

HOW IS THE IMPLEMENTATION OF ISLAMIC-BASED CHARACTER EDUCATION STRATEGY FOR CHILDREN WITH SPECIAL NEEDS?

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ABSTRACT

Implementing Islamic-based character education in inclusive schools presents a challenge, especially for children with special needs who require a specialized approach to achieve their academic and developmental goals. The objectives of this research are to explore the strategies used to implement character education for children with special needs. This study used a qualitative phenomenological approach. Data were collected through in-depth interviews with seven teachers at Harsya Inclusive School. The data were then analyzed using ATLAS.ti 22 software to identify recurring themes and strategies in the implementation of character education. This study identified several strategies for implementing character education, including friendly and communicative, observation, social care, image media, evaluation, independence, therapy, religious values, discipline, communication, patience, rewards, understanding of children, training, sentra, regulation, cooperation with parents, mentoring, habituation, moral value, punishment, repetition, storytelling. The findings indicate that Islamic-based character education in inclusive schools can be implemented effectively through many strategies. This approach not only helps children with special needs achieve their academic goals but also strengthens their social attitudes and moral development. This study provides valuable insights for teachers, parents, and policymakers in designing more comprehensive character education programs in inclusive educational settings.

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1. INTRODUCTION

Education is a conscious and planned effort to realize learning facilities and learning processes so that students actively develop their potential to have strength, religious spirituality, self-control, personality, intelligence, noble character, as well as the skills needed for themselves, society, nation, and state. For this reason, education is not only

focused on mastering knowledge and skills but must still be accompanied by character building, both from the cultivation of moral and religious values, according to Law number 20 concerning the National Education System (Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional Republik Indonesia, 2003).

Çubukçu said Character education is a planned and systematic approach and aims to educate students to become good citizens who are shown with a responsible, honest, and proud attitude (Brighthouse et al., 2020). Character education is a deliberate and proactive effort by schools, together with families and communities, to develop students' core ethical values such as caring, honesty, fairness, responsibility, and respect, so they grow into principled and responsible individuals (Singh, 2019).

Character education is one of many programs whose success depends on three levels: home, school, and community. The primary setting for character education is thought to be the school. The success of the school's character education program depends on how well these principles are applied to adult behavior, not only on how they are socialized by the school. The goal of character education, as an age-old and ever-evolving discipline, is to redesign schools to best foster students' moral and social motivation and abilities (Heidari et al., 2016). Character education is defined as a curriculum created especially to educate kids about the qualities and characteristics of good character (Almerico, 2014). Character development in teenagers starts in childhood and lasts their entire lives. It is crucial because it will serve as a strong basis for their personality (Sugiarti et al., 2022). Character education is also important so that every human being has a good character and attitude, so that they can interact with others and establish a safe and comfortable life.

The world is presently undergoing a moral crisis. Statistics show that morals, values, standards, ethics, character, and behavior have drastically declined in schools. It is believed that behavioral issues among students, including drug and alcohol misuse, violence, theft, vandalism, bullying, hostility, immorality, and exam cheating, are on the rise. The study's findings demonstrate that parents, teachers, and other particular people play crucial roles in character formation and character building (Freeks, 2015). The improvement of pupils' ethical behavior is the overarching objective of character education. Involved parties including parents, teachers, and administrators, must work together to inspire students to live their lives according to these admirable ideals gg(Agboola & Tsai, 2012).

Teachers are seen as role models in character education, but it is unclear exactly what this entails in daily life. Do educators exhibit positive character traits? And are they successful in doing so? It turns out that only a very tiny percentage of adolescents recognize teachers as role models, and that role modeling is rarely used as an explicit teaching strategy (Sanderse, 2013) . Character educators convey to their students the idea that moral judgments are reached through the process of moral reasoning. They can assist their pupils in identifying their values, accepting them as an essential component of who they are, and living their lives by them. Teachers can be quite helpful in teaching and assisting students in using a moral-reasoning approach (Lumpkin, 2013).

Character education is not only applied to regular schools, but must also be taught and applied to inclusive schools. The fundamental principle of the integration/inclusion movement is that students with disabilities and special needs must have the same access to

a regular school setting and a broad, balanced, and relevant curriculum as all other students to uphold the principles of anti-discrimination, equity, social justice, and fundamental human rights (Ghergut, 2011). Normal development is not always experienced by every child born on our planet. Many of them encounter challenges, interruptions, delays, or risk factors, necessitating specialized care or intervention to attain optimal development. Children with special needs or extraordinary children are terms used to describe this group. Because they comprise children whose growth and development undergo deviations or irregularities, compared to typical children, on the physical, mental, emotional, and social fronts, children with special needs are sometimes referred to as children with disabilities (Hande et al., 2020).

Observing the character crisis that occurs in all countries, character education is indeed very necessary in life because the purpose of character education is so that students understand moral values, understand and practice true and good values, understand the purpose of life, and improve the quality of life. implementation and output in schools that lead to the achievement of the formation of character and noble character of students in a complete, integrated, and balanced manner, by applicable competency standards (Zurqoni et al., 2018).

From all the research above, it can be concluded that character education has not been implemented optimally, so teachers are expected to apply strategies so that character education can be instilled in students. Character education is very important in living life. Knowledge and skills do not mean anything if they are not accompanied by a good attitude and character. Therefore, character education must be instilled from an early age so that it will take root in the hearts and deeds of students.

Unfortunately, children with disabilities are disadvantaged in the process of education. The social prejudice and perception of these children affect their mentality and their parents, which prevents them from getting the education they deserve. As the separation of children with special needs happens continuously, there will be a gap in discrimination against children in society. This aspect causes society's unawareness of implementing the important point of inclusive education. The lack of impartiality of the curriculum, which mostly only directs students to develop their academic potential, becomes one of the obstacles to the development and implementation of an inclusive curriculum. Inclusive schools are regular schools that carry out or provide inclusive education services in their learning programs.

All kids may be accommodated in inclusive schools, according to Olsen, regardless of their family history, race, physical condition, emotional state, language, or social condition. In the meantime, inclusive education is defined as the creation of educational administration systems that provide opportunities for students with disabilities who have the intelligence potential and/or special talent to follow the educational or learning process in the educational environment alongside other students, as stated in Government Regulation of National Education Number 70 in 2009 (Permendiknas no 70 Tahun 2009) in Indonesia (Erfiana et al., 2021)

Based on current government regulations, every school is required to provide proper and equal education for children with special needs. Character building, for normal children, may not be too difficult to implement, but for Children with Special Needs, teachers must be able to understand more deeply what the habits and characteristics of the child are like because each child with special needs has different characteristics, especially the cultivation of Islamic-based characters, of course, it should be implemented by teachers, school and family environments to shape the character of the child. Special Needs can be started by duplicating the attitudes or behaviors of people in the environment around the child.

Efforts to build character through the culture of this nation are certainly not only carried out in schools through a series of teaching and learning activities outside of school, but also through habituation in life, such as religious, honest, disciplined, tolerant, hard work, peace, responsibility, and so on. This habit not only teaches knowledge about right and wrong things, but is also able to feel the good and bad values, and is willing to do it from the smallest scope, such as family, to a wider scope in society (Minas & Charles, 2020).

Based on the results of observations on teachers who teach Children with special Needs in inclusive Early Childhood Education, Harsya Banda Aceh shows that during the learning process, teachers have instilled Islamic-based character values in students through the approach of religious values given in the material. The teacher sets an example and is exemplary in the attitude or behavior of the teacher himself, so that children indirectly pay attention and follow what the teacher has seen and done. The application of character education aims to shape students into better, devout, and able to live their lives.

2. RESEARCH METHODOLOGY

The approach used in this study is qualitative. Qualitative research is an approach to exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honors an inductive style, a focus on individual meaning, and the importance of rendering the complexity of a situation (Creswell, 2012). The type of research used in this study is phenomenological.

Participants in this study were 7 teachers who taught children with special needs. This research was conducted in Harsya Early Childhood Education, Banda Aceh, Indonesia. The source of data in this study is primary data. Data collection is carried out by starting with an observation of teachers when teaching Children with Special Needs, then conducting in-depth interviews with teachers who teach Children with Special Needs related to the implementation strategy of character education.

To analyze the data, researchers copied data from interviews with participants. Transcript interviews are then collected for the coding process. This coding process is done with ATLAS.ti 22 software. The process of analyzing the data of this study begins with the

collection of interview transcripts, which will be categorized and analyzed into relevant themes. Furthermore, data reduction is arranged based on the relevant sub-themes, and code grouping is carried out in ATLAS. ti 22. The formed code groups produce conclusions or themes.

3. RESULTS AND DISCUSSION

This research is qualitative research that discusses the implementation strategy of Islamic-based character education in Children with Special Needs in Harsya Banda Aceh Early Childhood Education.

The implementation strategy of Islamic-based character education in Children with Special Needs is very important to discuss because all children have the same right to obtain education, especially Islamic-based character education.

Children with special needs need special treatment, so teachers must be able to think about how to implement strategies that must be applied so that this Islamic-based character education can be achieved optimally. Therefore, in this study, the implementation strategy of Islamic-based character education in Children with Special Needs was carried out by teachers so that the educational goals of children with special needs can be achieved.

Implementation Strategy for Islamic-Based Character Education in Children with Special Needs

The following is a figure of the results of the analysis of interview coding using Atlas. ti 22 software:

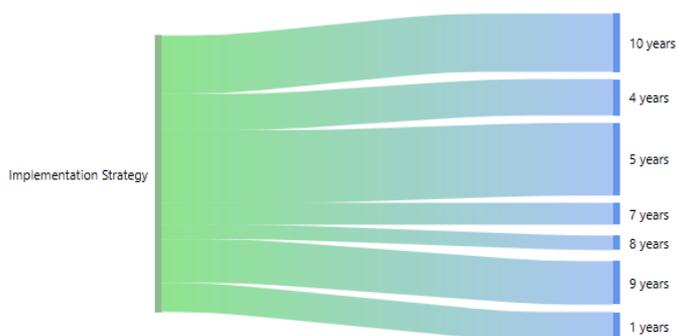


Figure 1. Implementation Strategy of Islamic-based Character Education in Children with Special Needs in terms of teacher experiences

In Figure 1, the Sankey Diagram shows that the teachers studied were as many as 7 people with differences in teaching experiences, namely 1 year, 4 years, 5 years, 6 years, 8 years, 9 years, and 10 years. Implementing a strategy of Islamic-based character education for children with special needs, as seen through the teaching experiences of those who have been teaching for 1 year, 4 years, 5 years, 7 years, 8 years, 9 years, and 10 years, is, of course, different.

There are a few implementation strategies applied by each teacher, and there are also a lot of them. The Sankey diagram above shows that the teaching experience has nothing to do with how many implementation strategies are used.

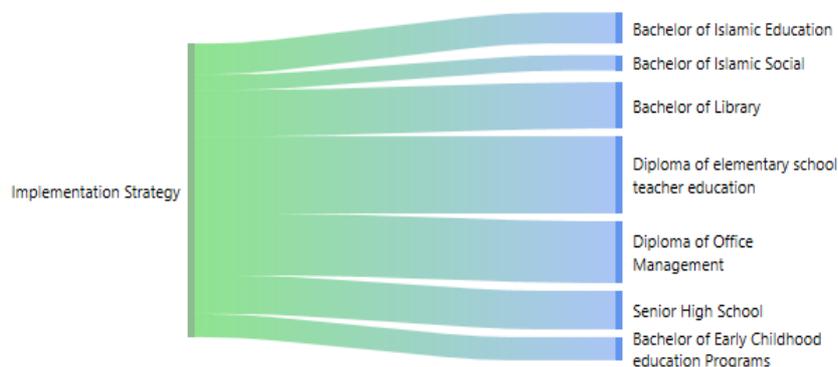


Figure 2. Implementation Strategy of Islamic-Based Character Education in Children with Special Needs in terms of educational level

In Figure 2, the Sankey Diagram shows that the educational level of teachers is diverse, namely Bachelor of Islamic Education, Bachelor of Islamic Social, Bachelor of Library, Diploma of Elementary School Teacher Education, Diploma of Office Management, Senior High School, and Bachelor of Early Childhood Education Programs.

Based on the interviews conducted by researchers, only two teachers whose education level was taught by the educational institution were identified. However, due to their teaching experiences and training, these teachers can adapt to children with special needs and effectively teach them. This was revealed by Mrs. Siti:

"That's maybe parents don't understand what they mean to handle their child. Because if the child who was delivered here, sorry, yes, indeed, the child has not yet formed the term. So maybe the parents don't know, no knowledge, maybe they don't understand what way to educate, how to deal with their children so that they can sit quietly, right? Maybe it's because I've been in training for a long time, I mean, we've also attended training on how to educate children with special needs.

The following is a figure of the implementation strategy of Islamic-based character education for children with special needs obtained from interviews with 7 teachers using the ATLAS.ti 22 software.

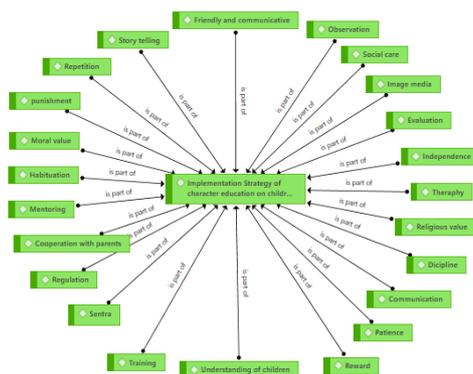


Figure 3. Implementation Strategy of Islamic-Based Character Education in Children with Special Needs

From the results of interviews conducted by researchers with teachers at Harsya Early Childhood Education in Banda Aceh, there are 23 ways to implement strategies of Islamic-based character education in children with special needs.

a. Friendly and Communicative

The implementation strategy of Islamic-based character education in children with special needs is friendly and communicative. This was expressed by Mrs. Erni:

“We taught them how to make friends.”

This was also expressed by Mrs. Parni:

" The average normal child loves children with special needs here, ma'am. they treat each other like brothers, so the sense of kinship is very great here, ma'am. For example, there is a friend of theirs who has cerebral palsy, and he can't walk properly or walks on all fours. Mom, then his friends will help him, or if someone can't take something, then a normal child will help him, "This is yours”.

Based on the interview with teachers, the Implementation strategy of Islamic-based character education through friendliness and communication. The teacher must create a conducive learning atmosphere with students and also among fellow students. With good friendships, children with special needs and normal children will respect and help each other, so that a harmonious relationship is created, and this will form good character.

b. Observation

The implementation strategy of Islamic-based character education is through observation. This was expressed by Mrs. Siti:

“The children who go to school here will be observed from the start.

This was also expressed by Mrs. Erni:

" We have to see and observe first what the advantages and disadvantages of children with special needs are here, how their logic of thinking."

Based on the interview with the teacher, it can be concluded that the implementation strategy of Islamic-based character education is through observation that must be carried out at the beginning, so that the teacher can take action or determine what policy to implement for each child with special needs, because they have different needs and uniqueness.

c. Social care

The implementation strategy of Islamic-based character education is through social care. This was expressed by Mrs. Erni:

"Yesterday our friends wanted to share with us, so today friends who have extra food can share with others".

Based on the interview with teachers, the Implementation strategy of Islamic-based character education through social care is very important. Social care is one of the values taught by the teacher there. children are taught to share and care for each other so that children with special needs grow not only to master knowledge but also to be accompanied by noble character.

d. Image Media

The implementation strategy of character education is through image media. This was revealed by Mrs Erni:

"We do not use electronic media, we use image media. We will make it like the number one or the letter of the alphabet. what material they need, we will print and photocopy so that it becomes a card that we show to the children".

Based on interviews with teachers, it can be concluded that media images are one of the learning tools that are more easily accepted by children with special needs. Unique and colorful picture media will attract their attention more, so that what is taught can be understood even if it's a little.

e. Evaluation

The implementation strategy of Islamic-based character education is under evaluation. This was revealed by Mrs. Meta:

" For example, like praying. When they know to pray, it means they will raise their hands. If they raise their hands, it means they understand ".

Based on the interview, it can be concluded that another strategy for implementing Islamic-based character education is through evaluation. When viewed from character education,

this evaluation can be in the form of attitudes or behaviors, and the responsiveness of children to the learning material taught.

f. Independence

Independence is one of the character values; therefore, teachers apply independence in interactions and teaching activities in schools. As revealed by Mrs. Siti:

"Independence, InshaAllah, we apply when he eats, must pray first, and when he wears his clothes. After the toilet training, the child has opened the diapers".

This was also expressed by Mrs. Lisa, who said, "The important thing is that for children with special needs, they must have the independence that we apply".

From the results of the interviews that the researchers conducted, teachers carried out strategies for implementing character education with the value of independence instilled with Islamic values.

g. Therapy

The implementation strategy of Islamic-based character education is through therapy. This was revealed by Mrs. Erni:

"In a day, not all children are in therapy, so there are several times of therapy. So if they pass, then they will move on to other material".

Based on the interviews, the implementation strategy of Islamic-based character education is through therapy. Teachers, as people who teach and guide children, must be able to see the weaknesses and strengths of children. Children with special needs have different limitations, such as a lack of concentration, being slow to speak, being too active, and so on. so, it is necessary to do therapy so that the material given can be accepted even if slowly. Therefore, the teacher must focus on one material first so that when the child has mastered the material, then he can move on to other material. the child's process of mastering the material is also different; some are quick, and some take a long time, so teachers and therapists must have patience in guiding these children with special needs.

h. Religious Values

Implementing a strategy of Islamic-based character education for Children with Special Needs is through Religious values. This was expressed by Mrs. Meta:

"If it is like praying, she knows that praying means the sign is to raise her hand. So that's his assessment that, for example, he can raise his hand, he already understands us when we say now we pray first before the activity, or before eating, or before entering the bathroom. Now he immediately raised his hand means that he already understands that he has to pray".

This was also expressed by Mrs. Lisa:

"For children with special needs, it is just habituation to pray. The important thing is that he just knows how his prayer movements used to be; maybe there will be children who are autistic. Isn't there a mild autism, right? So this heavy autistic child automatically knows what his movements are like that even though he doesn't know that, and then the others, close the aurat (part of the body that must be closed)".

Based on interviews with teachers, it can be concluded that religious values have been applied in all activities, which must be done, namely, the teacher must also start from himself, to become a role model for children. Because children have an imitative nature, if the teacher has applied religious values inside and outside of school, then indirectly the child will follow it, albeit slowly.

i. Discipline

The implementation strategy of Islamic-based character education for Children with Special Needs is through discipline. This was revealed by Mrs. Lela:

" If they want to wash their hands they go into the bathroom and pray and they line up to wash their hands “.

This is also expressed by Mrs. Rosmini:

"If I say "We want to pray in congregation, make a line okay". they immediately make a line and no longer direct the teacher. When it's time to eat it's also like that Mom, at 10 o'clock. "children it's time to eat, let's make us want to wash our hands". they also immediately lined up Ma'am like a train and everyone wanted to queue”.

Based on an interview with Mrs. Lela and Mrs. Rosmini, it can be concluded that discipline is very important for implementing the strategy of Islamic-based character education. discipline teaches us the attitude to always obey the rules and also control our actions in doing something. Discipline is very necessary so that our lives are more organized.

j. Communication

The implementation strategy of Islamic-based character education is through communication. This was expressed by Mrs. Rosmini:

“What we have to do is to communicate with children as often as possible”.

Based on the interview, the implementation strategy of Islamic-based character education is communication. Children with special needs must be given attention and also carry out intense communication not only in one direction but in two directions, or reciprocal. If communication is done as often as possible, children with special needs will get used to their verbal training and of course, be able to improve social relations with other normal

children and also with the teachers who teach them, so that they do not feel left out and can live life like other normal children.

k. Patience

Patience is an implementation strategy for character education for Children with Special Needs. This was revealed by Mrs. Lisa:

"The development is different from that of a normal child. So, retreat, for example, a 5-year-old child, like a child how many years old, yes, retreat, so we have just therapy, from those of us who have to be patient, automatically he will not be able to immediately".

Based on an interview with Mrs. Lisa, it can be concluded that patience is a strategy for implementing character education. The teacher must have a patient nature, because the teacher is dealing with a child with special needs who has unpredictable traits and moods. Besides that, the process of accepting what is taught is also longer than other normal children. Based on the observations of researchers, in addition to the patient attitude that must be present in the teacher, there is an installation of Islamic values that is applied when delivering religious learning materials, such as teaching hadith about patience to children.

l. Rewards

The implementation strategy of Islamic-based character education for Children with Special Needs is through rewards. This was revealed by Mrs. Lela:

"When they can imagine a picture, even if it's just a circle or a line, then there you can see their imagination with their creation, and we have to congratulate them. "Wow, alhamdulillah, what a beautiful drawing."

Based on an interview with Mrs. Lela, it can be concluded that rewards are an important strategy for implementing character education. With rewards, children will try to always learn and do something good. Even the slightest appreciation, such as saying great or congratulations, will motivate the child to continue to develop the potential or skills that exist within him, so that this can also be a motivation for other children to do the same or better.

m. Understanding of Children

The implementation strategy of Islamic-based character education is to understand children. This was expressed by Mrs. Siti:

"We have to enter the soul, we have to understand them after that we think they are our soul, they are our sons ... like that ".

Based on the interview it can be concluded that the teacher of the Child with Special Needs must be able to understand and consider them as our children so that the teacher tries persistently so that the child understands the learning and character education applied. This

is not an easy thing, but the affection that the teacher has will have a very good impact on the development of the child.

n. Training

The implementation strategy of Islamic-based character education is through training. This was revealed by Mrs. Parni:

"Alhamdulillah, we have joined the training to add insight, so at least there is new knowledge".

Based on the interview, it can be concluded that to implement an Islamic-based character education strategy for children with special needs, namely through training. as explained by Figure 2, with different teacher education majors we know that only two people know children, so the principal must continue to provide training to teachers so that they master the knowledge of normal children and children with special needs, what is it like learning that can be applied in inclusive schools so that teachers' understanding of children with special needs is getting better and of course it is expected that the learning objectives and application of Islamic-based character education can be achieved optimally.

o. Sentra

Sentra is an abstract forum where teachers provide a series of activities for children to play. The next strategy for implementing Islamic-based character education is the center. This was revealed by Mrs. Siti:

"Every Friday, there are worship center activities, which are worship activities. For example, that day we introduced the prayer movement and the prayer reading movement, so teachers and normal children and children with special needs mostly read, and recite prayers, well, the child with special needs participated in him even though he could not say. Can't pronounce it. But at the time of the movement we as his teachers accompanied him".

This is also expressed by Mrs. Meta:

"If in the religious and moral aspects, there is a problem of worship, there is knowing God as the creator, there is knowing the creation of God like that, there is an indicator. We include those religious and moral values, Our learning model is central. For example, the theme is about bicycles, which create cleverness in humans so that they can make bicycles, yes they must answer God like that. Then we ask again, who makes bicycles? Now, if those who already understand answer people, but if children with special needs usually just follow them, or they don't understand, it will answer 'God'. So it has not been possible to distinguish which are the works of man, and which are indeed created by God".

Based on the results of interviews with teachers, the implementation strategy of Islamic-based character education is through Sentra, so the theme of the learning material is

associated with religion or morals, so that character education will be formed through the learning process.

p. Regulation

The strategy for implementing Islamic-based character education is regulation. This was expressed by Mrs. Erni:

“We make these rules so that children with special needs will follow the rules”.

Based on interviews with teachers, it can be concluded that regulations are things that must always exist in every education system, including children with special needs. Having rules will teach them character values such as discipline and responsibility.

q. Cooperation with Parents

Cooperation is a very important strategy in the implementation of character education. This was revealed by Mrs. Siti:

"So the point is that we cooperate with parents".

Likewise, what Mrs. Lisa revealed:

“When I am teaching children to read the Qur'an "So it's in Iqra', that's where the reading is repeated 9 times but parents must keep watching at home".

So from the results of the interview, it can be concluded that there is communication and cooperation established between teachers and parents so that what is taught and applied in schools must also be applied at home.

r. Mentoring

The implementation strategy of Islamic-based character education in Children with Special Needs is through mentoring. This was revealed by Mrs. Meta:

"We also introduce them to dhuha prayers, yes, the prayers of children are not so solemn, it means that the focus is on children with special needs, the focus is still the balance, right? Now that's so the one who stood up later arrived he sat down we didn't have a problem because it was also still in the learning stage. But some of the accompanying teachers who direct are still standing like that later when the bill is directed to the teacher's mother like this. Continue to read prayers also because our prayer readings are loud during the practice of dhuha prayers, children who are children with special needs have no problem with verbal, yes, they follow. Except for the one with the verbal problem, they are at least not followed, can't follow".

Based on interviews with teachers, it can be concluded that children need assistance because there are conditions where children cannot carry out their activities on their own, so they need extra attention and treatment.

s. Habituation

The implementation strategy of Islamic-based character education is through habituation. This was revealed by Mrs. Siti:

"We move the prayer movements, we move their hands together. So there are even children who we are here who initially don't know they don't know for example hyperactive children, what is the name of the child, what is called autistic, so at first, we don't know the movement of the movement, but because we often do those activities, they can do it, can follow".

This was also expressed by Mrs. Meta:

"What is called praying, praying before starting the activity, it is in the assessment indicators that must also be determined. But yes, it does. We still have habits that have become a routine, for example, if you want to do all those activities, you have to pray every time you enter the bathroom. They are also taught to pray when they are used to it, if there is a teacher's mother who forgets, remind Mom, we have not read the prayer".

Based on the interview with the teacher, from the habituation carried out at school, gradually the child will practice it in his life, and it means that character values are already formed in him.

t. Moral Value

The implementation strategy of Islamic-based character education is through moral values. This was revealed by Mrs. Siti:

"When playing time, she didn't take her friend, didn't grab her friend's. But when he snatches his friend's, we can say, for example, we mentioned it, sorry dear, this is not your toy, should not take it and not grab your friend's toy. If you want, you can ask for leave. We talk about that often, the point is that we can't seize. Now that's for his honesty too, right".

This was also expressed by Mrs. Meta:

"The curriculum we use is curriculum 13 so the national curriculum has indeed been regulated by indicators of children's achievement according to their age, later in terms of several aspects, including religious and moral aspects".

Based on the interview with the teacher, it can be concluded that there is an installation of applied character education, that is, moral. Like not taking those that do not belong to him,

being honest when wanting something, and this applies when they are playing or outside of the context of the learning material.

u. Punishment

The implementation strategy of Islamic-based character education is through punishment. This was expressed by Mrs. Erni:

“If you don't follow the rules, then you have to sit in the hot seat”.

Based on the interview, one of the strategies for implementing Islamic-based character education is punishment. Punishment is something that can minimize mistakes made and can even make someone not want to make mistakes again. the punishment given to children with special needs is to sit in a hot chair. the teacher will conduct interrogations and advise so that the child does not make the mistake again, and this is very reasonable to do because rules are made so that children do not do anything that is not established by norms.

v. Repetition

The implementation strategy of Islamic-based character education is through repetition. This was expressed by Mrs. Siti:

"We introduce the characteristics of religious values. For example, for children with special needs, it must be repeated, because if it is to be absorbed at one time, we teach them that they are difficult. So we have to repeat it often, repeat it often".

Based on interviews with teachers, it can be concluded that the implementation strategy of Islamic-based character education in Children with Special Needs must be carried out repeatedly, not only once, because their responsiveness or response is fairly slow. Therefore, the teacher must teach it over and over again, and it also requires attention and patience.

w. Storytelling

The next strategy for implementing Islamic-based character education is storytelling. This was revealed by Mrs. Lela:

"I am majoring in the library, so within that department, there is something called storytelling.

Based on the interviews, one of the strategies for implementing Islamic-based character education is through storytelling, the teacher implements character education through storytelling. Through storytelling, children are taught how to behave properly, such as being honest, disciplined, responsible, and so on. With this storytelling, usually, children will listen carefully because the delivery of character education values is packaged through

the appearance of interesting pictures and stories, so that children will be able to absorb the meaning of the story being told.

4. CONCLUSIONS

Implementing Islamic-based character education strategies is crucial because each child with special needs has different needs and circumstances. Several strategies are implemented for children with special needs at Harsya Early Childhood Education (PAUD) in Banda Aceh, including friendly and communicative, observation, social care, image media, evaluation, independence, therapy, religious values, discipline, communication, patience, rewards, understanding of children, training, sentra, regulation, cooperation with parents, mentoring, habituation, moral value, punishment, repetition, storytelling. If implemented correctly, these strategies will significantly assist in achieving the school's educational goals. Children with special needs require attention, affection, and compassion from those around them, so it is only right that we treat them like other normal children. It is hoped that implementing these Islamic-based character education strategies will shape the character of children with special needs to be better and more beneficial for their lives.

5. ACKNOWLEDGEMENTS

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