

The Character-Based Islamic Religious Education Management For The Blind in LKSA Blind ' Aisyiyah Ponorogo

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Abstract

This study aims to explore and analyze the management of character-based Islamic religious education for blind children in the Integrated Blindness LKSA 'Aisyiyah Ponorogo. This study uses a qualitative phenomenological approach to understand the experiences of blind children receiving character-based Islamic education at LKSA Tunanetra Terpadu 'Aisyiyah Ponorogo. The research explores how these children perceive and experience Islamic character formation, with data gathered through in-depth interviews, participant observation, and documentation. Data analysis involves reduction, categorization, and theme identification to highlight key themes such as spiritual closeness, discipline, and empathy. Triangulation and member-checking are applied to ensure data validity, aiming to capture the comprehensive meaning of religious education in the children's lives. The character-based Islamic education at LKSA Tunanetra Terpadu 'Aisyiyah Ponorogo is essential in fostering moral, spiritual, and social growth in blind children. Its tailored curriculum helps children internalize Islamic values for future guidance. Programs like muhadhoroh, tahfidz, and routine prayers allow them to learn Islamic teachings while using adaptive tools like Braille, audio, and tactile methods. These approaches bridge their visual limitations and provide a comprehensive learning experience. Overall, the institution plays a vital role in equipping children with values that shape their personal development.

Keywords

Character, Islamic Religious Education Management, LKSA for the Blind Aisyiyah Ponorogo



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INTRODUCTION

Islamic religious education plays a central role in shaping individual character and morals, especially in the context of social and spiritual life.¹ However, for children with disabilities,

¹ Muhamad Taufik, "Strategic Role of Islamic Religious Education in Strengthening Character Education in the Era of Industrial Revolution 4.0," *Jurnal Ilmiah Islam Futura* 20, no. 1 (2020): 86–104; Muslimatur Rodiyah Rodiyah, Suhemanto Suhermanto, and Agus Fawait, "The Importance of Islamic Religious Education and Moral Education in Building the Character of Primary School Children," in *Proceeding of International Conference on Education, Society and Humanity*, vol. 1, 2023, 1572–82; Tamrin Fatoni, "Pendidikan Karakter Berbasis Local Wisdom (Studi Kasus Di TK Islam PAS Munqidzatun Nasyi'ah Desa Wilangan Kecamatan Sambit Kabupaten Ponorogo)," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 14, no. 01 (2019): 49–62.

especially the blind, access to effective and inclusive religious education is often still limited. They face more complex challenges in understanding religious teachings due to limitations in accessing conventional learning materials and methods. Therefore, an Islamic religious education approach is needed that not only teaches the cognitive aspects of Islamic teachings, but also pays attention to inclusive and adaptive character formation according to the needs of blind children.

Character-based Islamic religious education management for blind children is very important to help them develop their moral, spiritual, and social potential optimally.² This character-based education emphasizes the development of Islamic values such as honesty, discipline, empathy, and responsibility, which are taught through methods that are in accordance with the other sensory abilities possessed by blind children.³ In this case, Islamic religious education is not only seen as a transfer of knowledge, but also as a means to form a complete Islamic personality, which can be a provision for them in living their daily lives and interacting with the surrounding environment.

Special educational institutions such as the Integrated Child Welfare Institution (LKSA) for the Blind 'Aisyiyah Ponorogo have implemented character-based Islamic religious education management for blind children. In this institution, the curriculum and educational programs are specifically designed to meet the needs of children with visual disabilities. Programs such as muhadhoroh (public speaking practice), tahfidz (memorizing the Qur'an), and regular ngaji after dawn prayers are part of the effort to instill moral and spiritual values through an inclusive approach that is sensitive to their limitations. However, the implementation of character-based Islamic religious education management for blind children is not without challenges. Various obstacles such as limited resources, both in terms of trained teachers and disability-friendly learning facilities, are still significant obstacles. Therefore, it is important to conduct continuous evaluation and development of the methods and strategies used in Islamic religious education for the blind. Thus, it is hoped that religious education will not only be accessible to all children without exception,

² Sofyan Mustoip, Abdus Salam Dz, and Dwi Janur Wulan, "Integrasi Kecerdasan Buatan Dalam Manajemen Pendidikan Karakter Berbasis Islam Di Sekolah Dasar," *Pernyata: Jurnal Pendidikan Agama Islam* 4, no. 2 (2023): 321–27; Basuki Basuki et al., "Perjalanan Menuju Pemahaman Yang Mendalam Mengenai Ilmu Pengetahuan: Studi Filsafat Tentang Sifat Realitas," *Jurnal Ilmiah Global Education* 4, no. 2 (2023): 722–34; Muhammad Lutfi, "Model Manajemen Pendidikan Pesantren Berbasis Karakter," *At-Ta'lim: Jurnal Pendidikan* 9, no. 1 (2023): 32–41.

³ Erni Ratna Dewi and A Aminullah Alam, "Transformation Model for Character Education of Students," *Cypriot Journal of Educational Sciences* 15, no. 5 (2020): 1228–37; Balraj Singh, "Character Education in the 21st Century," *Journal of Social Studies (JSS)* 15, no. 1 (2019): 1–12; Tiyyara Khoerunisa and Amirudin Amirudin, "Pengaruh Ice Breaking Terhadap Motivasi Belajar Siswa Pada Mata Pelajaran IPA Di Kelas III Sekolah Dasar Islam Terpadu Nuurusshiddiq Kedawung Cirebon," *EduBase: Journal of Basic Education* 1, no. 1 (2021): 64–70.

but will also be able to form a strong Islamic character, as well as help them overcome the challenges faced in social and spiritual life.

In Indonesia, education for children with disabilities still faces many challenges, especially in terms of access and quality. Inclusive Islamic religious education that focuses on character building for the visually impaired is still rare, even though the need for education that emphasizes moral and spiritual values is very great. Many educational institutions are not fully equipped with curriculum and methods that are accessible to children with special needs, including the visually impaired, thus affecting their character building and religious understanding.

In achieving inclusive and character-oriented educational goals, especially for the visually impaired, the thoughts of management and education experts provide an important framework. George R. Terry defines management as "an effort to achieve certain goals through the activities of others efficiently."⁴ In the context of Islamic religious education, this means the importance of the ability to manage human resources, facilities, and programs effectively in order to create education that is accessible to all groups, including students with special needs. In the aspect of character education, Thomas Lickona emphasizes three main components: moral knowing, moral feeling, and moral action.⁵ For visually impaired students, this approach means not only instilling moral values in cognitive understanding, but also encouraging them to feel and behave according to those values. With a comprehensive approach, character education not only teaches what is right and wrong but also motivates students to act with good morality.

Mel Ainscow proposed the concept of inclusive education that emphasizes accessibility for all children.⁶ In Islamic religious education for the blind, inclusive education does not only provide physical facilities, but also adaptation of learning methods that allow blind students to understand

⁴ Shodikun Shodikun, Slamet Untung, and Zaenal Mustakim, "MANAJEMEN TENAGA KEPENDIDIKAN ISLAM," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 7, no. 2 (2024): 3738–47; Farid Setiawan, Muhammad Gio, and Salsa Nurul Iza, "Manajemen Sekolah Sebagai Wadah Dalam Peningkatan Pendidikan Bermutu," *ARZUSIN* 2, no. 1 (2022): 98–110; Andrianto Umbu Ndjandji, "Tata Kelola Penyelenggaraan Pendidikan Dalam Mewujudkan Pendidikan Bermutu Di SMA 17 AGUSTUS 1945 Surabaya," *Innovative: Journal Of Social Science Research* 4, no. 2 (2024): 3005–14.

⁵ Syamsul Kurniawan and Feny Nida Fitriyani, "Thomas Lickona's Idea on Character Education Which Builds Multicultural Awareness: Its Relevance for School/Madrasah in Indonesia," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 14, no. 1 (2023): 33–53; Syamsul Huda et al., "The Concept of Character Learning: A Comparative Study of Al-Ghazali and Thomas Lickona's Perspectives," *DAYAH: Journal of Islamic Education* 5, no. 1 (2022): 35–52; Muhamad Arif, Yuldashev Azim Abdurakhmonovich, and Sulaiman Dorloh, "Character Education in the 21st Century: The Relevance of Abdul Wahhab Ash Syarani's and Thomas Lickona's Concepts," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 12, no. 1 (2023): 35–58.

⁶ Mej Dr Rosmalily binti Salleh, "MENINGKATKAN AMALAN INKLUSIF GURU: KEPIMPINAN DAN BIMBINGAN," n.d.; Alfiah Qurrotu A'yunina, "Potensi Kompetensi Pedagogik Guru Taman Kanak-Kanak Dalam Penyelenggaraan Pendidikan Inklusi Di Kota Kediri Berdasarkan Index for Inclusion" (Universitas Islam Negeri Maulana Malik Ibrahim, 2021).

the material in a way that suits their needs, such as through audio or Braille. Furthermore, Bandura's Social Learning Theory supports this approach by emphasizing learning through observation, imitation, and modeling.⁷ This is very relevant for the blind, because they can learn behavior and values through examples given by those around them, including teachers and friends. Kohlberg with his theory of moral development compiled stages of children's moral development, starting from the pre-conventional, conventional, to post-conventional stages.⁸ Educators can use this theory to understand the moral stages that blind students are experiencing and provide appropriate character education to support their moral development gradually.

Hasan Langgulusung stated that Islamic religious education aims to form a complete Islamic personality in students. For blind students, this education means building spiritual, moral, and social aspects comprehensively.⁹ Islamic religious education not only educates in terms of religious knowledge, but also directs students to practice Islamic values in everyday behavior. By combining the principles of effective management, holistic character education, inclusiveness of education, and approaches that support moral development and spiritual potential, it is hoped that Islamic religious education for the blind can truly help them develop themselves and contribute positively to society.

Several previous studies have highlighted the importance of character education for children with disabilities, but the focus on blind children in the context of Islamic religious education in Indonesia is still limited. These studies generally cover character education in general or an inclusive approach for children with disabilities, but have not explored the application of Islamic character-based religious education for the blind specifically. For example, the implementation of the 2013 Curriculum in Islamic Religious Education learning at MA Muhammadiyah 1 Ponorogo is effectively applied to blind students, where the lecture method helps them follow lessons on an equal basis with other students, and evaluations show their ability to follow the ability standards of

⁷ Virginia Koutroubas and Michael Galanakis, "Bandura's Social Learning Theory and Its Importance in the Organizational Psychology Context," *Psychology* 12, no. 6 (2022): 315–22; Anwar Rumjaun and Fawzia Narod, "Social Learning Theory—Albert Bandura," *Science Education in Theory and Practice: An Introductory Guide to Learning Theory*, 2020, 85–99; Hilal Yildirim et al., "Effect of the Education Which Is Offered in Accordance with Bandura's Social Learning Theory on Children's Health Locus of Control, Perceptions and Behaviors.," *International Journal of Caring Sciences* 13, no. 2 (2020).

⁸ Eugene W Mathes, "An Evolutionary Perspective on Kohlberg's Theory of Moral Development," *Current Psychology* 40, no. 8 (2021): 3908–21; John C Gibbs, *Moral Development and Reality: Beyond the Theories of Kohlberg, Hoffman, and Haidt* (Oxford University Press, 2019); Peter E Langford, *Approaches to the Development of Moral Reasoning* (Psychology Press, 2018).

⁹ Muhamad Basyrul Muvid, Miftahuuddin Miftahuuddin, and Moh Abdullah, "Pendidikan Islam Kontemporer Perspektif Hasan Langgulusung Dan Zakiah Darajat," *Zawiyah: Jurnal Pemikiran Islam* 6, no. 1 (2020): 115–37; Syahri Yanto, *Pendidikan Anak Keluarga Islam Di Era Modern Dalam Perspektif Hasan Langgulusung* (Cv Cahaya Arsh Publisher & Printing, 2021); Nur Eko Wahyudi and Mohamad Ali, "Tujuan Pendidikan Islam Dalam Pandangan Hasan Langgulusung," *Suhuf* 34, no. 2 (2023): 167–79.

normal students.¹⁰ The establishment of Inclusive Dayah in Aceh is supported by the Aceh government policy and can be carried out through the Special Inclusive Dayah model, Inclusive Dayah Visiting Class, and Inclusive Dayah Special Class to facilitate the needs of Islamic religious education for blind children.¹¹ The character education model applied by the Aisiyah Tunanetra Terpadu Ponorogo Orphanage is a habituation and tadzkirah model based on humanist independence.¹²

The results of observations of the initial research location at the Integrated Blind LKSA 'Aisiyah Ponorogo, the Islamic character-based religious education program has been implemented through various activities, such as tahfidz, routine ngaji, and memorizing prayers. Each activity is designed to help blind children understand and practice Islamic teachings, although LKSA still faces obstacles in terms of limited resources, Braille facilities, and special teaching staff.

The research gap (research GAP) in this work is that most of the existing research on character education for children with disabilities still focuses on aspects of general education or inclusive approaches. Meanwhile, specific research on the management of character-based Islamic religious education for blind children in Indonesia, especially in institutions such as LKSA, is still very limited. This shows a gap in research that investigates specific ways of forming Islamic character for blind children through inclusive education management.

The novelty of this research offers a new contribution by specifically highlighting the management of character-based Islamic religious education for blind children in Indonesia. By understanding the special approach applied in the Integrated Blindness LKSA 'Aisiyah Ponorogo, this study provides new insights into the importance of Islamic character-based religious education in the context of blind children, which has not been widely discussed in previous studies. This study is relevant in efforts to develop an inclusive and character-based religious education model for blind children in Indonesia. The findings of this study can be a reference for educational institutions that manage religious education programs for children with disabilities, providing valuable information on the implementation of Islamic character education in the context of special needs. In addition, this study has significance in strengthening the understanding of the community and government of the importance of supporting religious education for blind children as part of character education

¹⁰ Anggitta Windi Pri Badiyanti, "Implementasi Kurikulum K13 Dalam Pembelajaran Pendidikan Agama Islam Bagi Siswa Tunanetra Di Ma Muhammadiyah 1 Ponorogo" (IAIN Ponorogo, 2019).

¹¹ Almuhammad Almuhammad, "Manajemen Dayah Inklusif: Pendidikan Alternatif Bagi Anak Tunanetra Aceh," *MANAGERIA: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2020): 41–58.

¹² Muh Shulthon Rachmandhani, Novita Sari, and Masita Ayu Lestari, "Model Pendidikan Karakter Bagi Anak Berkebutuhan Khusus," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 4, no. 1 (2023): 249–58.

and moral development of the next generation. This study aims to explore and analyze the management of character-based Islamic religious education for blind children in the Integrated Blindness LKSA 'Aisyiyah Ponorogo.

METHOD

This study uses a qualitative approach with a phenomenological method.¹³ The phenomenological approach is used to understand the experience and meaning from the perspective of the subject experiencing the phenomenon, in this case blind children who receive character-based Islamic religious education at the Integrated Blind LKSA 'Aisyiyah Ponorogo. This study aims to explore how blind children understand, feel, and experience the process of religious education applied at the LKSA, especially in terms of Islamic character formation. This approach allows researchers to explore the experiences of the subjects in depth, so that a comprehensive understanding of the meaning of religious education in their lives is obtained. The main data source in this study was blind children at the Integrated Blind LKSA 'Aisyiyah Ponorogo who had been involved in the character-based Islamic religious education program. In addition, caregivers, teachers, and LKSA managers were also used as data sources to provide additional information related to the implementation of the curriculum and educational programs. Data were also obtained from the documentation of the education program at LKSA, which included the curriculum, activity reports, and evaluation records, so that it could provide a clearer picture of the context of character education in this institution.

Data collection techniques in this phenomenological study included in-depth interviews, participant observation, and documentation. In-depth interviews were conducted directly with blind children, caregivers, and teachers to explore their personal experiences and perceptions of religious education at LKSA. Participatory observation was conducted by researchers participating in educational activities, such as tahfidz, muhadhoroh, and routine ngaji, to gain a direct understanding of the ongoing learning process. Documentation was also used to complete the data, especially from activity reports or the curriculum used at LKSA, which could provide additional data regarding the structure and content of the Islamic character education program.

Data analysis in this phenomenological study was carried out through the steps of data

¹³ Doris Elida Fuster Guillen, "Qualitative Research: Hermeneutical Phenomenological Method.," *Journal of Educational Psychology-Propositos y Representaciones* 7, no. 1 (2019): 217–29; Neville Greening, "Phenomenological Research Methodology," *Scientific Research Journal* 7, no. 5 (2019): 88–92; Sadruddin Bahadur Qutoshi, "Phenomenology: A Philosophy and Method of Inquiry.," *Journal of Education and Educational Development* 5, no. 1 (2018): 215–22.

reduction, categorization, and theme arrangement. First, data from interviews and observations were collected and reduced to remove irrelevant data, so that only data that was in accordance with the research objectives would be analyzed further. Then, the reduced data is categorized according to the meanings that emerge, for example categories about spiritual closeness, discipline, or empathy. After that, the main themes are determined to describe the essence of the subject's experience, such as the theme of the meaning of tahfidz for blind children or the role of caregivers as role models. To ensure the validity and validity of the data, data triangulation is carried out by comparing information from various sources, such as children, caregivers, and LKSA documentation. Data validation is also carried out by member-checking, namely confirming the results of data interpretation to the research subjects to match their experiences. With triangulation and member-checking, the results of the study are expected to be able to represent the meaning of the experiences of blind children at LKSA in receiving character-based religious education.

RESULTS AND DISCUSSION

Results

The LKSA Tunanetra Terpadu 'Aisyiyah in Ponorogo is an institution dedicated to providing education and welfare services for blind children and a few children with other special needs, such as autism and physical disabilities. Currently, 27 children are under the care of LKSA, with the majority experiencing either full or partial blindness. The institution's goal is to create a supportive environment for character-based Islamic religious education, emphasizing the development of moral, spiritual, and social values that can assist blind children in their everyday lives.

The curriculum at LKSA Tunanetra Terpadu 'Aisyiyah is uniquely designed to meet the needs of blind children. This curriculum goes beyond teaching cognitive aspects of Islamic education, focusing also on building a strong Islamic character. Core values such as honesty, discipline, hard work, and empathy are integral to the curriculum. The learning approach leverages the use of senses other than sight, such as hearing and touch, allowing blind children to engage with educational materials through methods adapted to their abilities. At LKSA Tunanetra Terpadu 'Aisyiyah Ponorogo, character-based religious education programs are thoughtfully designed to nurture not only the religious knowledge but also the moral development of the blind children under its care. These programs aim to foster confidence, discipline, and spiritual awareness, equipping the children with values that will guide them in everyday life.

One of the key programs is Muhadhoroh, or public speaking practice, where the children

learn to communicate in Arabic. Through this activity, the children are encouraged to speak in front of others, helping them build self-confidence and enhance their communication skills. As they present and discuss religious topics, they also gain a deeper understanding of Islamic teachings and familiarize themselves with Arabic, the language of the Qur'an. Muhadhoroh thus serves as an essential step in building both their interpersonal skills and their religious knowledge.

The Tahfidz program focuses on Qur'an memorization. Rather than just reciting verses, the children are encouraged to internalize the meanings behind the words they memorize. Under the guidance of experienced caregivers and teachers, they work toward specific memorization goals, deepening their emotional and spiritual connection with the Qur'an. This program aims to instill in the children not only the ability to remember the verses but also to live by the values that these verses teach. Another integral part of the education program is the routine Qur'an recitation at the mosque after Fajr prayer. Each morning, the children gather in the mosque to recite the Qur'an together, an activity that reinforces the importance of discipline and regular worship. This routine also strengthens bonds within the community, allowing the children to engage with neighbors who join them at the mosque, building a sense of belonging and mutual respect between the institution and the local society.

Additionally, the children participate in memorizing daily prayers and hadiths. Through repeated recitation, they learn the prayers associated with different aspects of daily life, along with the teachings of the Prophet Muhammad in hadiths. This practice cultivates spiritual awareness, encouraging them to pray before various activities and embed these prayers as an integral part of their lives. By connecting to these daily rituals, they develop a deeper understanding of the role of prayer and religious values in guiding their actions. Through these carefully crafted programs, LKSA Tunanetra Terpadu 'Aisyiyah strives to provide the children with a strong foundation in both religious knowledge and moral character, preparing them to navigate life with a sense of purpose, integrity, and faith.

The caregivers and educators at LKSA Tunanetra Terpadu 'Aisyiyah play an active role in creating a conducive environment for Islamic character education. They do not only teach but also serve as role models for the children in daily life. Many of the caregivers and educators live close to the institution, allowing them to provide continuous attention and support. This warm and supportive atmosphere ensures that the children feel comfortable, safe, and accepted, which is a crucial factor in character-building.

In implementing character-based Islamic education for blind children, LKSA Tunanetra Terpadu 'Aisyiyah Ponorogo encounters a range of challenges that require careful management and resource allocation. One of the primary obstacles is the limited resources available to the institution. Specifically, there is a shortage of trained teaching staff skilled in educating children with a variety of disabilities. This limitation poses a challenge, as the institution must balance its current resources while striving to provide an inclusive and supportive educational experience for each child. Another significant challenge is the limited access to special learning facilities and materials. Educational content in formats accessible to the blind, such as audio recordings or Braille materials, is still scarce. This lack of resources sometimes hinders the delivery of content that is fully accessible and engaging for the children, potentially impacting the effectiveness of their learning experience.

Additionally, the need for adaptable learning approaches is essential given the diverse needs of each child. Every blind child at LKSA has unique capabilities and requirements, and some face additional challenges, such as autism or physical disabilities. To address these needs, the educational approach must be flexible and highly personalized, allowing each child to learn at their own pace and in a manner that suits their individual abilities. These challenges highlight the importance of finding solutions that can support the institution's goals of providing high-quality, character-based Islamic education for all its students, regardless of their abilities.

Through a combination of effective management principles, a holistic character education approach, inclusive education, and a focus on moral and spiritual development, the institution aims to create a truly supportive learning environment that fosters the overall growth of blind children, empowering them to lead fulfilling and meaningful lives within the broader community.

Discussion

George R. Terry defines management as a process to achieve goals by managing and coordinating various activities efficiently. In LKSA Tunanetra Terpadu 'Aisyiyah Ponorogo, Islamic religious education management based on character is implemented very well in accordance with this theory. The goal of forming Islamic character for blind children is achieved through careful management of learning programs, teaching staff, and the resources needed. In this LKSA, the management of teaching staff includes special training for teachers and caregivers so that they are able to deliver material using methods that are appropriate to the needs of blind children, such as Braille and audio methods. In addition, learning resources are provided in formats that can be accessed by blind children, such as Braille and audio-based teaching materials that function to support a specially designed character-based curriculum. With this management strategy, LKSA is

able to provide inclusive and adaptive education so that blind children can receive relevant religious education and support the formation of Islamic character.

Thomas Lickona explains character education through three main components: moral knowing, moral feeling, and moral action. These components can be found in real terms in the educational program at the Integrated Blind LKSA 'Aisyiyah. The tahfidz, muhadhoroh, and prayer memorization programs at LKSA not only teach the cognitive aspects of Islamic teachings (moral knowledge), but also form a sense of empathy and responsibility in children through warm interactions with caregivers (moral feelings). In daily activities, these children are guided not only to understand moral concepts, but also to internalize and practice them in real life, such as discipline in performing prayers on time and being honest in communicating with others (moral actions). Through these programs, character education implemented at LKSA is able to encourage blind children to have a moral understanding, feel the importance of morality, and realize these values in everyday behavior. The concept of inclusive education introduced by Mel Ainscow is very much in line with the approach implemented at LKSA. Education at LKSA is designed to be accessible to all children, including children with special needs. Inclusive education at LKSA does not only mean providing access for blind children to learn, but also ensuring that teaching methods, materials, and learning environments are optimally adapted to their needs. For example, the use of the Braille method in teaching the Qur'an allows blind children to understand Islamic teachings directly, without being limited by visual impairments. In addition, hearing and touch-based teaching methods are also applied to support learning, so that children with visual impairments can still feel and understand the values taught. This approach demonstrates LKSA's commitment to providing inclusive education and ensuring that blind children have equal opportunities to develop Islamic character.

Albert Bandura's social learning theory, which emphasizes the importance of observation, imitation, and modeling, is very relevant in character education applied in LKSA. In LKSA, teachers and caregivers act as models of Islamic behavior for blind children. In everyday life, caregivers show real examples of values such as honesty, discipline, and compassion, which are then observed and internalized by blind children. Through intensive interaction with caregivers who demonstrate behavior in accordance with Islamic values, children learn through observation and develop a deep understanding of the importance of implementing Islamic values in their lives. For example, children who see caregivers behaving honestly in their interactions tend to imitate that behavior in

their daily lives, demonstrating the effectiveness of Bandura's theory in the context of character education in LKSA. Lawrence Kohlberg's theory of moral development, which identifies moral stages from pre-conventional, conventional, to post-conventional, is also naturally applied in learning in LKSA. These stages of moral development are evident in various Islamic religious education programs followed by blind children, such as memorizing prayers, routinely studying the Koran, and getting used to praying before daily activities. In the pre-conventional stage, children learn about the rules and moral values from their surroundings, especially from caregivers and teachers. As they develop, children begin to understand religious norms at the conventional stage, where they begin to see these values as guidelines for life that must be followed. In continuous and integrated learning at LKSA, blind children are expected to be able to go beyond the conventional stage to a deeper understanding of the meaning of morality, in accordance with their individual development. The application of Kohlberg's theory helps in assessing and monitoring the moral development of blind children so that character education can be adjusted to the moral stage they reach.

Hasan Langgung is of the opinion that Islamic religious education does not only function as a means of transferring knowledge, but also as a medium for forming a complete Islamic personality, including spiritual, moral, and social aspects. In LKSA, the development of Islamic personality is achieved through a curriculum that emphasizes Islamic values and activities that accustom children to behavior that is in accordance with Islamic teachings. The tahfidz program, regular ngaji, memorizing prayers, and daily interactions with caregivers direct children to not only understand Islamic teachings cognitively, but also to internalize and apply Islamic values in their actions. This educational approach that covers all aspects of a child's personality is very much in line with Langgung's view of the main goal of Islamic education, namely to create individuals who are not only knowledgeable but also have noble morals. The application of theories from these figures in character education in LKSA shows how a systematic and inclusive approach can help blind children to internalize Islamic values. The use of educational management theory to achieve effectiveness, character education that includes moral aspects, inclusive education, learning through models, stages of moral development, and comprehensive Islamic personality development make religious education in LKSA a comprehensive approach and in accordance with the needs of blind children in the environment.

The results of this work show that character-based Islamic religious education at the Integrated Blind LKSA 'Aisyiyah Ponorogo is very important to support the character development

of blind children. Based on the results of observations, the educational approach applied at LKSA not only focuses on cognitive knowledge, but also fosters morals, spirituality, and sociality, thus helping children internalize Islamic values as provisions for the future. Through Braille media, audio, and touch-based methods, religious education provided at LKSA bridges visual limitations with an approach that strengthens children's ability to understand and feel Islamic values deeply. The Islamic religious education curriculum applied at LKSA is specifically designed to develop the Islamic character of blind children. This curriculum includes various programs such as muhadhoroh, tahfidz, memorizing prayers, and hadith, which are structured to strengthen important aspects of their character.

Each program is designed with an approach that is sensitive to individual needs, so that the learning environment at LKSA becomes adaptive and supports children's morals and spirituality within the framework of Islamic values. The muhadhoroh program is one of the leading programs that is effective in increasing the self-confidence and communication skills of blind children. Through this activity, children practice public speaking in Arabic, learn to express their opinions, and discuss Islamic teachings. This activity not only introduces them to the language of the Qur'an, but also builds their confidence in communicating, an important skill in their daily lives and future. In addition, the tahfidz program at LKSA focuses on memorizing the verses of the Qur'an gradually, which not only strengthens children's memorization skills but also fosters their emotional closeness to Islamic teachings. This memorization process is supervised directly by experienced teachers, helping children feel the spiritual meaning behind each verse they memorize.

This builds a deep and meaningful relationship with Islamic teachings, where every word of the memorized Qur'an has a meaning that can touch their hearts and strengthen their faith. The routine ngaji program held every day after the dawn prayer helps foster discipline in worship and gets children used to performing prayers on time. This activity also provides an opportunity for children to interact with the surrounding community, strengthens the relationship between LKSA and the local community, and teaches them the importance of building good social relationships. The discipline of worship that is built from this routine ngaji activity prepares them to practice Islamic values in their lives. In addition to tahfidz, the prayer and hadith memorization program is also an important part of building a moral foundation for blind children at LKSA. Children are taught not only to memorize prayers and hadith, but also to understand the meaning behind them, which is relevant to their daily lives. This habituation creates a high spiritual awareness and

provides them with a strong moral guide that can be held firmly in their daily activities.

CONCLUSION

The environment at LKSA consistently applies Islamic values in daily life, creating a supportive atmosphere for Islamic character education. The interaction between teachers, caregivers, and children always contains values such as patience, compassion, and honesty, which children can learn directly. This supportive environment makes the character education they receive more meaningful, where they not only learn theory, but also see firsthand how these values are applied. However, the implementation of character education at LKSA still faces challenges, especially in terms of limited human resources. Teachers who are specially trained to educate children with disabilities are still limited, so the ability of teachers to provide attention according to the needs of each child is also limited. This is an obstacle in ensuring that each child receives an education according to their needs. In addition, the limited special learning facilities for the blind are also a major obstacle at LKSA. Braille or audio-based learning materials are still limited, which makes it difficult for blind children to access educational materials optimally.

Although LKSA continues to strive to optimize existing facilities, the development of more adequate learning facilities is still needed. Blind children with additional conditions such as autism or physical disabilities also require a more flexible learning approach. This challenge has prompted LKSA to implement a more personalized method so that each child can learn in a way that suits their abilities. This flexible approach is important to create an inclusive environment that can meet the needs of each child. Caregivers at LKSA play a major role as role models who help children internalize Islamic character. Their presence around the children provides an opportunity to provide direct examples of the application of values such as patience, compassion, and discipline. Through this ongoing interaction, children learn and imitate the behavior of caregivers, so that they can carry these values into their daily lives.

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