

Inclusive and Meaningful Islamic Education (An Analysis of the Tarbawi Interpretation of Q.S 'Abasa 1-10 on Efforts to Shape the Character of Children with Special Needs at SD Roushon Fikr Jombang)

Umirul Musyarofah¹, Devi Rofidah Celine², Firdaus Ulul Absor³, Naila Nafahatus Sahariyah Al-Ulya⁴, Muhammad Shodiq⁵
musyarofahumirul@gmail.com¹, devirofidah07@gmail.com², firdausabsor@gmail.com³,
nailanafa23.nn@gmail.com⁴, moh.shodiq@uinsa.ac.id⁵

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia^{1,2,4,5}
Universitas Al-Azhar Mesir³

Correspondent Author: ✉ Umirul Musyarofah
Email: musyarofahumirul@gmail.com

DOI: <https://doi.org/10.58194/pekerti.v7i2.6339s>

Received: 07-05-2025; Accepted: 19-06-2025; Published: 13-08-2025

ABSTRACT

This study aims to explore the implementation of Islamic character education for students with special needs (ABK) at SD Islam Roushon Fikr Jombang based on the tafsir tarbawi perspective of Surah 'Abasa [80]: 1-10. These verses serve as a significant theological foundation emphasizing the value of honoring every human being regardless of physical or mental limitations. This research employs a qualitative descriptive approach through field study methods. Data were collected through observation, in-depth interviews with special education teachers (GPK), the school principal, and analysis of school curriculum documents. The findings reveal that the school integrates Islamic character values such as patience, compassion, sincerity, empathy, responsibility, and tolerance into the learning process for ABK students. Each of the 13 students with special needs is accompanied by a dedicated teacher who applies an individualized and need-based approach. The inclusive and humanistic learning environment is supported by regular religious activities such as salat dhuha, communal dhikr, and daily gratitude reflections. Islamic storytelling and the delegation of small responsibilities to ABK students also help foster trustworthiness and independence. The tafsir tarbawi interpretation of Surah 'Abasa reinforces a fair and inclusive pedagogical orientation, placing human dignity at the core of Islamic education. As a result, SD Islam Roushon Fikr has successfully developed a model of character education that is not only religiously grounded but also inclusive and appreciative of diversity, in alignment with the spirit of rahmatan lil 'alamin. This study contributes to the development of applicable Islamic character education models for other inclusive educational institutions.

Keywords: Islamic Character Education; Children with Special Needs; Thematic Interpretation, Q.S. 'Abasa 1-10, Inclusivity;

ABSTRAK

Penelitian ini bertujuan untuk mengeksplorasi implementasi pendidikan karakter Islami bagi Anak Berkebutuhan Khusus (ABK) di SD Islam Roushon Fikr Jombang berdasarkan perspektif tafsir tarbawi terhadap Q.S. 'Abasa [80]: 1–10. Ayat tersebut menjadi dasar teologis penting dalam menegaskan nilai penghargaan terhadap setiap manusia tanpa diskriminasi fisik, mental, maupun sosial. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode studi lapangan. Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam dengan guru pendamping khusus (GPK), kepala sekolah, serta dokumentasi kurikulum sekolah. Hasil penelitian menunjukkan bahwa sekolah menginternalisasikan nilai-nilai karakter Islami seperti kesabaran, kasih sayang, keikhlasan, empati, tanggung jawab, dan toleransi dalam proses pembelajaran anak ABK. Setiap dari 13 peserta didik ABK didampingi oleh satu guru khusus yang memahami pendekatan individual berbasis kebutuhan spesifik anak. Pembelajaran bersifat inklusif dan humanis, didukung oleh aktivitas religius seperti salat dhuha, zikir bersama, serta pembiasaan syukur dan doa harian. Pendidikan karakter juga diperkuat melalui cerita Islami dan tanggung jawab sederhana yang diberikan kepada ABK untuk menumbuhkan amanah dan kemandirian. Perspektif tafsir tarbawi terhadap Q.S. 'Abasa memperkuat orientasi pembelajaran yang adil dan inklusif, menjadikan nilai kemanusiaan sebagai inti dari pendidikan Islam. Dengan demikian, SD Islam Roushon Fikr berhasil mengembangkan praktik pendidikan karakter yang tidak hanya religius tetapi juga menghargai keberagaman, sesuai dengan semangat rahmatan lil 'alamin. Penelitian ini memberikan kontribusi pada pengembangan model pendidikan karakter Islami yang aplikatif bagi institusi pendidikan inklusif lainnya.

Kata Kunci: Pendidikan Karakter; Anak Berkebutuhan Khusus; Tafsir Tarbawi, Q.S. 'Abasa 1-10, Inklusi;



Copyright © 2025 by Author.

This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

INTRODUCTION

Education is the most fundamental instrument in shaping a well-rounded human being, encompassing intellectual, spiritual, emotional, and moral aspects. Within the framework of Islamic education, the main objective of education is not only academic achievement, but also the formation of noble character or morals. This is in line with the words of the Prophet Muhammad SAW: "Verily, I was sent to perfect noble morals." Islamic character education refers to the integration of Islamic values into the daily behavior and habits of students, such as the values of honesty (ṣidq), compassion (raḥmah), responsibility (amanah), tolerance (tasāmuḥ), patience (ṣabr), and social awareness (ʿināyah ijtīmāʿiyyah) (Setiabudi, 2024).

In a global context, the paradigm of inclusive education has become a major concern in the world of modern education. Inclusive education is an approach that accommodates

the diversity of students' backgrounds, including children with special needs or disabilities. Children with special needs (ABK) are defined as children who experience physical, mental, intellectual, emotional, or social barriers that require special education services in order to develop optimally. The existence of ABK is not a barrier to obtaining equal education rights, but rather a mandate that demands attention and the right approach, both in terms of pedagogy, curriculum, and accompanying values.

As awareness of the importance of inclusivity in education grows, so does the attention given to Children with Special Needs (ABK). ABK are children who have special physical, intellectual, emotional, or social needs and require an educational approach that is tailored to their characteristics (Una, 2023). Islam, as a religion that is *rahmatan lil 'ālamīn* (a blessing for all creation), teaches the principles of inclusivity, justice, and respect for human dignity. In Surah Al-Hujurat verse 13, Allah SWT emphasizes that all human beings are created from one origin, and the only thing that distinguishes them is their level of piety. Theologically, this principle refutes all forms of discrimination, including against children with disabilities. In education, this spirit of inclusivity demands recognition of each student as a unique and valuable individual, regardless of physical or mental limitations.

One of the verses of the Qur'an that is very relevant in highlighting the importance of fair and humane treatment of individuals with special needs is Q.S. 'Abasa [80]: 1–10. This verse recounts the incident when the Prophet Muhammad frowned and turned away from Abdullah bin Ummi Maktum, a blind companion, because he was focused on preaching to the leaders of the Quraish (Alfiani, 2023). Allah SWT then reprimanded the Prophet for this attitude, emphasizing that those who come to seek knowledge, even if they have physical limitations, are actually more deserving of attention. The *tarbawi* interpretation of this verse contains a very strong educational message, namely the importance of respecting all students regardless of their physical condition, as well as instilling empathy, inclusion, and justice in the educational process (Putra, 2021).

In the context of Islamic elementary education, SD Islam Roushon Fikr Jombang is one of the schools that serves as a model for inclusive Islamic character education. This school has 13 children with special needs, each of whom is accompanied by a special assistant teacher, indicating serious attention to the individual needs of children. The educational approach used focuses not only on academic achievement but also on instilling Islamic values in accordance with the children's development. At this school, the implementation of Islamic character values such as patience, caring, responsibility, and tolerance is evident through daily programs and routine activities such as Friday Charity, the habit of performing the Dhuha prayer, and learning the Qur'an using adaptive methods.

However, the application of Islamic character education for children with special needs is not without challenges. Teachers are required to have high sensitivity, extraordinary patience, and the ability to translate Islamic values into learning methods

that are appropriate for the children's conditions. This is where a gap in research is evident, namely the lack of studies that specifically link Islamic character education based on tarbawi interpretation with learning practices for children with special needs in Islamic elementary schools. So far, research on inclusive education has mostly focused on pedagogical, psychological, or educational policy aspects, while the dimension of tafsir tarbawi of the Qur'an as a normative and inspirational foundation is still rarely integrated into empirical studies on children with special needs. Thus, this study has the urgency to present a new perspective in the development of an inclusive and tafsir-based Islamic character education model.

Through this study, the author aims to examine in depth how Islamic character education is implemented for children with special needs at SD Islam Roushon Fikr Jombang by referring to the educational values in Tafsir Tarbawi Q.S. 'Abasa [80]: 1–10. This study is expected to contribute scientifically and practically to the development of inclusive Islamic character education and enrich the wealth of tarbawi interpretation in the context of special needs education.

METHODS

This study uses a descriptive qualitative approach with a case study type. This approach was chosen because the researcher sought to gain an in-depth understanding of the meaning and practice of Islamic character education in a specific context, namely for children with special needs (ABK) at SD Islam Roushon Fikr Jombang. Through a qualitative approach, the researcher was able to explore the subjective perspectives of teachers, the dynamics of interaction in the learning process, and the forms of Islamic character values that were actually instilled in the field (Moleong, 2017).

This study was conducted at SD Islam Roushon Fikr Jombang, an Islamic elementary school that implements an inclusive education model. This school has 13 children with special needs, each of whom is accompanied by a support teacher. The research subjects consisted of five special assistant teachers (GPK) with a minimum educational background of a bachelor's degree, most of whom majored in special education (PLB) and Islamic religious education, and had between one and five years of experience assisting children with special needs. Informants were selected purposively, based on who best understood the context of character education for children with special needs and had direct experience in learning and coaching activities.

Data analysis in this study referred to the Miles and Huberman (2014) model, which consists of three stages. The first stage is data reduction, which is the process of selecting and filtering data from interviews and observations to suit the focus of the study. The second stage is data presentation, in which the selected data is compiled in narrative form to systematically describe the Islamic character education practices applied to children with special needs in accordance with Qur'anic values. The final stage is drawing conclusions and verification, which involves compiling patterns, learning strategies, and

Islamic character values found based on the findings in the field and then verifying their accuracy.

To ensure data validity, this study uses triangulation techniques, namely source triangulation (comparing information from assistant teachers, principals, and parents of children with special needs), method triangulation (combining interviews, observations, and documentation), and time triangulation (data collection at different times and activities) so that the findings are more valid and accountable.

RESULTS AND DISCUSSION

The results of the study show that the implementation of Islamic character education for children with special needs (ABK) at SD Islam Roushon Fikr Jombang is effective and humane within the framework of an inclusive education system. This school has opened up equal access to education for all children, including those with special needs such as mild autism, ADHD, slow learners, and partial deafness. With 13 SEN children spread across various grade levels, the school implements an individual mentoring model through Special Mentoring Teachers (GPK) who fully accompany each SEN child in the teaching and learning process. This one-on-one approach has proven to be able to accommodate learning needs, social development, and Islamic character building in a more in-depth and personal manner.

The learning process at SD Islam Roushon Fikr Jombang integrates the national curriculum with Islamic values, so that academic, religious, and moral material is delivered in a balanced manner. Islamic character education is the main foundation that is instilled through habitual worship such as congregational prayers, reading the Qur'an, zikr, and Islamic-themed activities that are tailored to the child's stage of development. Values such as patience, sincerity, tolerance, trustworthiness, gratitude, and trust in God are taught in an applicable manner, both through the example set by teachers and through direct practice in the students' daily lives. Teachers consistently instill in students with special needs that learning success is measured by effort and good intentions, not solely by academic results, so that students with special needs feel valued and accepted.

Collaboration between teachers, GPK, principals, parents, and experts such as psychologists or therapists runs smoothly. The Individual Learning Program (PPI) for each ABK is developed collaboratively so that the learning strategies are tailored to the needs and potential of each child. In addition, the school also actively involves parents in Islamic parenting programs, discussion forums, and training on managing children with special needs based on Islamic values, so that character building does not only take place at school, but is also reinforced in the family environment.

The results of observations and interviews show that the inclusive system that's been put in place can create a learning environment that's friendly, safe, and supportive for kids with special needs. These kids show positive development in academic, social, and spiritual aspects. Non-special needs students also learn to appreciate differences and

develop tolerance, creating a harmonious and respectful school atmosphere. Qur'anic values as stated in Q.S. 'Abasa: 1-10 form the moral and theological basis that strengthens the practice of inclusive education in this school, where every child is treated fairly and with compassion without discrimination.

A tarbawi interpretation analysis of Q.S. 'Abasa: 1-10 shows that Allah's rebuke to the Prophet Muhammad SAW for ignoring Abdullah bin Ummy Maktum contains inclusive pedagogical principles that are relevant to the modern world of education. The verse emphasizes that every student, regardless of physical limitations or special conditions, has the same right to attention, service, and respect. This principle is in line with the concept of inclusive pedagogy, which requires teachers to adapt learning strategies to the diversity of students, rather than standardizing them. Thus, the tarbawi interpretation of this verse becomes the theological basis for non-discriminatory practices in education, where justice, empathy, and respect for individual dignity are the main pillars.

In practice, the values of this verse are reflected in various inclusive learning strategies at SD Islam Roushon Fikr Jombang. For example, teachers use differentiated learning by adjusting the methods of delivering material: deaf students are given visual support, while slow learners receive repeated explanations in simple language. In addition, learning outcomes are evaluated flexibly, where success is measured not only by academic scores, but also by the development of religious attitudes, effort, and participation. Collaborative strategies are also applied, namely cooperation between children with disabilities and non-disabled children in group activities, thereby creating a learning environment that respects differences. These practices show that the tarbawi interpretation of Q.S. 'Abasa: 1-10 is not only a moral guideline but can also be translated into modern pedagogical principles that ensure inclusivity and fairness in the classroom.

However, there are several challenges, such as the limited number of GPKs and the need for ongoing training for teachers. Nevertheless, the school actively conducts regular training, curriculum evaluation, and opens up opportunities for community participation to enrich inclusive education practices. These efforts demonstrate the school's commitment to maintaining the quality and sustainability of Islamic character education for all students, especially children with special needs.

Overall, the results of this study confirm that SD Islam Roushon Fikr Jombang has successfully implemented inclusive and humanistic Islamic character education. The individual mentoring system, the integration of Islamic values in learning, and effective collaboration between the school and families are the keys to the success of ABK education at this school. The principles of equality, appreciation of individual potential, and respect for diversity, as emphasized in Q.S. 'Abasa: 1-10, are truly realized in the daily educational practices at SD Islam Roushon Fikr Jombang.

School Profile and Inclusive Education System

Roushon Fikr Islamic Elementary School in Jombang is one of the private elementary

schools that has consistently implemented an inclusive education system based on Islamic values. This school not only prioritizes the academic achievements of its students, but also prioritizes the formation of a strong Islamic character, especially in facing the reality of the diversity of physical, mental, and social conditions of students in the school environment. As an inclusive school, SD Islam Roushon Fikr provides equal access to education for all children, including those with special needs. Currently, there are 13 children with special needs (ABK) spread across several grade levels with diverse characteristics, ranging from mild autism, Attention Deficit Hyperactivity Disorder (ADHD), slow learners, to partial deafness. The students' ages range from 6 to 12 years old, requiring a flexible, adaptive, and personalized learning approach.

To optimally accommodate the learning needs of ABK, the school implements an individual mentoring model carried out by Special Mentoring Teachers (GPK). Each ABK is mentored by one GPK who is fully responsible for accompanying the child's learning process both inside and outside the classroom. This one-on-one scheme allows for a more in-depth and holistic approach in addressing learning challenges, developing social skills, and fostering Islamic character in each child. The role of the GPK is not limited to academic aspects, but also involves emotional, spiritual, and life skills development. GPKs work together with classroom teachers, principals, and parents to develop Individual Learning Programs (PPI) that are tailored to the unique needs and potential of each ABK. This approach reflects the Islamic principle of *rahmatan lil 'alamin*, which states that education must bring compassion, benefits, and attention to all of humanity, including those with special needs (Azizah, 2023).

The education system implemented at SD Islam Roushon Fikr synergizes the national curriculum with Islamic values. Learning materials are delivered by integrating academic, religious, and moral aspects in a balanced manner. Islamic character education is the main foundation, which is instilled through the habit of worship, noble character, and Islamic values in students' daily lives. This is manifested in daily activities such as congregational prayers, reading the Qur'an, reciting dhikr, and Islamic thematic programs tailored to the developmental stages of the students. In implementing this inclusive system, the school also promotes the principle of collaboration between teachers, GPK, parents, and experts (psychologists or therapists) when necessary. This collaboration is very important in creating a learning environment that is safe, supportive, and responsive to the various challenges faced by children with special needs. Thus, SD Islam Roushon Fikr not only serves as an educational institution, but also as an inclusive and transformative space for all children to grow and develop.

As a form of strengthening its commitment to inclusive education, the school regularly conducts teacher training, curriculum evaluation, and professional development for GPK so that they are able to keep up with developments in modern educational approaches that remain rooted in Islamic values. The school is also open to input and participation from the community and external parties in an effort to enrich

inclusive and equitable educational practices. With this approach, SD Islam Roushon Fikr Jombang has succeeded in creating a disability-friendly education system based on Islamic character while maintaining academic quality. These efforts reflect the universal Islamic values of respect for humanity, the importance of equality, and the obligation to seek knowledge for every individual, without discrimination.

Implementation of Islamic Character Education for Children with Special Needs

The implementation of Islamic character education at SD Islam Roushon Fikr Jombang is carried out comprehensively through adaptive learning that focuses not only on cognitive abilities but also on strengthening spiritual and moral values based on Islamic teachings. This school strives to create a conducive learning environment for children with special needs (ABK), so that they continue to receive equal character education rights, with reference to the principles of inclusiveness and compassion as emphasized in the Qur'an surah 'Abasa verses 1-10.

These verses describe how the Prophet Muhammad was rebuked by Allah when he showed impatience towards a blind companion, Abdullah bin Ummi Maktum. Allah says in Q.S Abasa 1-2, "He (Muhammad) frowned and turned away, because a blind man came to him." According to Tafsir Al-Misbah and Tafsir Tarbawi, this verse is a divine correction of discriminatory attitudes, and at the same time serves as a basic principle of fair, humane, and empathetic treatment of all people, including those with physical or cognitive limitations. (Moh., 2020).

Islamic character education is implemented through the following values:

a. Patience

ABK teachers teach patience not only as an attitude that students must have in facing learning challenges, but also as a form of Islamic muamalah towards others. Children are taught to be patient in participating in learning activities despite their sensory and cognitive limitations. According to Imam Al-Ghazali in *Ihya Ulumuddin*, *ṣabr* is a basic moral character in educating the soul and is one of the highest forms of worship of the heart (RIJALALLAH, 2024).

Practical example:

Every morning, students are invited to read prayers calmly, accompanied by a brief explanation of the importance of patience in accepting oneself and others.

b. Sincerity and Good Intentions

Worship activities such as the *dhuha* prayer, communal prayers, and *zikr* are carried out regularly. Teachers instill the idea that all activities are done solely for Allah, and that learning success is not measured by academic results, but by effort and intention. Allamanda, one of the teachers, said: "We instill the idea that Allah judges intentions, not just results. So if a child with special needs tries to spell even one letter with good intentions, that is already worship. Even though it is very difficult and requires patience in teaching so that it can be understood."

This approach is in line with the teachings of Sufism taught by Imam Junaid al-Baghdadi, where sincerity and muhasabah are the main foundations of spiritual education. (Mahfud, n.d.).

c. Tolerance and Respect for Differences

Inclusive classes teach non-disabled students to respect classmates who are physically or cognitively different (Rohmah, 2020). Teachers teach that every human being has their own uniqueness, as explained in the Qur'an Surah At-Tin verse 4, "Indeed, We have created man in the best of forms." This practice of tolerance education is carried out through:

- 1) Islamic stories about the companions of the Prophet who had limitations (such as Abdullah bin Umri Maktum).
- 2) Group discussions between children with and without disabilities, with guidance. This is supported by UNESCO's theory of inclusive education (2009), which states that learning together encourages mutual respect and creates a just society (Ashoumi, 2024).

d. Trust and Responsibility

Every child, including children with special needs, is given small responsibilities such as leading prayers or tidying up stationery. These activities teach children to understand the importance of trust, while also building their self-confidence. This is in line with the principles of Islamic education according to Syed Muhammad Naquib al-Attas, namely education as a process of developing manners and a sense of responsibility towards Allah's trust (Noer, 2017).

e. Gratitude and Trust in God

ABK students are encouraged to be grateful for what they have and to trust in God after trying their best. Ms. Evi, one of the teachers, said, "We often ask the children to name three things they are grateful for that day. Although it is simple, they learn to love themselves."

This value is in line with the Qur'an Surah Ibrahim verse 7, "If you are grateful, I will increase (blessings) for you." This approach also demonstrates the integration of spiritual and psychological education, as explained by Zakiah Daradjat (1995), that children's mental balance can be achieved by building self-awareness and submission to Allah SWT. (Widianingsih, n.d.).

Table 1. Number of Students with Special Needs at Roushon Fikr Islamic Elementary School in Jombang by Category

Category of Special Needs Students	Number of Students	Example of Special Needs
Mild Autism	3	Difficulty in communication & interaction
ADHD	4	Low concentration, hyperactivity

Slow Learner	5	Slower learning process
Partial Hearing Impairment	1	Mild hearing difficulties
Total	13	

Inclusive Islamic Character Education Model Scheme at Roushon Fikr Islamic Elementary School in Jombang

1. Input

Students accepted at Roushon Fikr Islamic Elementary School in Jombang are not only regular children, but also children with special needs (ABK) with various categories of needs, such as:

- a. Developmental disorders (autism, ADHD, slow learners).
- b. Communication disorders (speech impairment, language difficulties).
- c. Sensory-motor disorders (blindness, deafness, physical disabilities).
- d. Specific learning difficulties (dyslexia, dysgraphia, dyscalculia).

This diversity is seen as a blessing from Allah SWT, where every child has potential that must be developed according to their nature and abilities.

2. Process

The inclusive Islamic character education model is built through several stages and mechanisms, including:

- a. Personal Assistance by Special Assistant Teachers (GPK)
 - 1) Each child with special needs receives individual assistance according to their needs, whether academic, social, or spiritual.
 - 2) GPK acts as a facilitator who bridges the interaction between children with special needs and classroom teachers and peers.
 - 3) The learning strategy uses an Individualized Education Program (IEP) that is tailored to the child's abilities, without neglecting Islamic values.
- b. Integration of the National Curriculum with Qur'anic Values
 - 1) The national curriculum is still implemented, but it is integrated with Islamic character education sourced from the Qur'an and Hadith.
 - 2) Each subject is linked to the values of monotheism, morals, and worship. For example, in science lessons, teachers emphasize the wonders of Allah's creation, while in mathematics, the value of honesty in calculating is instilled.
 - 3) Qur'anic values such as patience, gratitude, trustworthiness, mutual assistance, and sincerity are practiced through contextual learning.
- c. Daily Habits in the School Environment
 - 1) Students' daily activities begin with communal prayer, reading the Qur'an, and congregational dhuha prayer.
 - 2) This is followed by the habit of reciting zikir, Islamic manners (saying greetings, expressing gratitude, apologizing), and strengthening noble character in daily interactions.

- 3) The practice of Islamic values is reinforced by the habit of trustworthiness (taking care of one's own and other people's belongings), time discipline (arriving on time, praying on time), and social awareness (sharing food, helping friends in need).
- d. Collaboration with Parents and Experts
 - 1) The school involves parents in regular meetings, parenting classes, and Islamic family education programs to ensure that character education is continuous at home.
 - 2) Collaboration with experts such as psychologists, speech therapists, occupational therapists, and Islamic counselors to provide comprehensive support according to the needs of children with special needs.
 - 3) The principle of school-home partnership is implemented to create synergy between education at school and guidance at home.
3. Output

With this model, two main outcomes are expected:

 - a. Islamic character in children with special needs

Through habit formation, personal guidance, and integration of Qur'anic values, children with special needs can internalize Islamic values such as:

 - 1) Patience in facing personal limitations.
 - 2) Sincerity in accepting Allah's destiny and trying their best.
 - 3) Tolerance in interacting with regular friends and fellow ABK.
 - 4) Responsibility for tasks, personal belongings, and worship obligations.
 - 5) Gratitude for the small and big blessings that Allah has given.
 - b. The realization of an Islamic Inclusive Classroom
 - 1) Inclusive classes are created with a fair, friendly, humanistic, and non-discriminatory atmosphere, where every child feels accepted and valued.
 - 2) The school environment becomes a conducive place for the growth and development of children with special needs and regular children, thereby creating a generation of Muslims with Qur'anic character who are caring and respectful of one another.

The Role of Teachers and Schools in Character Education for Children with Special Needs

In the context of Islamic-based inclusive education, teachers of children with special needs at SD Islam Roushon Fikr Jombang not only perform the function of teachers (mu'allim), but also play an important role as murabbi (character educators), muaddib (manners trainers), and mursyid (spiritual guides). This is in line with the view of Syed Muhammad Naquib al-Attas (1993), that Islamic education is a process of internalizing noble values, not merely the transmission of knowledge (Hanifiyah, 2008).

- a. Teachers as Spiritual and Emotional Figures

Teachers of children with special needs become a place for children to express their feelings, gain inner strength, and build self-confidence. They do not merely accompany the learning process, but also establish relationships based on love and trust. This is evident in daily interactions that are personal and empathetic. This concept can be understood as the implementation of the value of rahmah (compassion) in Islam.

As explained in Q.S. 'Abasa [80]: 1-10, Allah rebuked the Prophet Muhammad SAW for not giving priority to a blind man who wanted to learn about religion. This verse emphasizes that attention, respect, and a humane approach to anyone who seeks knowledge are key values in Islamic education. "As for those who come to you earnestly (to seek knowledge), while they fear (Allah), you ignore them." (Q.S. 'Abasa: 8-10)

From this verse, a strong message emerges that the teacher's empathy and emotional presence are the main foundations of inclusive Islamic education, especially for students with special needs who often face social stigma.

b. School Affirmative Action Policy

SD Islam Roushon Fikr Jombang implements various affirmative action policies to ensure that students with special needs feel accepted and valued. They are not separated from other students, but are actively involved in religious and social activities at school, such as performing congregational prayers in the school mosque, Friday Charity activities that foster the value of ukhuwah islamiyyah (Islamic brotherhood), and celebrations of important Islamic holidays such as Maulid Nabi, Isra Mi'raj, and Ramadan Together.

This policy is in line with the values of inclusion in Islam, as mentioned in Q.S. Al-Hujurat: 13, which emphasizes that humans are created diverse so that they may know and respect one another, and that the most noble in the sight of Allah is the most pious—not the most physically perfect.

c. Regular Teacher Training

To equip educators with Islamic pedagogical competencies in handling children with special needs, the school regularly holds internal training sessions and workshops. Training materials cover strategies for internalizing the values of the Qur'an in teaching children with special needs, applying the tarbawi approach in daily practice, managing teachers' emotions and stress in challenging situations. This training reinforces social constructivism theory (Vygotsky), which emphasizes the importance of social environment and interaction in child development. Teachers not only provide material, but also become scaffolders (supporters) of children's personality and spiritual development (Sajadi, 2019).

d. Collaboration with Parents: Islamic Parenting

Effective Islamic character education is not only formed at school but also reinforced at home. SD Islam Roushon Fikr understands this by actively involving

parents in Islamic parenting activities, such as monthly thematic tafsir studies, discussion forums on “Instilling Noble Character in the Family,” and training on “Managing Children with Special Needs from an Islamic Perspective.”

This program builds synergy between schools and families, in accordance with the principles of education in Islam, which state that the responsibility of educating children is a shared obligation between teachers and parents. As Imam al-Ghazali said in *Ihya 'Ulumuddin*, children are a trust, and adults are obliged to instill good manners from an early age.

Islamic Education Theory and Psycho-Pedagogical Approach to Children with Special Needs

Islamic education is a process of internalizing Islamic values that encompasses not only cognitive aspects, but also spiritual and affective aspects, as emphasized by Al-Abrasyi that Islamic education aims to shape *insan kamil* or perfect human beings in the dimensions of faith, knowledge, and deeds (Sholihah, 2020). In this context, Islamic character education for children with special needs (ABK) is an integral part of efforts to nurture individuals holistically through an inclusive and compassionate approach.

According to the Islamic education theory proposed by Al-Ghazali, education must instill good morals as the foundation for shaping a pious personality. This is in line with Ibn Sina's idea of promoting a balance between intellectual, physical, and spiritual development, especially in dealing with students with special needs. (Anurogo, 2023). ABK requires an approach that emphasizes respect for individual potential and the consistent instilling of moral values through role modeling and habit formation (Hidayat, 2023).

From a psycho-pedagogical perspective, this approach emphasizes the importance of understanding the psychological condition and individual development of children. Piaget, in his theory of cognitive development stages, emphasizes that each child learns according to their stage of development (Nainggolan, 2021). Meanwhile, Vygotsky, through the concept of the zone of proximal development (ZPD), stated that children will learn more effectively if they receive support from their environment, including teachers and peers (Dalmeri, 2014). Therefore, learning for children with special needs must be tailored to their cognitive abilities, utilizing social support and warm emotional relationships.

Furthermore, the humanistic approach to education introduced by Carl Rogers and Abraham Maslow is highly relevant to the context of Islamic character education for children with special needs. Rogers emphasized the importance of “unconditional positive regard,” while Maslow pointed out that the need for self-actualization can only be achieved if basic needs, including security, love, and appreciation, are met. In this case, Islamic character education for children with special needs needs to create a safe and empathetic space so that the process of internalizing values can take place optimally

(Putri, 2020).

The verses of the Qur'an also reinforce the concept of education centered on compassion and respect for all human beings. Q.S. 'Abasa [80]: 1–10 provides a strong foundation for educating children with special needs with respect, because Allah SWT himself rebuked the Prophet Muhammad SAW when he did not pay attention to a blind companion, Abdullah bin Ummi Maktum. In the interpretation of Ibn Kathir, it is mentioned that this rebuke serves as a lesson for Muslims that the virtue of human beings is not seen from their physical appearance or social status, but from their sincerity and piety (Ibnu Katsir, 2007).

In Tarbawi's interpretation, this verse contains the principles of inclusiveness and respect for individual learning potential, even when their physical or social status is considered low by society. Islamic education must pay attention to anyone who comes with the intention of seeking knowledge, because they have noble value in the eyes of Allah SWT. In line with this, SD Islam Roushon Fikr Jombang implements non-discriminatory learning for children with special needs and even provides a special place for them to develop Islamic character values.

In practice, a psycho-pedagogical approach is also applied through adaptive learning to the learning styles of children with special needs. Teachers use visual, kinesthetic, and multisensory methods, as well as providing positive reinforcement as a strategy to strengthen good behavior in line with Islamic character traits such as patience, honesty, and responsibility. This principle is in accordance with B.F. Skinner's theory of operant conditioning, which states that children's behavior can be reinforced through positive consequences and planned reinforcement. (Mirza, 2025).

Furthermore, teachers of children with special needs at SD Islam Roushon Fikr act not only as educators, but also as role models and counselors. In Islam, exemplary behavior (*uswah hasanah*) is the most effective method of education, as stated in Q.S. Al-Ahzab: 21, "Indeed, there has been an excellent example for you in the Messenger of Allah...". Teachers become models of patience, compassion, and empathy in dealing with ABK, which students then emulate in their daily lives.

Thus, the implementation of Islamic character education for ABK at SD Islam Roushon Fikr is not only based on adaptive modern pedagogical practices but is also in line with the principles of Islamic education as outlined in the Qur'an and hadith. These values are instilled consistently through habituation, moral education, and daily interactions that foster self-confidence, meaningfulness, and respect for oneself and others. This approach has proven to be effective in creating a conducive and meaningful learning environment for children with special needs to achieve better spiritual and social growth.

Thematic Interpretation of Q.S. 'Abasa Verses 1–10

Surah 'Abasa is the 80th surah in the Qur'an, consisting of 42 verses. This surah was

revealed in Mecca, with the main themes relating to the obligation of preaching, the importance of patience, and a correct understanding of the social conditions of Muslims at that time. However, verses 1 to 10 in particular contain very profound meanings in the context of teaching about equality and respect for every individual, including those with physical or mental limitations. Verses 1–10 read as follows:

عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى وَمَا يُدْرِيكَ لَعَلَّهٗ يَرْزُقَىٰ أَوْ يَدَّكُرُ فَتَنْفَعُهُ الذِّكْرَىٰ أَمَّا مَنْ اسْتَعْزَىٰ فَأَنْتَ لَهُ تَصَدَّىٰ وَمَا عَلَيْكَ أَلَا يَرْزُقَىٰ وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ وَهُوَ يَخْشَىٰ فَأَنْتَ عَنْهُ تَلَهَّىٰ

“He (Muhammad) frowned and turned away because a blind man came to him. Do you know, perhaps he wanted to purify himself (from sin), or he wanted to learn a lesson, and that lesson would be beneficial to him? As for the one who feels self-sufficient, you serve him. There is no blame on you if he does not purify himself (by believing). But as for the one who comes to you eagerly, fearing (Allah), you neglect him.”

In this context, this surah describes an incident that occurred when a blind man named Abdullah bin Ummi Maktum, one of the companions of the Prophet Muhammad, came to the Prophet to learn about Islam. However, at that time, the Prophet Muhammad was talking to a wealthy Quraish leader and did not give his full attention to Abdullah (Nur Layli, 2021).

According to Tafsir al-Misbah by Quraish Shihab, Allah's rebuke to the Prophet Muhammad SAW contains a message that Muslims should not look down on anyone with physical disabilities. In fact, they may be more earnest in seeking knowledge and improving themselves (Moh., 2020). In the context of special needs education, this verse provides a strong moral foundation that every child, regardless of their physical or mental condition, has the right to receive maximum attention, teaching, and guidance.

Tafsir al-Maraghi explains that turning away from people who intend to learn religion shows a mistake in prioritizing worldly matters (such as serving prominent Quraish people) over matters of spiritual value (Mujayyanah, 2021). Thus, Islamic character education in an inclusive setting must prioritize justice, appreciation for good intentions, and a sincere spirit of diversity.

This verse provides an important lesson about respecting people who come with good intentions, even in circumstances of limitation. The interpretation of this verse reflects an Islamic principle that every individual, regardless of wealth, social status, or physical condition, is entitled to attention, education, and equality of opportunity in life (Rosyidah, 2022).

The Relevance of Q.S. ‘Abasa: 1–10 to Character Education for Children with Special Needs

Thematic interpretation focuses on the meanings contained in a single verse or series of verses that can be applied in the context of today's social and educational life

(Nur Layli, 2021). The following is an analysis of interpretations taken from several sources of exegesis, as well as their relevance to Islamic character education for children with special needs (ABK) at SD Islam Roushon Fikr Jombang.

a. Meaning of Verses 1–4: Appreciation for People Who Strive to Improve Themselves

The interpretation of these first verses shows that the Prophet Muhammad was advised by Allah to focus more attention on people who came with good intentions and to improve themselves, even if they did not come from the elite or wealthy classes. This teaches that, in the context of Islamic character education, every individual has the same potential to change and develop.

The famous exegete, Ibn Kathir, explains in his interpretation that Allah rebuked the Prophet Muhammad (pbuh) because he gave more importance to the arrival of wealthy and influential people who came with worldly purposes, rather than paying attention to those who came with sincere hearts to seek knowledge and guidance. Ibn Kathir wrote in his interpretation: "Ibn Umar said: 'Indeed, the Prophet Muhammad felt ashamed and turned away from Abdullah bin Umri Maktum because he came blind, while the Prophet Muhammad was talking to the wealthy Quraish, and considered them more important to pay attention to. However, Allah rebuked him in this verse and taught that Abdullah bin Umri Maktum, despite his physical limitations, had a great opportunity to receive guidance and closeness to Allah.'" (Ibnu Katsir, 2007)

Ibn Kathir emphasized that the Prophet's attention to those who drew close to Allah was the most important thing, not their social status (Ibnu Katsir, 2007). As a result, those who strive to improve themselves, including those with physical limitations, such as children with special needs, are also entitled to receive the same attention and education as those who are considered more "ideal."

In the context of children with special needs, this means that every child, regardless of their limitations, is entitled to the same opportunities to learn and develop (Thohir, 2023). This is relevant to the inclusive learning system implemented at SD Islam Roushon Fikr Jombang. Children with special needs (ABK) at this school receive special attention from teachers, who treat them with love and patience.

b. Meaning of Verses 5–7: Equality and Respect for All Individuals

These verses explain that people who feel they have enough (in this case, the rich and powerful) are prioritized in the eyes of some people. However, Allah rebukes this, stating that there is no obligation for the Prophet to pay more attention to those who feel they have enough, but to ignore those who really need guidance. Al-Qurtubi's interpretation emphasizes that this verse teaches us to treat everyone fairly, regardless of their social or economic status. Al-Qurtubi says: "There is no reason to discriminate against someone in receiving advice and learning simply because of their social status. Every individual, whether rich or poor, young or old, healthy or sick, has the same right to education and guidance." (Al-Qurtubī, 2006)

Al-Qurtubi explains that this verse is a rebuke to anyone who prioritizes the rich and influential over those who come with humility to seek knowledge. A wealthy or powerful person should not be prioritized in preaching and learning if they have no desire to change and grow spiritually. Meanwhile, those who come with fear and a desire to improve themselves, even with limitations, should be given more attention. (Al-Qurtubī, 2006)

Al-Qurtubi emphasized that attention should be given to those who want to repent, improve themselves, and draw closer to Allah, regardless of whether they are from socially or economically disadvantaged backgrounds. Abdullah bin Ummi Maktum, despite being blind, had a greater desire to acquire knowledge and draw closer to Allah than those who only sought worldly attention.

In relation to children with special needs, this principle emphasizes that every child, regardless of their physical or mental limitations, has the right to receive an equal character education. Therefore, the inclusive approach applied at SD Islam Roushon Fikr Jombang is very much in line with the teachings of the Qur'an.

c. Meaning of Verses 8–10: Emphasis on Individuals Who Fear Allah.

In these verses, Allah commands the Prophet to pay attention to those who come with good intentions and sincerity in seeking knowledge. These verses emphasize that people who strive to draw closer to Allah with fear and trust are worthy of attention. Al-Maturidi's interpretation in his tafsir states: "Those who come with the intention to repent, improve themselves, and draw closer to Allah should receive more attention. Their sincerity is the main key to obtaining better guidance."

Al-Maturidi teaches that people who come with good intentions and deep piety should receive full attention. When someone comes with fear of Allah and a desire to grow in religion, the Prophet Muhammad was commanded to pay attention to that person, not to ignore those with limitations, whether physical or social. In his tafsir, Al-Maturidi emphasizes that a heart that fears Allah is a factor that makes a person worthy of guidance and teaching (Al-Maturidi, 2020).

Al-Maturidi emphasized the importance of paying attention to those who come with sincere intentions to draw closer to Allah, who, despite their limitations, are still entitled to full attention. In relation to children with special needs, this is relevant in the sense that children with special needs also have the potential to draw closer to Allah despite their limitations. Therefore, educators and parents must continuously provide spiritual and emotional support so that they can grow into individuals with strong Islamic character, such as piety and sincerity.

These three great exegetes agree that every individual, regardless of their social, physical, or mental background, is entitled to the same opportunity to obtain knowledge and guidance. Their interpretations show that people who come with good intentions, even if they have limitations, should receive full attention. The relevance to children with special needs is very strong, especially in the context of

Islamic character education at SD Islam Roushon Fikr Jombang. Children with special needs have the potential to develop, and they should not be considered less important in education. On the contrary, they need to be given adequate Islamic character education, based on equality and appreciation of their potential.

Thus, the inclusive approach applied in this school is very much in line with the principles contained in the interpretation of Surah 'Abasa. Teachers at SD Islam Roushon Fikr Jombang act as educators who facilitate ABK to obtain equal opportunities in learning and developing, as well as deepening noble Islamic values.

CONCLUSION

This study shows that Islamic character education for children with special needs (ABK) at SD Islam Roushon Fikr Jombang has been implemented in a humane and focused manner. Each CSD is guided individually by a special teacher who instills Islamic values such as patience, compassion, empathy, and responsibility through a personal and spiritual approach. This educational practice is in line with the principles of inclusiveness in Islam and reflects the institution's commitment to building noble character for all students without discrimination.

A study of Q.S. 'Abasa [80]: 1-10 through the interpretations of Al-Ṭabarī, Al-Qurṭubī, and Al-Rāzī shows that Islam upholds respect for every individual who wants to acquire knowledge, including those with physical and mental limitations. These verses form a strong theological basis for inclusive education, emphasizing that limitations are not a barrier to receiving guidance and attention. The harmony between the Qur'anic message and educational practices at this school is concrete evidence of the application of down-to-earth tarbawi interpretation.

However, this study has limitations. First, the scope of the study only focuses on one educational institution, so the results cannot be generalized to other inclusive Islamic schools. Second, the research data was obtained through observation and interviews, so it is highly dependent on the subjectivity of the researcher and informants. Third, the study of tarbawi interpretation is still limited to three classical interpretation books, so it does not accommodate contemporary interpretation perspectives that may provide a richer dimension of analysis. These limitations open up opportunities for further research to expand the object, deepen the method, and add modern interpretation references in order to produce a more comprehensive understanding.

REFERENCES

- Alfiani, A. (2023). Hak-Hak Penyandang Disabilitas Dalam Al-Qur'an: Mengikuti Kisah-Kisah Dalam Qs.'Abasa (80) 1-10. *Jurnal Studi Islam*, 7(2), 167–186.
- Al-Maturidi, A. M. (2020). *Tafsir Al-Maturidi: Ta'wilat Ahl Al-Sunnah* (Terj. U. Rifa'i, Vol. 10). Pustaka Suci.
- Al-Qurṭubī, M. A. A. (2006). *Al-Jāmi' Li Ahkām Al-Qur'ān* (Vol. 19). Dār Al-Fikr.

- Anurogo, D. , & N. D. S. (2023). *Esensi Ilmu Pendidikan Islam: Paradigma, Tradisi Dan Inovasi*. Pustaka Peradaban.
- Ashoumi, H. , & Y. M. A. (2024). Pendidikan Inklusi: Integrasi Konsep Konstruktivistik Vygotsky Dan Landasan Al-Qur'an Untuk Mendukung Sdgs 4. *Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 14(3), 321–344.
- Azizah, N. (2023). Strategi Pembelajaran Anak Berkebutuhan Khusus Di Sekolah Islam. *Jurnal Edukasi Dan Konseling*, 5(3), 120.
- Dalmeri, D. (2014). Pendidikan Untuk Pengembangan Karakter (Telaah Terhadap Gagasan Thomas Lickona Dalam Educating For Character). *Al-Ulum*, 14(1), 269.
- Hanifiyah, F. (2008). *Konsep Ta'dib Dalam Pemikiran Syed Muhammad Naquib Al-Attas* . Universitas Islam Negeri Maulana Malik Ibrahim.
- Hidayat, R. (2023). Tanggung Jawab Pendidikan (Islam) Terhadap Abk Dan Implikasinya Terhadap Fakultas Tarbiyah (Keguruan. *Educational Journal Of Islamic Management (Ejim)*, 3(1).
- Ibnu Katsir. (2007). *Tafsir Ibnu Katsir* (Terj. M. Syihabuddin, Vol. 8). Pustaka Imam Syafi'i.
- Mirza, I. , & S. N. (2025). Analisis Implementasi Tafsir Tarbawi Dalam Pengembangan Etika Profesi Guru Pendidikan Agama Islam. *Jurnal Pendidikan Indonesia: Teori, Penelitian, Dan Inovasi*, 5(1).
- Moh., S. (2020). *Pendidikan Inklusif Dalam Al-Qur'an (Telaah Surat 'Abasa Ayat 1-16 Dalam Tafsir Al-Azhar Dan Al-Misbah)*. Institut Agama Islam Negeri Madura.
- Moleong. (2017). *Metodologi Penelitian Kualitatif* (Edisi Revisi).
- Mujayyanah, F. , P. B. , & K. N. (2021). Konsep Pendidikan Akhlak Luqmanul Hakim (Kajian Tafsir Al-Misbah Dan Al-Maraghi). *Jurnal Penelitian Ipteks*, 6(1), 52–61.
- Nainggolan, A. M. , & D. A. (2021). Analisis Teori Perkembangan Kognitif Jean Piaget Dan Implikasinya Bagi Pembelajaran. *Journal Of Psychology" Humanlight"*, 2(1), 31–47.
- Noer, M. & S. A. (2017). Konsep Budi Pekerti Siswa Dalam Pembelajaran Menurut Az-Zarnuji Dan Implikasinya Terhadap Pendidikan Karakter Di Indonesia. *Al-Hikmah: Jurnal Agama Dan Sains*, 14(2), 181–234.
- Nur Layli. (2021). Nilai-Nilai Pendidikan Dalam Q.S. 'Abasa: Kajian Tematik. *Urnal Tafsir Dan Pendidikan Islam*, 5(1), 55–68.
- Putra, P. H. (2021). Pendidikan Islam Untuk Anak Berkebutuhan Khusus (Kajian Tentang Konsep, Tanggung Jawab Dan Strategi Implementasinya). *Jurnal Fitrah*, 2(1).
- Putri, R. A. (2020). Pendekatan Pedagogis Islami Dalam Pendidikan Abk Di Sekolah Dasar. *Jurnal Ilmu Pendidikan Islam*, 9(2), 143.
- Rijalallah, R. (2024). *Menemukan Muatan Šūfī Isyārī Dalam Tafsir Alqur'ān Al-Aẓīm Karya Al-Tustarī (Studi Tematik Ayat-Ayat Sabar)*. Uin Suska Riau.
- Rohmah, M. S. (2020). *Pendidikan Agama Islam Dalam Setting Pendidikan Inklusi*.
- Rosyidah, H. (2022). Pendidikan Karakter Anak Berkebutuhan Khusus Berbasis Nilai Islam. *Jurnal Ilmu Tarbiyah*, 7(1), 71–83.

- Sajadi, D. (2019). Pendidikan Karakter Dalam Perspektif Islam. *Jurnal Pendidikan Islam*, 2(2), 16–34.
- Setiabudi, D. I. , P. G. , D. I. , H. A. , & A. B. S. (2024). Penerapan Pendidikan Karakter Dalam Kegiatan Keagamaan Di Masyarakat: Perspektif Manajemen Pendidikan Islam. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 9(2), 201.
- Sholihah, A. M. , & M. W. Z. (2020). Pendidikan Islam Sebagai Fondasi Pendidikan Karakter. *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama*, 12(1), 45–58.
- Thohir, M. (2023). Relevansi Ayat-Ayat Al-Qur'an Terhadap Pendidikan Inklusif. *Jurnal Ulum Al-Qur'an Wa Al-Hadis*, 11(2), 130–144.
- Una, L. M. W. , B. V. Y. , S. V. M. , & L. D. N. L. (2023). Pendekatan Layanan Pendidikan Bagi Anak Berkebutuhan Khusus. *Jurnal Pendidikan Inklusi Citra Bakti*, 1(2), 148–149.
- Widianingsih, N. (N.D.). *Peranan Pendidikan Islam Dalam Membina Kesehatan Mental Anak Perspektif Prof. Dr. Zakiah Daradjat Ma*. Uin Syarif Hidayatullah Jakarta.