STRATEGIES AND METHODS FOR INSTILLING ISLAMIC EDUCATION VALUES IN EARLY CHILDHOOD STUDENTS AT TK ISLAM ATHIRAH 2 MAKASSAR

Nur Apriyani[1], **Marjuni**[2], **Nur Akbar Rasyid**[3], **Baharuddin**[4], **& Mahyuddin**[5]

[1]STIMI YAPMI Makassar, Indonesia
[2,3,4]Universitas Islam Negeri Alauddin Makassar, Indonesia
[5]SD Islam Athirah Makassar, Indonesia
Correspondence email: authoremail@domain.com

ABSTRACT

Instilling Islamic educational values in early childhood learners is an important aspect of shaping children's character and morality. At TK Islam Athirah 2 in Makassar, there are challenges in instilling these values, particularly among students with special needs (PDBK). This research aims to explore the strategies and methods applied in the process of Islamic education for these learners. The method used in this study is qualitative, with data collected through observations, interviews, and documentation. The results indicate that the presence of special assistant teachers plays a crucial role in facilitating special needs students in understanding and internalizing religious values. Through a personal and adaptive approach, the teachers successfully created an inclusive and supportive learning environment. Additionally, the use of varied and interactive learning media has proven effective in capturing children's interest in Islamic education. The consistent and well-planned instillation of religious values is expected to help students with special needs in developing their potential and forming good character. This research is anticipated to contribute to the development of methods for Islamic education in early childhood education institutions, particularly for students with special needs.

Keywords: Islamic education; early childhood; students with special needs; learning strategies.

1. INTRODUCTION

Islamic education plays a very important role in shaping the character and morality of children, especially at an early age. During this stage, students are very vulnerable to environmental influences, where they will absorb values and attitudes that will determine their

behaviour patterns in the future. At TK Islam Athirah 2 Makassar, instilling religious values becomes crucial as it helps students form their identity and morality. However, in practice, there are several significant challenges faced in implementing effective religious education, particularly for students with special needs. Therefore, it is essential to examine and identify the appropriate strategies and methods for instilling Islamic educational values in this institution.

Early childhood education is a critical phase in the development of character and basic values of individuals. Early childhood is an optimal time to receive learning, including religious values. Islamic education plays a role in building children's morals, ethics, and spirituality, despite facing challenges due to the dynamic nature of young children with short attention spans. Children require creative and engaging approaches. In accordance with Law No. 20 of 2003, education aims to create planned learning so that students actively develop spirituality, personality, intelligence, and noble character for themselves, society, the nation, and the state (Suardi, 2012). On the other hand, Islamic education is defined as a conscious and planned effort to educate students to recognize, understand, appreciate, and believe in the teachings of Islam, including respecting the teachings of other religions (Baharudin, 2010).

One of the main challenges in instilling religious education among students with special needs is the difference in learning styles and the ability to understand teaching materials. According to research conducted by Suyanto (Suyanto, 2018), students with special needs tend to require a more individual and creative approach. Therefore, the strategies used at TK Islam Athirah 2 Makassar need to be adapted to the characteristics and needs of each child. For instance, the use of visual media and educational games can be effective methods to captivate children's attention and facilitate their understanding of religious teachings.

The social and cultural environment surrounding children also plays an essential role in the success of religious education. In Makassar, where local culture and Islam interact, religious education must be able to accommodate positive local values. Research by Hasanah (Hasanah, 2021) shows that integrating local cultural values into religious education can enhance children's understanding and acceptance of Islamic teachings. Therefore, TK Islam Athirah 2 Makassar needs to develop a curriculum that not only focuses on religious teachings but also links them to local cultural values. This will create a stronger relevance between religious education and the daily lives of the students. It is essential to involve parents and the community in the educational process. Collaboration between schools, parents, and the community can create an environment that supports the instillation of religious values.

According to research by Rahman (Rahman, 2019), parental involvement in the education of students with special needs can increase children's motivation and interest in learning. Therefore, TK Islam Athirah 2 Makassar must develop programs involving parents in religious learning activities, such as seminars, workshops, or joint activities that integrate religious values. Furthermore, the approaches used need to pay attention to the overall formation of Islamic character. Islamic values such as honesty, discipline, responsibility, compassion, and gratitude should not only be conveyed through formal teaching materials but also through daily activities, such as group prayers, worship practices, and social interactions. With continuity between formal education and real-life experiences, these values will be easier for the students to absorb and internalize (Rahman, 2019).

Teachers, as facilitators, play a crucial role in creating a conducive learning atmosphere and motivating students in Islamic education (Ainurrahman, 2020). They are required to continually enhance their creativity in delivering materials, such as by using teaching aids, audiovisual media, or interesting stories relevant to children's daily lives. This approach significantly aids students in understanding religious concepts and emotionally instilling values (Muhammad, 2021).

A supportive school environment with Islamic role models plays an important role in the successful instillation of religious values. Religious culture, such as greetings, sharing, and a spiritual atmosphere, helps develop children's character. This support must be balanced with effective communication between schools and parents so that the values from school can be reinforced at home (Arief, 2019). This research aims to identify effective strategies and methods for instilling Islamic educational values for early childhood students at TK Islam Athirah 2 Makassar. The results are expected to contribute to the development of religious education, especially for students with special needs, and serve as a reference for other educational institutions in implementing inclusive and effective religious education.

2. METHODS

This study aims to explore the strategies and methods applied in instilling Islamic educational values in early childhood students at TK Islam Athirah 2 Makassar, with particular attention to students with special needs. The research method used is a qualitative approach with a case study design. This approach is chosen because it can provide an in-depth understanding of the phenomena being studied and enables researchers to gather information from various perspectives (W. Creswell, 2014).

a. Location and Research Subjects

The study was conducted at TK Islam Athirah 2 Makassar, an early childhood education institution based on Islam. This location was selected because it has a vision and mission to instill Islamic values from an early age, as well as its reputation for integrating religious education with character education. The subjects of this research include:

1. Teachers: Those directly involved in the learning process and the instillation of Islamic values.
2. Students: 20 students aged 4 to 6 years, including 5 students with special needs.
3. Parents: As supporters and enhancers of the values taught in school within the family environment.

The number of subjects was determined based on the principle of purposive sampling, which selects informants who are considered to have relevant and in-depth information related to this research. In this case, several key teachers, representatives of students, and their parents will be the primary informants.

b. Data Collection Techniques

Data were collected through several techniques, namely observation, interviews, and documentation. Observations were made to directly observe the learning process and the

interactions between teachers and students, as well as the implementation of religious values in daily activities. These observations focused on:

1. Interaction between teachers and students.
2. Methods of learning used.
3. Student responses to learning activities.
4. A school environment that supports the implementation of Islamic values.

Semi-structured interviews were conducted with teachers, parents, and several children to obtain broader perspectives on the methods used in instilling religious values. These in-depth interviews included questions about:

1. The teaching methods used by teachers in conveying Islamic values.
2. The challenges faced in the learning process, especially concerning students who have difficulty focusing.
3. The role of parents in supporting religious learning at home.

The effectiveness of the strategies and methods used. Interviews were conducted semi-structured to remain flexible and allow informants to provide more exploratory answers. Documentation included activity notes, curriculum, and teaching materials used at TK Islam Athirah 2 Makassar. According to Sugiyono (Sugiyono, 2018), this combination of techniques can enhance the validity and reliability of the obtained data. The data collected through documentation includes:

1. Daily lesson plans (RPH) or learning devices used by teachers.
2. Photos of learning activities.
3. Evaluation notes or reports on student development.
4. Evidence of religious activity practices such as prayers, worship, or other activities that reflect the instillation of Islamic values.

c. Research Instruments

The research instruments used include:

1. Observation Guidelines: Containing observed indicators, such as teaching methods, teacher-student interactions, and student participation levels.
2. Interview Guidelines: A list of questions designed to gather information from teachers, parents, and school officials.
3. Supporting Documents: Including learning devices, reports on child development, and other relevant documents.

d. Data Analysis

The data obtained from observations, interviews, and documentation were then analyzed using thematic analysis techniques. This process involves coding data to identify main themes related to instilling Islamic educational values. In addition, the analysis also considers differences in instilling values between regular students and students with special needs. This is important to understand the most effective approaches in the context of inclusive education. According to

Braun and Clarke (Braun, V., & Clarke, 2006), thematic analysis can provide deep insights into individuals' experiences and perceptions.

e. Validity and Reliability of Data

To ensure the validity and reliability of data, this study employs triangulation of data sources. Triangulation is done by comparing data from various sources, such as observations, interviews, and documentation. Additionally, researchers also conduct member checking by confirming initial findings with several informants to ensure that data interpretation aligns with their experiences. According to Lincoln and Guba (Lincoln, Y. S., & Guba, 1985), triangulation is an effective way to enhance the accuracy of research findings. Data validity is ensured through the following steps:

1. Triangulation: Using various data sources (observations, interviews, documentation) to validate findings.
2. Prolonging Observation Time: Researchers spend enough time at the research site to ensure the obtained data is representative.
3. Discussion with Peers: Researchers discuss findings with peers to avoid bias.
4. Confirmation with Informants: Ensuring researcher interpretation results align with informants' views.

f. Ethical Considerations

This research also considers ethical aspects, particularly in interacting with students and parents. Parental consent was obtained before conducting interviews and observations. Furthermore, researchers maintain the confidentiality of students' identities and information obtained during the study. This research is committed to avoiding negative impacts on students, especially students with special needs, and strives to create a safe and comfortable environment during the research process. This study adheres to ethical aspects by: (Rachels, 2015)

1. Obtaining written permission from the school and parents of students before data collection.
2. Keeping informants' data confidential by not including their real names.

Ensuring informant participation is voluntary and without coercion. This methodology is designed to ensure research is conducted systematically, deeply, and generates valid and reliable data. The research findings are expected to provide a comprehensive overview of the strategies and methods for instilling Islamic educational values at TK Islam Athirah 2 Makassar, while also providing practical recommendations for improving future learning quality.

3. RESULTS AND DISCUSSION

This research aims to identify the strategies and methods for instilling Islamic educational values in early childhood learners at TK Islam Athirah 2 Makassar, with a specific focus on the approaches used for students with special needs. The results of this research were obtained through an in-depth analysis of data collected from observations, interviews, and documentation involving teachers, special assistant teachers (GPK), students, and parents.

Strategies for Instilling Islamic Educational Values

The research findings indicate that TK Islam Athirah 2 Makassar has implemented various strategies designed to create an Islamic learning environment that supports the moral and spiritual development of students. This Islamic environment is created through the integration of religious values into all aspects of school life, from classroom ambiance, daily programs, to interactions between teachers and students. Daily activities, such as opening classes with prayer, reading short surahs, and performing congregational prayers, become an essential part of the process of instilling religious values.

Additionally, experience-based approaches are implemented to help students, including those with special needs, understand religious values practically. For example, through worship simulation activities such as wudu, prayer practice, and stories of the Prophets conveyed through storytelling methods. Teachers used visual media and teaching aids to help students understand abstract religious concepts more easily. This method is designed to capture the interest of early childhood learners, who tend to have short attention spans.

Young children learn through play, which is why play is usually the primary approach in teaching early childhood learners. Play activities are designed to assist the cognitive, social, emotional, and motor development of children (Basrowi, 2017). This is in line with the verse Qs. Luqman/31: 17:

$$\text{يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَأْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ۗ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْأُمُوْرِ}$$

Translation:

O my son, establish prayer, enjoin what is right, and forbid what is wrong, and be patient over what befalls you. Indeed, this is of the matters [requiring] determination.

This verse begins with the command to establish prayer (اَقِمِ الصَّلٰوةَ), which is one of the most fundamental pillars of Islam. Prayer is not only a ritual worship but also a means of drawing closer to Allah swt.

Prayer also has significant positive effects on mental and physical health. Studies show that the practice of prayer can reduce stress levels and improve concentration (Khan, 2020). In a social context, prayer can strengthen bonds among individuals in the community, as congregational prayer in mosques creates a sense of solidarity and togetherness among Muslims. This is consistent with research showing that community activities can enhance a sense of belonging and social support (Putnam, 2000).

The school environment is designed to create an Islamic atmosphere that supports the development of student character. Based on observations, the school uses visual decorations such as quotes from the Quran, hadith posters, and pictures that depict Islamic values such as compassion, cooperation, and honesty. This environment not only motivates children but also provides visual stimulation that helps children understand and internalize religious values. According to Piaget (Piaget Jean, 2001), the physical and social environment plays a significant role in the cognitive and affective development of children.

The strategy for instilling Islamic values at TK Islam Athirah 2 Makassar involves integrating formal learning, routine activities, and daily experiences. This strategy is supported by three main components: (1) a conducive learning environment, (2) experience-based approaches, and (3) reinforcement through collaboration between schools and families.

Learning Methods for Students with Special Needs

Students with special needs are individuals who have educational needs that differ from those of general students. In the context of Islam, students with special needs are viewed as an integral part of society who deserve special attention. Approximately 3-5% of the total child population in Indonesia experiences various forms of special needs, whether physical, mental, or emotional (Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2020).

In Islam, every individual, including students with special needs, has the right to receive appropriate education according to their needs. Islam teaches that every human being is created with unique characteristics. In QS al-Hujurat/49: 13:

يَٰٓأَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآىِٕلَ لِتَعَارَفُوْاۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

Translation:

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

Humans are created from different tribes and nations to know one another. This indicates that diversity, including in terms of abilities and educational needs, must be respected. Therefore, it is important to create inclusive and adaptive learning methods for students with special needs, so they can actively participate in the educational process. In this context, inclusive education becomes very important.

Students with special needs at TK Islam Athirah 2 Makassar receive specialized attention through the role of special assistant teachers (GPK). Special assistant teachers collaborate with classroom teachers to design inclusive learning programs, ensuring each child receives learning experiences that suit their needs and abilities. One approach used is differentiated learning, where material is delivered in ways tailored to the child's individual ability level.

The methods applied for students with special needs include the use of visual aids such as pictures and videos, as well as activities that involve physical movements to help children understand the concepts of values in religion. Islamic education is carried out by actively involving children through activities such as practicing prayer, group prayers, and memorizing

short surahs. Teachers use demonstration and simulation methods to teach worship practices, allowing children to directly apply Islamic values in real activities. This aligns with Vygotsky's constructivist learning theory (Vygotsky, 1978), which states that learning that involves social interaction and real experiences is more effective in developing children's understanding.

Teachers are also expected to be patient and compassionate towards students, especially those with special needs who may require more support. In this context, a caring approach can help create a safe and comfortable learning environment for students with special needs, allowing them to feel accepted and supported. The application of these values can be carried out through various adaptive learning methods. For example, the use of project-based learning techniques allows students with special needs to learn practically and collaborate with their peers. Data show that this method can increase student engagement and help them understand the material better (Darling-Hammond, 2020).

Effective learning methods for students with special needs must consider their diverse needs and characteristics. One widely used method is the multisensory approach, where learning involves various senses. This method has been shown to be effective in helping students with special needs who encounter difficulties in understanding materials through traditional methods (Smith, 2018).

To improve the effectiveness of learning for students with special needs, teachers need to continually develop themselves and keep up with the latest developments in education. This can be done through relevant seminars, workshops, or training. In this way, teachers can provide better education for students with special needs, in accordance with Islamic principles that emphasize compassion, justice, and equality.

Collaboration between Schools and Parents

Collaboration between schools and parents is a key element in creating a positive and productive learning environment for students. According to research by Henderson and Mapp (Henderson, A. T., & Mapp, 2002) rental involvement in their children's education can increase academic achievement by up to 30%. This shows that when parents are actively involved in the educational process, students are likely to achieve better learning outcomes. Additionally, this involvement also contributes to the development of children's social and emotional skills.

Teachers regularly communicate with parents through communication books and monthly meetings to ensure that values taught in school are continued at home. Bronfenbrenner's research (Bronfenbrenner, 1979) on the ecological theory of child development supports the importance of parental involvement in building consistency between the school and home environments.

Collaboration between schools and families is a partnership aimed at supporting the holistic development of children's education, character, and welfare. This collaboration is important because the school and family environments are the two main factors influencing the formation of children's values, behaviors, and achievements. The research results also indicate that collaboration between schools and families plays a significant role in the successful instillation of Islamic values, especially for students

with special needs. Teachers actively communicate with parents to provide reports on their children's progress, discuss their special needs, and give suggestions regarding religious learning at home. Schools also hold parenting programs, where parents are given training on how to support their children's religious education at home. Schools and families need to maintain open and regular two-way communication. This can be done through parent meetings, digital communication groups, or student progress reports. Involving parents in school activities such as school committee meetings, volunteer activities, and educational events can strengthen relationships. Families can help create a conducive learning atmosphere at home by ensuring that students have a regular study schedule and emotional support. Schools can hold educational programs for parents regarding how to support children's learning, the importance of mental health, and the wise use of technology. Aligning educational visions and the values to be instilled between families and schools is an important step in shaping children's character.

The benefits of collaboration include: a) Children receiving support from both school and family tend to have higher learning motivation. b) This collaboration helps instill consistent moral values. c) Students feel more emotionally and socially supported. d) Involved parents tend to better understand their children's educational needs. One strategy that can be implemented is to hold regular meetings between teachers and parents. These meetings not only serve to provide information about students' academic progress but also discuss how parents can contribute to the learning process at home. According to research conducted by Epstein (Epstein, 2011), effective communication between schools and parents can enhance trust and parental commitment to their children's education (Ainurrahman, 2020).

Additionally, schools can also organize workshops or seminars focusing on developing parents' skills in supporting their children's education. By providing knowledge and practical skills, parents will feel more confident in helping their students, which in turn can improve student learning outcomes (Henderson, A. T., & Mapp, 2002) rental involvement not only enhances academic achievement but also supports students' social and emotional development. However, challenges in this collaboration need to be addressed to ensure that the relationship between schools and parents functions well.

Schools need to develop inclusive and parent-friendly programs and provide the necessary training and resources to support their involvement. Additionally, effective communication and the use of technology can be useful tools for enhancing parent involvement. It is crucial for schools to recognize and appreciate the contributions of parents in their children's education. By creating a supportive and collaborative environment, it is expected that collaboration between schools and parents can improve, which in turn will have significant benefits for the students.

Effectiveness of Strategies and Learning Methods for Instilling Islamic Values

The effectiveness of the strategies and methods applied at TK Islam Athirah 2 Makassar can be seen from the development of students in understanding and practicing Islamic values. Students show an improvement in memorizing prayers and short surahs, performing prayers, and exhibiting Islamic behavior in daily life, such as speaking honestly, sharing with friends, and showing respect to teachers. Students with special needs also show progress, although at varying rates according to their abilities. Special assistant teachers reported that students with special needs, who previously had difficulty interacting, are now starting to show improvements in their socialization abilities and understanding of Islamic values. Creative and adaptive learning methods have been key to this success. However, certain challenges still remain, such as short attention spans, highly varied individual needs, and limited resources, including specialized training for teachers. The learning methods used at TK Islam Athirah 2 Makassar include storytelling, play, demonstration, and project methods. Each of these methods is chosen to meet the dynamic and playful characteristics of early childhood learning.

a. Storytelling Method

Storytelling is one of the main methods in teaching Islamic values. Teachers use stories from the Quran, hadith, and narrations of the Prophet Muhammad (PBUH) to convey moral messages and Islamic values. For instance, the story of the honesty of the Prophet Muhammad (PBUH) is used to instill the value of honesty in children. According to Wright (Wright, 2008), storytelling is highly effective in building emotional engagement and enhancing children's memory of the material taught.

The storytelling method in the Quran can be implemented in various ways, ranging from direct readings to the use of visual media. In the context of education for students with special needs, it is important to adjust the way the stories are delivered to suit their needs. Research shows that visualization can enhance understanding and recall, especially for students with special needs (Mayer, 2009). Students with special needs often have difficulty communicating. Therefore, interactive storytelling methods can help them express themselves better. By engaging students in storytelling, they can learn to speak and interact with more confidence. This is important for their social and emotional development.

It is important to evaluate the effectiveness of this storytelling method. Teachers can conduct observations and request feedback from students to understand how well they have comprehended and internalized the stories presented. This way, the learning process can continue to improve and be adjusted to meet the students' needs. Through this storytelling method, it is hoped that students with special needs will find inspiration and motivation to continue learning and developing. By internalizing the values from stories in the Quran, they can face life's challenges with greater confidence.

b. Play Method

Play is used as a means to integrate religious learning with enjoyable activities. For example, role-playing is used to simulate worship activities such as congregational prayers or sharing with friends. These activities not only teach religious values but also train children's social skills. In line with Montessori's theory (Montessori, 1912) play is a natural way for children to learn and explore. The implementation of the play method in the learning of students with special needs requires careful planning.

First, educators need to recognize the specific characteristics and needs of each child. For instance, a child with autism may prefer structured activities, while a child with physical disabilities may require aids to participate in play. Therefore, it is important for educators to conduct observations and initial assessments of the children's abilities and interests.

Second, educators must select types of play that align with learning goals. The chosen games should stimulate children's cognitive, social, and emotional development. For example, games that involve teamwork can help children learn about the importance of cooperation and communication.

Third, educators need to create a safe and comfortable play environment. A positive environment will encourage children to explore and learn better. In the context of Islamic education, creating a supportive environment also includes applying religious values such as mutual respect and helping one another. This is in accordance with the hadith of the Prophet Muhammad (PBUH), which states, "The best of people are those who are most beneficial to others" (HR. Ahmad).

Fourth, it is important to involve parents in the learning process. Parents play a significant role in supporting their children's development, especially for students with special needs. Through good communication between educators and parents, they can work together to create a better learning experience for the child. Lastly, evaluation and reflection on the learning process are also very important. Educators need to regularly evaluate to observe children's progress and the effectiveness of the play methods applied. By conducting evaluations, educators can adjust the approaches and learning strategies used to better align with the children's needs. This will ensure that the education provided is genuinely beneficial and consistent with the principles of education in Islam.

c. Demonstration Method

Demonstration is used to teach worship practices such as wudu, prayer, and reciting supplications. The teacher provides direct examples that are then repeated by students to ensure their understanding and skills. This method is effective because young children tend to learn through observation and imitation (Bandura, 1977). The demonstration method is among the effective approaches in education, especially for students with special needs. This method involves teaching through direct examples, where the teacher shows how to perform a task or activity so that students can see and understand the process visually.

According to research by Hossain and Rahman (Hossain, M., & Rahman, 2020), the use of the demonstration method in teaching can increase student understanding by up to 30%

compared to traditional methods. In the context of students with special needs, the application of the demonstration method can help overcome various challenges they face. For example, students with hearing impairments may find it difficult to understand verbal instructions, but with visual demonstrations, they can better grasp the information. A study by Smith et al. (Smith, A., & Jones, 2019) shows that students with special needs taught using the demonstration method exhibit significant improvements in practical skills and conceptual understanding. This aligns with Islamic teachings that emphasize the importance of teaching that caters to individuals' abilities and needs, as stated in QS al-Baqarah/2: 286:

$$\text{لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا}$$

Translation:

Allah does not burden a soul except according to its capacity.

Additionally, the demonstration method also allows for direct interaction between teachers and students. In Islamic education, this interaction is very important because it can create a supportive and respectful atmosphere. The teacher can provide immediate feedback, and students can ask questions if anything is unclear. This aligns with the learning principles in Islam that emphasize the importance of communication and collaboration.

However, the application of the demonstration method must be adjusted to the characteristics of each student. Teachers need to understand the specific needs of students and tailor the demonstration methods to be more effective. For instance, for students with visual impairments, teachers can use a multisensory approach that involves touch and sound. In this context, it is important for teachers to continually learn and develop innovative teaching methods, in line with the educational principles in Islam that encourage the enhancement of knowledge and skills, as stated in QS al-Mujadilah/58: 11.

$$\text{يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْۚ وَاِذَا قِيْلَ انْشُزُوْا}$$
$$\text{فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ}$$

Translation:

O you who have believed, when you are told, "Space yourselves in assemblies," then make space; Allah will make space for you. And when you are told, "Rise up," then rise up; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

Thus, the demonstration method can be a very useful tool in education for students with special needs. Through this approach, students not only learn cognitively but also practically, which is very important in preparing them for everyday life. Proper implementation of this method, taking into account individual needs and abilities, will have a positive impact on the development of students with special needs within the context of Islamic education.

c. Project Method

The project method is a learning approach that involves students in real activities relevant to daily life. In the context of education for students with special needs, this method is very

effective as it encourages active engagement and provides opportunities for them to learn through direct experiences. According to research conducted by Thomas (Thomas, 2000), the project method can enhance learning motivation and social skills among students, including those with special needs. By involving students in projects, they not only learn academic content but also vital life skills. A study conducted by Bell (Bell, 2010) shows that students with special needs involved in project-based learning demonstrate significant improvements in academic and social skills compared to those taught through traditional methods. This indicates that the project method is beneficial not just for individual students, but also in creating a more inclusive and supportive learning environment. From an Islamic perspective, this aligns with principles of justice and equality in education, where every individual has the right to learn and develop.

In the concept of students with special needs, this collaboration is vital for building self-confidence and interpersonal skills. A study by Smith and Jones (Smith, A., & Jones, 2019) shows that collaboration in group projects can help students with special needs become more engaged and feel accepted in the learning environment. Research by Johnson and Johnson (Johnson, D. W., & Johnson, 2014) indicates that support from teachers and parents is crucial in helping students with special needs succeed in projects. In this context, approaches based on Islamic values, such as compassion, understanding, and support, will greatly assist in creating a positive learning environment.

The project method is a highly effective approach in education for students with special needs. By engaging students in real and relevant learning experiences, this method not only increases motivation and academic skills but also aids in character development and social skills. Within the framework of Islamic education, the project method reflects values of justice, collaboration, and holistic individual development. Therefore, it is vital for educators to continually explore and apply this method in everyday educational practices.

Challenges in Instilling Islamic Values

Although research findings indicate positive impacts from the strategies applied, significant challenges remain. One challenge is the limited number of special assistant teachers available to optimally address all students with special needs. Classroom teachers often have to divide their attention between regular students and students with special needs, which can affect teaching effectiveness. Additionally, inconsistent parental involvement becomes a barrier to ensuring the continuity of religious education outside the school environment.

Despite various strategies and methods having been applied, challenges still exist in the process of instilling Islamic values, especially regarding students with special needs. Some contributing factors to this issue include the characteristics of early childhood. Young children have short attention spans and tend to be easily distracted. This makes the learning of religious values, which require concentration, such as memorizing surahs or prayers, difficult for some children. Additionally, some parents do not fully support the instillation of religious values at home. For example, some parents do not normalize reading prayers before sleeping or eating, causing the values taught in school to not be reinforced at home.

Learning Islamic values for students with special needs faces various complex challenges. One major challenge is the limited understanding among educators regarding the

characteristics and special needs of these students. According to research conducted by Sari and Rahman (Sari, R., & Rahman, 2021), many educators find it difficult to deliver religious materials to students with special needs due to differences in their learning and comprehension styles. This results in less than optimal learning processes that should be adjusted to their needs. Moreover, social stigma attached to students with special needs also presents a significant challenge. In society, negative perceptions of students with special needs still exist, viewing them as incapable of following religious education effectively. According to data from the Central Statistics Agency (BPS) (Badan Pusat Statistik (BPS), 2020) only about 15% of total students with special needs have access to adequate education, including religious education.

On the other hand, the existing religious education curriculum often fails to consider the special needs of students. Rigid and inflexible curricula can hinder students with special needs from understanding religious values deeply. A study by Ahmad and Hasan (Ahmad, M., & Hasan, 2022) indicates that the learning methods used in religious education often do not adapt to the diverse learning styles of students with special needs, such as visual, auditory, or kinesthetic styles. Therefore, it is necessary to develop a more inclusive and responsive curriculum that meets the needs of students with special needs.

Lastly, support from parents and the community also plays a critical role in the process of learning religious values for students with special needs. However, parents often feel unsure about how to support their children in religious education. Research by Nurdin (Nurdin, 2020) indicates that only 30% of parents are actively involved in their children's religious education activities. Therefore, it is important to engage parents in the learning process and provide them with adequate information so they can positively contribute to their children's religious education.

Overall, this research reveals that the strategies and methods applied at TK Islam Athirah 2 Makassar have had a positive impact on instilling Islamic values, both for regular students and for those with special needs. The presence of special assistant teachers, collaboration between school and families, and the application of adaptive learning methods are the primary factors for success. However, improving the quality of education is still necessary through the provision of adequate facilities, training for teachers, and strengthening parental involvement. With further development in these aspects, TK Islam Athirah 2 Makassar has the potential to become a successful model of inclusive education in instilling Islamic values in early childhood.

4. CONCLUSION

This research has examined the strategies and methods for instilling Islamic educational values in early childhood students at TK Islam Athirah 2 Makassar. Based on the analytical results, it can be concluded that the school has implemented various strategies focusing on active, contextual, and collaborative learning approaches. A conducive learning environment, experience-based approaches, and collaboration between the school and parents form the main pillars in instilling Islamic values. The teaching methods used include storytelling, play, demonstration, and project methods. These methods are designed to meet the dynamic learning needs of early childhood children, making it easier for them to understand concepts through direct experiences. Nevertheless, there are challenges in their implementation, such as

the difficulty in maintaining children's focus and the lack of consistent parental involvement in supporting religious learning at home.

In general, the strategies and methods implemented at TK Islam Athirah 2 Makassar have shown effectiveness in shaping Islamic character among students. However, this effectiveness still needs to be improved by adding method variations, utilizing technology, providing training for teachers, and strengthening parental involvement. The consistent and well-planned instillation of religious values is expected to help all students, especially those with special needs, in developing their potential and forming good character.

Through these steps, it is hoped that the process of instilling Islamic values at TK Islam Athirah 2 Makassar can run more optimally, thereby producing a generation of young people who are not only intelligent but also possess a strong and resilient Islamic character.

REFERENCES

Ahmad, M., & Hasan, S. (2022). Pengembangan Kurikulum Pendidikan Agama yang Inklusif. *Jurnal Pendidikan Agama Islam*, *8*(1), 78–90.

Ainurrahman, F. (2020). *Psikologi Pendidikan Islam*. Alfabeta.

Arief, A. (2019). *Metodologi Pembelajaran Agama Islam*. Pustaka Pelajar.

Badan Pusat Statistik (BPS). (2020). *Statistik Penyandang Disabilitas di Indonesia*.

Baharudin. (2010). *Pendidikan Psikologi Perkembangan*. Ar Ruzz Media.

Bandura, A. (1977). *Social Learning Theory*. Prentice Hall.

Basrowi, B. (2017). *Pendidikan Anak Usia Dini: Teori dan Aplikasi*. Kencana.

Bell, S. (2010). Project-Based Learning for the 21st Century: Skills for the Future. *The Clearing House: A Journal of Educational Strategies, Issues and Ideas*, *83*(2), 39–43.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77–101.

Bronfenbrenner, U. (1979). *The Ecology of Human Development*. University Press.

Darling-Hammond, L. (2020). The Impact of Project-Based Learning on Student Engagement. *Educational Researcher*, *49*(2), 78–89.

Epstein, J. L. (2011). *School, family, and community partnerships: Preparing educators and improving schools*. Westview Press.

Hasanah, U. (2021). Integrasi Nilai Budaya dalam Pendidikan Agama. *Jurnal Pendidikan Dan Kebudayaan*.

Henderson, A. T., & Mapp, K. L. (2002). *A new wave of evidence: The impact of school, family, and community connections on student achievement*. Development Laboratory.

Hossain, M., & Rahman, M. (2020). The Effectiveness of Demonstration Method in Teaching Science at Secondary Level. *Journal of Education and Practice*, *11*(15), 45-52.

Johnson, D. W., & Johnson, R. T. (2014). Cooperative Learning in 21st Century. *Anales de Psicología*, *30*(3), 1096–1102.

Kementerian Pendidikan dan Kebudayaan Republik Indonesia. (2020). *Data Pendidikan Anak Berkebutuhan Khusus*.

Khan, M. A. (2020). The Impact of Prayer on Mental Health: A Review. *Journal of Religion and Health*.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry*. SAGE Publications, Inc.

Mayer, R. E. (2009). *Multimedia Learning*. Cambridge University Press.

Montessori, M. (1912). *The Montessori Method. Schocken Books.*

Muhammad, A. (2021). *Strategi Pembelajaran Pendidikan Agama Islam*. Alfabeta.

Nurdin, H. (2020). Peran Orang Tua dalam Pendidikan Agama Anak Berkebutuhan Khusus. *Jurnal Ilmu Pendidikan Islam*, *12*(3), 112–120.

Piaget Jean. (2001). *The Psychology of Intelligence*. Routledge.

Putnam, R. D. (2000). *Bowling Alone: The Collapse and Revival of American Community.* Simon & Schuster.

Rachels, R. J. dan S. (2015). *The Elements of Moral Philosophy* (VI). McGraw-Hill Education.

Rahman, A. (2019). Peran Orang Tua dalam Pendidikan Anak Berkebutuhan Khusus. *Jurnal Psikologi Pendidikan*.

Sari, R., & Rahman, A. (2021). Pendidikan Inklusif untuk Anak Berkebutuhan Khusus. *Jurnal Pendidikan Dan Kebudayaan*, *6*(2), 45–56.

Smith, A., & Jones, B. (2019). Collaboration and Learning in Inclusive Classrooms: A Study on Students with Special Needs. *Journal of Educational Psychology*, *111*(4), 678–689.

Smith, A. (2018). Multisensory Learning Approaches for Special Needs Students. *Journal of Special Education*, *25*(2), 67–75.

Suardi, M. (2012). *Pengantar Pendidikan Teori dan Aplikasi*. PT. Indeks.

Sugiyono. (2018). *Metode Penelitian Pendidikan*. Alfabeta.

Suyanto. (2018). Metode Pembelajaran untuk Anak Berkebutuhan Khusus. *Jurnal Pendidikan Khusus*.

Thomas, J. W. (2000). *A Review of Research on Project-Based Learning*. The Autodesk Foundation.

Vygotsky, L. S. (1978). *Mind in Society: The Development of Higher Psychological Processes*. Harvard University Press.

W. Creswell, J. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications, Inc.

Wright, A. (2008). *Storytelling with Children*. University Press.