

Priority Character Education Values in Islamic Education for Students with Intellectual Disabilities at SMALBN Temanggung

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Received: 09-03-2025

Revised: 23-04-2025

Accepted: 26-06-2025

KEYWORDS

Islamic Religious Education, character education, anti-corruption education, students with intellectual disabilities, inclusive education

ABSTRACT

This study aims to analyze the priority character education values implemented in Islamic Religious Education (IRE) for students with intellectual disabilities at SMALBN Temanggung. Character education in inclusive education contexts plays a strategic role, as students with special needs require concrete, contextual, and continuous approaches. This research employs a qualitative descriptive approach. Data were collected through observation, in-depth interviews, and documentation involving Islamic Religious Education teachers, students with intellectual disabilities, and school administrators. Data analysis was conducted through data reduction, data display, and conclusion drawing, while data validity was ensured through triangulation and member checking. The findings reveal that the priority character education value at SMALBN Temanggung is anti-corruption education, implemented through the internalization of honesty, responsibility, discipline, and trustworthiness. (Lickona, 2013; Zubaedi, 2011). These values are integrated into Islamic Religious Education learning activities, daily habituation, and a school culture based on integrity. The results indicate that Islamic-based character education can be inclusively implemented for students with intellectual disabilities by adapting instructional methods, learning media, and pedagogical strategies. This study contributes both theoretically and practically to the development of character education within Islamic Religious Education in special schools. (Lickona, 2013; Zubaedi, 2011).

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Introduction

Islamic Religious Education (IRE) plays a fundamental role in shaping students' personalities and moral character. From an Islamic perspective, education is not merely a process of transferring knowledge but also an effort to internalize moral and ethical values reflected in daily behavior. Therefore, character education is inseparable from the implementation of Islamic Religious Education at all levels of education, including special education for students with special needs.

One group of students requiring particular attention in character education is students with intellectual disabilities. Their limitations in intellectual and adaptive abilities necessitate instructional approaches that are concrete, contextual, and repetitive. In this context, character

education cannot be delivered abstractly but must be internalized through direct experience, habituation, and exemplary behavior. (Hallahan & Kauffman, 2011; Friend & Bursuck, 2018).

SMALBN Temanggung is a special senior high school that demonstrates a strong commitment to strengthening character education. The school has been designated as an Integrity-Based School, positioning character education as an integral component of all school activities. One of the character values prioritized by the school is anti-corruption education. This focus is noteworthy, as anti-corruption education is commonly associated with regular students, while its implementation among students with intellectual disabilities has received limited scholarly attention. (Hallahan & Kauffman, 2011; Friend & Bursuck, 2018).

From the perspective of Islamic Religious Education, anti-corruption education is firmly grounded in Islamic teachings, particularly values such as honesty (*sidq*), trustworthiness (*amanah*), responsibility, and justice. These values are essential to instill from an early stage, including among students with intellectual disabilities, by adapting teaching approaches and strategies. Therefore, this study is important to examine how priority character education values—particularly anti-corruption education—are implemented within Islamic Religious Education for students with intellectual disabilities at SMALBN Temanggung

Method

This study employs a qualitative descriptive research design. A qualitative approach was selected because the research aims to gain an in-depth understanding of priority character education values and their implementation in Islamic Religious Education for students with intellectual disabilities. (Lickona, 2013; Zubaedi, 2011).

The research was conducted at SMALBN Temanggung. The research subjects included Islamic Religious Education teachers, students with intellectual disabilities, the school principal, and other stakeholders involved in character education programs. Data collection techniques consisted of observation, in-depth interviews, and documentation. Observation was used to examine student behavior and learning processes that reflected character value implementation. Interviews were conducted to explore teachers' and school administrators' perspectives on priority character values and instructional strategies. Documentation was utilized to analyze supporting materials such as curricula, school programs, and student development records. (Lickona, 2013; Zubaedi, 2011).

Data analysis followed three stages: data reduction, data display, and conclusion drawing. Data credibility was ensured through source and method triangulation, as well as member checking to confirm the accuracy of interpretations with research participants.

Result and Discussion

The findings indicate that character education at SMALBN Temanggung is implemented integratively through Islamic Religious Education learning, daily habituation, and an integrity-based school culture. The primary character education value emphasized is anti-corruption education, manifested through the cultivation of honesty, responsibility, discipline, and trustworthiness. (Lickona, 2013; Zubaedi, 2011).

Within Islamic Religious Education classes, teachers integrate these values into instructional materials using practice-based methods and daily-life activities. For example, honesty is instilled through encouraging students to speak truthfully and admit mistakes, while responsibility is fostered through simple tasks that students are expected to complete independently. This instructional approach aligns with the characteristics of students with intellectual disabilities, who benefit from concrete and repetitive learning experiences. (Lickona, 2013; Zubaedi, 2011).

Beyond classroom instruction, character education is reinforced through an integrity-based school culture. The school promotes discipline, orderliness, and moral exemplarity demonstrated by teachers as role models for students. A supportive school environment and

strong teacher commitment serve as key supporting factors for the successful implementation of character education.

From an Islamic Religious Education perspective, these findings demonstrate that Islamic values such as *ṣidq* (honesty), *amanah* (trustworthiness), and responsibility can be effectively internalized by students with intellectual disabilities when delivered through appropriate pedagogical approaches. Anti-corruption education is not only relevant for regular students but is also essential for students with intellectual disabilities as a foundation for moral development and independence in daily life.

Conclusion

This study concludes that the priority character education value in Islamic Religious Education for students with intellectual disabilities at SMALBN Temanggung is anti-corruption education. This value is implemented through the internalization of honesty, responsibility, discipline, and trustworthiness, integrated into learning activities, daily habituation, and school culture. (Lickona, 2013; Zubaedi, 2011).

Character education tailored to the characteristics of students with intellectual disabilities has been shown to encourage positive behavioral changes, particularly in terms of independence and responsibility. This study recommends strengthening contextual learning strategies and enhancing collaboration between schools and families to improve the effectiveness of Islamic-based character education in special education settings. (Hallahan & Kauffman, 2011; Friend & Bursuck, 2018).

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