore, practicing moral values through direct practice such as telling the truth, apologizing, respecting teachers, and helping friends, is an approach that aims to internalize Islamic values in children's real lives. For children with special needs, this method is very important because they tend to respond better to learning based on real actions than verbal theories. Therefore, the school emphasizes concrete and applicable learning, with the aim that moral values are not only understood cognitively, but also become habits and become characters in students' daily lives.

Overall, all these activities have an integrated goal, namely to form the religious character of children, including children with special needs, holistically. They are not only introduced to religious teachings, but also trained to live and practice them in a supportive, warm, and inclusive atmosphere. Thus, they are expected to grow into individuals who not only understand religion in terms of knowledge, but also apply its values in everyday behavior, according to their respective abilities and developments.

3. Evaluation of Religious Character Education Program for Children with Special Needs in Islamic Religious Education at SDIT Darul Mukhlisin Aceh Tamiang

The third finding is the evaluation of Internalizing the Religious Character Program for Children with Special Needs in Islamic Religious Education at SDIT Darul Mukhlisin, where teachers conduct evaluations in oral and written form to Children with Special Needs in the learning process with a test technique model such as true or false, matching answers with short answers and evaluations in oral form, namely by calling one by one to answer what was asked by the Special ABK teacher with notes still with guidance in answering it.

Evaluation of the religious character education program for children with special needs in Islamic Religious Education at SDIT Darul Mukhlisin Aceh Tamiang is an important effort in assessing the effectiveness of the application of religious values inclusively. Religious character education is not only aimed at regular students, but must also include children with special needs as a form of implementing the values of justice and compassion in Islamic teachings, in this context, the learning methods used, the competence of special teachers for children with special needs in understanding the characteristics of children with special needs, and a supportive learning environment (Insani, 2019).

SDIT Darul Mukhlisin, as an integrated Islamic educational institution, has a strategic role in building religious character from an early age. Evaluation shows that the success of the program is highly dependent on the ability of teachers to

adapt Islamic Religious Education materials according to the needs of individual students. For example, a multisensory learning approach, the use of visual media, and the use of storytelling methods or worship simulations are important to strengthen the understanding of Islamic values contextually. In addition, habits such as congregational prayer, reading daily prayers, and other religious activities need to be designed to be friendly and inclusive of children with special needs.

Furthermore, the evaluation also includes dimensions of emotional and social support from all school residents (Nisa & Daivina, 2023), collaboration between special teachers for children with special needs and parents, greatly determines the success of internalizing religious character in children, the results of the evaluation at SDIT Darul Mukhlisin can also be a basis for developing a religious character education model that is oriented towards the principle of rahmatan lil 'alamin, namely education that embraces, educates with affection, and respects the diversity of student potential, thus, the evaluation of this program is not only a means to measure achievement, but also as a thinking process for continuous improvement, a comprehensive evaluation will direct schools to continue to strengthen the integration between Islamic values, special education approaches, and the spirit of acceptance in all aspects of learning, so that Islamic Religious Education truly becomes a vehicle for the formation of noble morals for all children, without exception.

4. Obstacles faced in Internalizing Religious Character Education Programs for Children with Special Needs at SDIT Darul Mukhlisin Aceh Tamiang

The fourth finding is related to the obstacles in Internalizing Religious Character Education Programs for Children with Special Needs at SDIT Darul Mukhlisin Aceh Tamiang, that there are several obstacles in learning, the obstacles we face are the presence of several children with developmental delays, for example, there is a child whose communication skills are less clear, so that in the learning process, his understanding becomes slower, these special children are actually able to understand the material, but need a longer time in the learning process, this makes them sometimes less able to grasp the teacher's intentions directly, so that their understanding is very dependent on the learning methods used, if learning does not involve media or visual aids, then they tend to be less interested and less actively involved, their interaction with teachers or friends is also limited, another example, there is a child with special needs who has difficulty speaking clearly, and his absorption of knowledge is slow (Hawa et al., 2021). He can understand, but it takes a longer time, so, the main challenge in learning PAI for children with special needs is how to deliver material with the right method and patience, because their limitations are not in ignorance, but in the learning process which is slower than children in general.

In addition, there are shortcomings in the learning process, when children are not in a good mood to learn, this is a challenge for special teachers for children with special needs, this condition can prevent children from receiving material optimally, therefore, special teachers for children with special needs need to understand the character of the child and create a comfortable and pleasant learning

atmosphere from the start so that children are easier to learn and motivated to participate in learning (Gea et al., 2022).

The main goal emphasized in Children with Special Needs is to instill religious character values gradually and consistently with an approach that is appropriate to the needs and abilities of each child, so that they can recognize, understand, and apply religious values in everyday life, even with the various limitations they have.

Furthermore, other obstacles related to the lack of facilities and special training for ABK educators can be an obstacle in understanding the special needs of all ABK and developing appropriate learning strategies, limited facilities and infrastructure in schools are a real obstacle to educational progress, this condition not only makes it difficult for special ABK teachers to deliver material effectively, but also has an impact on the decline in the quality of learning, students' enthusiasm for learning, and their motivation to follow the education process, therefore, the provision of adequate facilities, such as decent classrooms and a comfortable learning environment, is very important to create a conducive learning atmosphere and improve student learning outcomes.

The results of the study showed that internalization of religious character values was carried out through a number of integrated programs, such as the habituation of daily worship (prayer, prayer, and reading the Qur'an), moral training through ethical case simulations, spiritual guidance by Islamic Religious Education teachers, and routine religious activities such as dhikr together and ablution and prayer training. The approach used in learning is adjusted to the needs and potential of individual ABK students through visual methods, direct practice, use of simple language, and a friendly and inclusive classroom atmosphere. Learning strategies also involve collaboration between teachers, parents, and experts to ensure a holistic approach to children's character education.

4. Conclusion

The Religious Character Education Program for Children with Special Needs (ABK) at SDIT Darul Mukhlisin Aceh Tamiang demonstrates a strong commitment to inclusive education by integrating core Islamic values such as honesty, patience, responsibility, and obedience into daily learning activities. Although the school has not yet implemented a specialized curriculum, the flexibility of teachers in adapting materials and methods to each student’s individual abilities plays a central role in the internalization process. Through multisensory learning, routine religious practices, and a supportive classroom atmosphere, students are gradually guided to apply religious character in real-life situations. However, this process also presents challenges, especially in terms of the time, energy, and patience required to assist each child’s development effectively. To ensure the long-term success of this initiative, the school needs to continuously enhance the competence of teachers through professional development, strengthen collaboration with parents, and provide adequate facilities and adapted learning tools. These efforts are essential to

create a sustainable and holistic inclusive education model that supports both the academic and character growth of children with special needs.

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