

The Implementation of Constructivism Theory to Develop Religious Character on Students with Special Needs

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ABSTRACT

This study aims to determine the application of humanist theory in the development of religious character in inclusive schools. The research method used is grounded theory design which aims to emphasize conceptual thinking and theory formation from the application of constructivism theory in developing religious character in inclusive schools. This is because; (1) the limitations of children with disabilities in developing their potential, (2) constructivism theory gives students freedom in constructing ideas related to religious character, and (3) the obstacles of children with disabilities in constructing ideas, ideas and knowledge. The results of the research on students' knowledge construction process in inclusive schools are very varied. Children with cognitive disabilities and autism have difficulty constructing knowledge, but it is more a process of repeated habituation. For children with disabilities, there is no problem in constructing knowledge but difficulty in implementing it in the form of behavior. Visually impaired children need other people as sensory aids and have no problems in behavioural practice, while speech and hearing impaired children have difficulty adjusting to normal learning patterns, because they cannot hear and speak and need teachers who can sign language. So cognitive and mental limitations hinder the process of constructing knowledge of religious character, for the implementation of character values is carried out by habituation of patterned behaviour by strengthening the process.

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1. INTRODUCTION

Inclusive schools, according to Law No. 8 of 2016 concerning persons with disabilities, must have the same rights and treatment as other normal students. Public schools may not refuse and must accept children with special needs to study together with other ordinary students (Pemerintah Pusat, n.d.). Or integrating, inviting in, or including in the learning process with normal children with the same methods and curriculum (Smith, 2012). This is also called disability, which is actually physical, mental and emotional, such as blind or deaf, deaf, autistic, quadriplegic, etc. (Smith, 2012). This is because children with disabilities are considered children with disabilities and are grouped together in special schools where they are psychologically limited, inferior, and less able to develop socially, emotionally, and cognitively because of the stigma in society and schools that tend to isolate them and give them less space to develop. Whereas Allah in Surah Al Hujurat verse 13 says;

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ

In this verse, Allah does not look at the physical appearance of His servant, but rather sees who is the most pious and they are the noblest in the sight of Allah.

Children with special needs are given the same opportunities for education as their typically developing peers through the implementation of the inclusive education policy. A variety of events take place in the Curup, Indonesia, inclusive school of a private junior high school. First, the school has only received one grant since the establishment of inclusive education in 2013, despite being the only school in the Rejang Lebong district that wants to organise inclusive education. Second, there are 7 students with impairments out of a total of 43, or 16.3% of the student body; The third challenge is posed by the sheer volume and variety of children who are disabled. Children with mild autism and tunagrahita, for instance, have a harder time adjusting to the classroom environment than children with physical disabilities and visual impairments, even though the school has not yet made necessary accommodations for these students, such as providing wheelchairs and braille books for the disabled and visually impaired. Fourth, there are challenges associated with educating typically developing students with ABK students. Fifth, progress in education is frequently sluggish and limited. Sixth, it can be challenging to delve into and bring together students' mental and emotional processes in a safe and accepting classroom setting. Seventh, ABK is still a target of bullying. Because this Junior High School is a public school with a 30% religious curriculum and because children with disabilities are students with physical, cognitive, and emotional limitations that make it difficult for them to understand or apply religious character in everyday life, the author focuses on exploring and unifying ideas, opinions, and mindsets in developing the religious character of children with disabilities. It has been shown that children with disabilities are able to engage in social interaction and socialisation, which is consistent with the importance of social contact and communication in the socialisation process (Widiana et al., 2019). Eighth, children with disabilities continue to be targets of bullying, including jokes, mockery, and teasing. Allah stresses in verse 20 of Surah Al Furqon.

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَنْتَصِرُونَ وَكَانَ رَبُّكَ بَصِيرًا

In the verse above, Allah confirms that the need for patience in dealing with weak people, in this case ABK and Allah sees what we do to them. Then Allah said in the letter Al Mujadallah verse 11;

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ فَأَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

In this verse, Allah confirms that He exalts and glorifies those with knowledge. This verse is a motivation for children with special needs to study and get glory on the side of Allah SWT. so that their potential can develop optimally. They need to be united with ordinary students, both their social,

cognitive, emotional, special talent and personality potential. They will be accustomed and trained so that they can develop and progress with other normal children.

This study aimed to discover the constructivism of children with special needs in the development of religious character in inclusive schools. Constructivism is deliberately taken because this theory values humans with their potential, the teacher is only a facilitator. Students will construct new ideas from the process of observing, asking, reasoning and practicing them again. This is confirmed about the characteristics of constructivist learning, namely 1) the process of changing ideas/ideas to be true; 2) independence in constructing knowledge; 3) learning is the formation of meaning (meaning); and 4) learning also depends on students' willingness to receive knowledge (Waseso, 2018). This is also in line with the concept of learning by Ki Hajar Dewantara, namely: (1) Equality between students and teachers (2) Utilization of environmental and cultural learning resources (3) Observation-based learning (4) Independent learning (5) *Tut wuri handayani* (Hawwin Muzakki, 2021). Then religious character is very important and is the basis or reference for any knowledge so that it is beneficial for oneself and others. The reason is that humans in essence have a tendency to always lean towards religion (Hardiyanti, P. T., & Nuryanta, 2016). So in education there must be humanising equality, learning based on optimising the development of student potential with the support of competent teacher qualifications, and adequate facilities in shaping religious character because with the formation and development of religious character, a pious attitude will emerge which makes it easier to carry out life tasks.

The research conducted by Nurrahman & Irawan (2019) in class VIIIA and VIIIB at SMP Negeri 22 Jambi City found that the students have a very good level of religious character or 91.5%. This happens because of the deep concern of schools and stakeholders in developing the potential of children with special needs. As for the purpose of a religious character to form *akhlakul karimah* in everyday life, this is in accordance with the findings that the development of religious values in schools is aimed at facilitating knowledge, social skills so that the growth and development of *akhlakul karimah* in students' daily lives (Aswat et al., 2021). The examples of religious character are 1) Doing dhuhah prayer; 2) Greeting the teacher before learning activities; 3) Cleaning the school before the bell rings; 4) Cleaning Friday agenda; 5) healthy Saturday; 6) tidiness of clothing, and cleanliness, and health; 7) implementation of teacher and student rules; 8) celebration of religious holidays (Aswat, 2020). So some forms of religious character development that are proven to be able to form *akhlakul karimah* are a form of the process of developing religious values that are routinely programmed and applied, and this is the importance of religious character as a fortress and filter in the face of changes in education and social society

There are several studies related to constructivist theory in the development of religious character conducted by researchers; A study done by Arini and Umami (2019) on the development of Islamic religious education learning through constructivist and sociocultural learning that found the teacher as a facilitator assists students in reconstructing existing knowledge and associating it with new knowledge. Then, research on constructivist theory and its implications for learning conducted by Suryana et al. (2022), show that constructivist concepts already exist in the curriculum in Indonesia but have not been fully implemented properly and need improvement so that students are optimal in developing their potential. As well as research on the concept of "Freedom to Learn" in the view of the philosophy of constructivism, with the results of the philosophy of constructivism with a framework for solving learning problems with unique and diverse learning action designs, objectives, strategies and sources that also vary (Yusuf & Arfiansyah, 2021). From several previous studies, it seems that no one has examined the theory of constructivism in the development of special religious characters in children with special needs in inclusive school classes.

From the above explanation, it can be seen the importance of cognitive, affective and psychomotor functions to construct knowledge properly, let alone the formation of religious character which requires cognitive, emotional and practical processes in the form of behaviour. This is different from children with special needs who have limitations in constructing ideas and ideas, mental retardation with IQ

limitations, autism with limited concentration and difficulty focusing/concentration, visual impairments and physical disabilities. In the learning process, difficulties arise for both children with disabilities and ordinary students, such as slow learning because they have to adjust to the learning rhythm of children with disabilities, but in this case children with special needs does not stand alone and there are ordinary students who participate in learning together, even helping children with special needs in learning. Besides that, the role of the counselling teacher, subject teacher and ordinary students who contributed to this research. There are 3 challenges for teachers in inclusive schools going forward, namely understanding the characteristics of children with special needs, which tend to change over time; ability to adapt and innovate with research as a mandatory task besides teaching; and maximizing the learning community with Subject Teacher Consultation and professional discussions (Heri Setiawan, Styo M. W Aji, 2023). Besides that, the awareness of school to openly accept children with special needs because unconditional acceptance of children with special needs will feel accepted and valued. This is equivalent that good social acceptance will have a positive impact on children with special needs, conversely, a bad acceptance can have a negative impact on children with special needs (Setiawan & Cipta Apsari, 2019). The above explanation shows the importance of the seriousness of the implementation of inclusive education by policymakers, implementers, and also cooperation with parents, starting from translating policies into programs, structuring the curriculum, structuring accessibility, and competent teachers with high awareness and sincerity.

2. METHODS

This study used a qualitative approach and employed a grounded theory design. This research emphasises theory discovery from data collected through qualitative instruments. (Pulla V, 2016). Khan observes that grounded theory emphasizes conceptual thinking and theory formation rather than empirical theory testing (Khan, 2014). This emphasizes the urgency of the interpretive aspect of naturalistic data on the problem under study. The grounded theory approach used in this research is due to several considerations; (1) the limitations that children with special needs has in optimizing their potential, (2) constructivism theory gives freedom to students to construct ideas related to religious character, and, (3) certain children with disabilities have barriers to constructing ideas and notions (Azwar, 2021).

Research subjects are informants who are trusted and have information and data for research and are inherent and permanent in nature, as well as those that are not attached and are not permanent. Attached and permanent informants are children with special needs (blind, quadriplegic, mentally retarded and mildly autistic), counselling teachers, subject teachers, and school principals. The research informants consisted of counselling teachers, principals, subject teachers, homeroom teachers, parents, and students. Determination of informants by purposive who are people involved in the inclusive education process. With a sample size of 4 teachers, 3 students and 3 parents. The research was conducted from April to September 2021 at SMP Muhammadiyah Curup Bengkulu.

Sampling is voluntary or those willing to engage in the study because it is essential to establish natural interactions without force (Firmansyah & Dede, 2022). Gathering Information Simultaneous data analysis was performed. In-depth interviews, careful observation, and meticulous note-taking were the methods used to acquire the data for this study on inclusive education. In order to analyse the data, we followed the four procedures outlined by Sugiono (2008): collect the data, reduce the data, show the data, and draw and verify conclusions.

The data analysis used in this study was a grounded theory design. Then interpretation of the data was carried out to disclose meaning from the point of view of the research subjects, and direct the preparation of theories from field data (Muhadjir, 2002). A shared coding plan was used during the open coding phase, in order to form initial categories of information about the phenomenon under study by separating the information into segments. Within each category, the researcher finds several properties or sub-categories and looks for data to dimensionalise or show possible extremes on the continuum of the property (Ahmad Kosasih, 2018). This study will examine the constructive process of religious character

building in children with special needs, starting from receiving information, processing information and recalling information to be repeated and practiced, as well as how the role of counselling teachers, Islamic Education teachers, homeroom teachers, ordinary students, and parents in helping develop religious character.

3. FINDINGS AND DISCUSSION

This section will discuss the research findings obtained through interviews, observations and data documentation related to the development of religious characters in children with disabilities at SMP Muhammadiyah Curup. The following will describe the condition of children with disabilities in classes VII, VIII and X of SMP Muhammadiyah Curup, namely;

Table 1. Data of student at Curup Muhammadiyah Middle School

No	Class	The total number of students	Ordinary students			Special needs		
			Gender		Total	Gender		Total
			Male	Female		Male	Female	
1	VII	9	4	3	7	2	-	2
2	VIII	17	8	8	16	1	-	1
3	IX	17	7	6	13	2	2	4
Total		43	19	17	36	5	2	7

1 June 2022 report

From the presentation of the data, it can be seen that the number of students is 43 people, 7 people are children with special needs with details of 2 people in class VII, 1 person in class VIII and 4 people in class IX or 16.3% of these schools are inclusive students. The types of the participants are as follows :

Table 2. Data student with special needs at Curup Muhammadiyah Middle School

No	Initials	Type	Class	Gender		
				Male	Female	Total
1	DOR	Mentally disable	VII	1	-	1
2	MSA	Autism	VIII	1	-	1
3	ADS	Mentally disable	VIII	1	-	1
4	DRP	Disabled & Imred	IX	1	-	1
5	MSD	Speech imred	IX	1	-	1
6	IJ	Disabled	IX	-	1	1
7	ST	Speech imred & Physical imred	IX	-	1	1
Total				5	2	7

2 June 2022 report

From the table above it can be seen that the highest number of children with special needs is in class IX, namely 4 people consisting of 2 boys and 2 girls with 1 counselling teacher. The research examined the development of the character of children with special needs that conducted by counseling teachers with the matrix below:

Table 3. The development of the character of children with special needs

No	Activity	Students	
		Special Needs	Normal Students
1	Observe	√	√
2	Ask	√	√
3	Reasoning	√	√
4	Try	√	√

In the table above, it can be seen that the process of forming religious characters applies equally to both children with disabilities and normal students. This can be seen in the process of constructing knowledge and skills of a religious character, starting from observing the teacher conveying knowledge, asking questions, reasoning and trying, because the class is inclusive, children with disabilities and normal students are treated the same, both from the material or content and learning methods. In this school, children with disabilities with relatively complex levels of limitations, such as autistic, physically disabled, mentally disabled, hearing impaired and visually impaired children. This requires adequate facilities and accessibility for the needs of children with special needs, as well as cooperation between the school, parents, community and government support that is aware of inclusive education. For internal schools, teachers need expertise in collaborating on various learning strategies and curriculum modifications so that ordinary students and children with special needs can learn together enthusiastically, warmly, live and develop in developing their potential. In constructivism theory, teachers facilitate students to explore their potential by constructing it into new knowledge.

Several stages in developing the religious character carried out by the counseling teacher in this theory consist of 5 steps, namely; (1) activating existing students (activating knowledge); (2) obtaining new knowledge (acquiring knowledge) as a whole; (3) understanding new knowledge, investigating and testing all possible things from that new knowledge; (4) applying the knowledge and experience-for problem-solving; and 5) reflecting on knowledge, if knowledge is fully understood and applied as well as contextualized and these results require reflection (Kusuma, A. S. H. M., & Nisa, 2019). So for the effectiveness of religious character development, students need to be active in absorbing knowledge to be used as a solution in solving life problems, both at school, family, and in society.

To achieve the above goals, the activeness of children with special needs is needed, besides that the role of counseling teachers as a driving force to motivate students in inclusive classes, especially for children with special needs, besides that they are also role models for children with special needs to imitate, the counselling teacher must function as a driving force to motivate students in inclusive classes, especially for children with special needs, besides that So far, children with special needs imitate more of the behaviour that is around them, both teachers and friends at school, families and the surrounding community. for this reason, the BK teacher collaborates with other teachers with BK services to try to make children with special needs behave well and practice religious character values, such as praying five times, reading the Qur'an, greeting others, etc. Because sometimes children with special needs imitate problematic transfer students and actually set bad examples, such as smoking, being polite to teachers, not praying. Because sometimes children with special needs imitate transfer students who have problems and actually set bad examples, such as smoking, being disrespectful to teachers, not praying (*Interview with Counselling Teacher, 23 June 2022, n.d.*) The same thing is in accordance with the findings that the roles of teachers, homeroom teachers, and counselling teachers as educators, parents, counsellors, and evaluators have a good (positive) impact on student morals (Rahayu, 2019). Information services carried out by counselling teacher are related to the development of the dimension of diversity in inclusive classes by looking at students' readiness to participate in the service. For ordinary students there are relatively do not have problems and are ready with enthusiasm, but those with mental retardation do not respond with flat expressions, while those with autism often go in and out and sometimes talk to themselves, which makes ordinary students laugh and think it's funny, some are irritated and mostly let it go, even there are also those who are patient with chasing them out and bringing them back to their original seat. For disabled and blind students, they can participate well, they are motivated and excited to take part in this orientation service. The research results revealed that the overall learning motivation of Generation Z students was in the low category of 12%, medium 68%, and high 20%, and there was no significant difference in learning motivation between male and female students in Generation Z (Marisa, 2020). From the several studies above, there are differences between children with special needs and normal students who tend not to have problems. The cognitive aspect plays a very important role in constructing knowledge about religious character. Moreover, junior high school students who are still unstable have fluctuating motivation in learning. For this reason, counseling guidance teachers can

condition student learning in terms of psychological readiness by providing counseling guidance services, especially for children with special needs

Besides to get New knowledge (acquiring knowledge), The construction process for acquiring new knowledge in this inclusive class is very different between normal students and children with special needs, the problem is seen in mentally retarded, autistic, mute and deaf children who seem passive and cannot construct new knowledge about religious character. While the physically impaired and the blind gain new knowledge, it's just that in practice religious character is assisted by friends to teach prayer movements. This can be seen from several group guidance activities and information services on the development of religious character. The counselling teacher tries to focus children with special needs attention, appreciates it. perceive previous service material, motivate and strengthen. so they can grow later optimally. Another aspect that has an important role so that students can do well overcoming obstacles and self-weaknesses is the level of self-confidence (Utomo, P., & Zubaidah, 2020). With regard to the memory of mentally retarded, autistic and speech-imred and deaf children with difficulty receiving information, such as disabled children with low IQ, autistic children having difficulty on focusing and being busy with themselves, speech and deaf children with disabilities who cannot speak because they cannot hear and permanent from birth, while there are no special accompanying teachers who can sign language at this school. This is in line with the fact that humans who have not optimally developed the potential of their brains do not allow them to store all traces of memories and they will gradually disappear, when asked to be asked to recall information they will forget, some of that information (Alfun Sandi, 2021). So the obstacles faced by schools providing inclusive education are very complex, the more types of children with special needs, the more problems and demands for solutions

The following are the stages of the children with special needs constructivism process in the development of religious character:

Table 4. The process in the development of religious character of children with special needs

No	Crew Activities	Students with special needs				
		Visually Impaired	Physical Impairment	Mentally Disable	Autistic	Speech Imred & Deaf
1	Observe	Relying more on hearing, because they don't see	Observe completely	Seeing but not understanding	Sometimes focus but lack understanding	Can observe and not understand
2	Ask	Be more active and often ask questions, such as the practice of ablution and prayer	Active asking	Don't ask and just keep quiet	Don't ask and just keep quiet	Can't ask
3	Reasoning	Reasoning systematically	Reasoning systematically	- Unable to reason, because cognitive is limited - Helped by ordinary students to explain again	- Unable to reason, lack of focus - Helped by ordinary students to explain again	Can't because it knows what will reason

4	Try	Constrained in application, because of the physical, unless exemplified by moving the physical and things are verbal	Constrained because of the physical, except for simple activities, except for things that are verbal	Can apply it in behavior, but not sequentially and often forget, needs to be exemplified over and over again	It's hard to apply, because you don't focus and you often walk and don't feel comfortable sitting	Try by imitating the way of ablution, prayer and taking out the trash
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It can be seen that personal constructivists for mental retardation cannot construct religious character knowledge due to limitations in their cognitive functions in receiving, storing and recalling the knowledge conveyed. For autistic people they are busy with themselves and don't care about the environment or have difficulty focusing, while the mute and deaf need help with cues, because they can't speak because they can't hear from birth either.

This is in line with personal constructivists who personally construct knowledge by transforming, organizing, based on previous information. Social constructivism that knowledge is constructed together and connectivism where knowledge is distributed in a connected way and learning functions to increase capabilities by building and traversing these networks (Asmendri & Sari, 2018). To construct religious character knowledge related to socialization with the environment, such as establishing friendships and friendships for counseling guidance teachers in group guidance services modifying the atmosphere by empowering normal children to be more active, inviting and building relationships so that children with special needs are more confident

Matters related to the thinking process in finding knowledge ideas require cognitive processes with good memory, starting from receiving external stimuli, the process of receiving and storing with good perception to recalling the knowledge in its entirety and completeness. Children with special needs with impaired cognitive processes will have difficulty constructing knowledge. Moreover, religious character also needs sense as a filter and brain coordination with the limbs to apply it in the form of behavior (Saefullah, 2012). In order for religious character material to reach students, the counseling guidance teacher conducts information services, by means of students looking for things that are worth worship and good deeds, students are asked to write examples of mandatory worship and sunnah worship. Normal students, children with special needs who are blind, disabled are easier to construct the tasks given by the teacher than the deaf and deaf and speech impaired.

Understanding of new knowledge; the level of understanding of religious character material will be different for children with special needs, as well as the way of practicing. New knowledge of religious character is influenced by cognitive function, attention with full concentration, the level of attractiveness of the material, and the benefits of the material for children with special needs. Ordinary students with good memory conditions will be able to understand the religious character development service material well, while children with special needs with mental retardation and autism still have difficulty understanding the service material, except for students with special needs who are blind and paralyzed who can still understand the service material. Mastery of character development materials, such as how to do ablutions, pray, live clean, tolerate and help others, etc. The point is that as long as the memory of children with special needs can function properly, it will be easy to construct knowledge, understand and apply it in the form of real behavior. How information is received, processed, stored and recalled, so that the influence of IQ and concentration is very influential. This is in line with the study conducted by Latifah (2008) that cognition is a mental process regarding information that enters the mind, is stored and transformed, and is recalled and used in complex activities. (Latifah, 2008). The cognitive limitations of mentally disabled, autistic and speech imred and deaf children will hinder the process of constructing new knowledge, due to memory difficulties in processing new knowledge. This is different from the

disabled and blind children who are cognitively less problematic. There is even a blind crew member from this school who won 3rd place in the National MTQ. This is in line with the fact that the Koran is memorized using imagination and words made using popular songs, so that they easily store information in long-term memory (Alfi Fauziyah & Ulfiah, 2018). Likewise for other religious characters such as they get an understanding of procedures for ablution, prayer, clean living, etc.

After understanding the knowledge, the knowledge is applied in the form of real behavior (applying knowledge); for religious character material, it is easier to see in the form of hidden curriculum, such as students giving Islamic greetings to teachers, praying in congregation, speaking kindly and politely. In this case, the counselling guidance teacher collaborates with religious teachers and homeroom teachers in accordance with their respective main tasks and functions. Such as religious teachers as a source of material, homeroom teachers who are responsible for their classes, while counselling guidance teachers in addition to providing BK services, also maintain the enthusiasm and motivation of children with special needs and empower other students to help children with special needs. In the application of religious character material, special children with *tunagrahita*, deaf and speech, and autism are more on the formation of habituation, while the visually impaired need the help of others to exemplify direct contact with their physique. The same thing was stated that hidden curriculum, namely activities in schools that influence student development but are not programmed in the potential/ideal curriculum (Sukiman, 2015).

In order for counselling service materials to be more directed, systematic, interesting and measurable, it is necessary to have a service device that contains service units and supporting units in which there are immediate, short-term and long-term evaluations. Such as the application of religious character can be seen in their daily lives at school, home, and society, such as praying in congregation and reading the Qur'an, how to live clean and healthy, mutual cooperation, etc. In this case, there are differences in the characteristics of children with special needs, both the types of limitations they have, emotional, cognitive and social, which make them different in the process of constructing religious characters. Often these limitations become obstacles for children with special needs in physical and psychological activities at school, at home and in the community. such as feelings of inferiority and lack of confidence. This can be seen when learning in class, normal students can easily and quickly master what the teacher says, while due to limitations, they lack confidence. Whereas children with disabilities with good cognitive memory do not have cognitive problems, it is only because they lack self-confidence, so they are more waiting and silent in class.

The next process is to reflect (reflect on knowledge) which is used as a reference for improvement); Reflecting on the process of counselling services for children with special needs regarding the development of the dimension of religion or religious character, future reflections for children with special needs require an in-depth analysis of the characteristics of children with special needs with the complexity of their limitations. For mentally retarded and autistic children with special needs, they must use more direct training stages repeatedly until habituation is formed. For this reason, special needs students directly practice with other students, due to limited cognitive conditions in constructing knowledge and the need for ordinary students to form behavioural habits. For mentally retarded children with special needs with IQ limitations it makes cognitive processes in information processing does not work well. Repetition of religious character behaviour is carried out routinely until habituation is formed. Besides that, counselling teachers need the role of Islamic religious education teacher and civics education teachers in the development of students' religious character development, such as the results of research on the Collaboration of Counseling Teachers. For this reason, ordinary students need to be empowered to help and empathize with children with special needs, in addition to the real application of religious characters who socially must be able to help others in need. Even a low mental age can increase the value of receiving and processing information and can support a decrease in students' cognitive load in the learning process (Putri, 2018). So empowering normal students is a form of attitude that develops their religious character and is worth worship on the side of Allah, therefore, it requires sincerity and patience.

Especially those with mental retardation who automatically have a low mental age and need special attention, including from their normal friends.

After reflection, observation is carried out which is a follow-up to reflection in the form of a short-term assessment of what children with special needs understand and apply in their lives. The acquisition of knowledge of children with special needs from the results of constructing can be seen from what is displayed and can be observed by others. For example; there are changes before and after receiving religious character material in the procedures for ablution, prayer, socializing, greeting and how to live clean according to guidance. It was revealed that children with special needs can apply good ablution procedures (Hidayat, Erwansyah, & Lestari, 2021).. In practice, it can be seen that blind and disabled children can understand the stages of the character series, while the application of the results is less successful, this is seen when observed because they experience physical limitations. This is in line with the fact that children with autistic special needs also experience barriers to social interaction, communication, and cognition (Sutiha, Sriwahyuni, & Ashari, 2022). This is in line with the results of research conducted by Rahmawati et al. (2022) that parents' interpersonal communication for habituation of worship with children with special needs is closely related to the role of schools in organizing religious practices. With these limitations, it is often wrong and not sequential in practicing religious characters, such as ablutions that are not sequential and prayers that are often wrong in movement with recitations that are not memorized. For this reason, the patience of counseling guidance teachers and other teachers, as well as students as role models to guide children with special needs is also needed, as well as other activities such as small games that are refreshing. It is confirmed that brain exercises for children with special needs can improve short-term memory work for children with mild impairment, so brain exercises are routinely used to improve cognitive and academic performance (Hidayat et al., 2021). Cooperation and coordination between schools and parents must be. Parents should be proactive in learning and consulting with the counselling guidance teacher about positive things about religious character building at school, and can apply at school, or find special tips because they understand their children better).

Inclusive education that seeks to combine ordinary students with children with special needs aims to optimize the potential of students to progress together, with the same curriculum and learning process in the same class. For the effectiveness of its implementation, it is necessary to have quality teachers who understand the characteristics of inclusive class students, learning facilities that can accommodate all student needs (ordinary students and special needs students), good school and family cooperation. the condition and level of difficulty of children with special needs. The problem in this school is that the mandate of the law on education for persons with disabilities has not been implemented with various problems that have not been resolved since the launch of inclusive education. According to Law No 8 of 2016, schools are obliged to accept inclusive education regardless of the condition of the children with disabilities and must provide good accessibility according to the characteristics of their limitations. Schools must be prepared from teacher qualifications, a curriculum that favors children with special needs, adequate facilities and school commitment with parents. This can be realized if the government supports the implementation of inclusive education at the school, because this school has only received assistance once since 2013, there has been no recruitment of special assistant teachers from special education, limited accessibility and a modified curriculum..

For the process of constructing knowledge and developing religious character, counseling teachers must pay attention to the characteristics of ordinary students and children with special needs, and bring them together in a qualitative relationship, because to develop the cognitive development of children with special needs, the role of ordinary students is very much needed in achieving learning goals. The obstacle that counseling teachers in this school face is the routine of always dealing with normal students with problems and changing to serve children with special needs with a complex number and type of limitations. Meanwhile, the science of counselling guidance has only been prepared for normal students. In addition, there has been no special training for counselling guidance teachers in inclusive schools, so it is a weakness for counseling teachers in understanding the characteristics of children with special needs with their complexities, such as children with mental retardation who are slow in

responding due to motor limitations, sometimes even urinating in class, children with autistic special needs who have difficulty concentrating and are busy with themselves, blind children who learn to use Braille letters, deaf and speech impaired children who have to use sign language. It is revealed that schools only organize inclusive education according to the limited ability of teachers and lack of accessibility (Anzari, Sarong, & Rasyid, 2018), as well as other findings that the obstacles in inclusive schools are the lack of special teachers and the lack of understanding of regular teachers (Sihotang, 2019). The phenomenon that occurs is that learning is initially by regular teachers and shifts to special teachers, the need for motivation and cooperation among teachers in overcoming the problems of children with special needs, and special assistant teachers do not have the courage to fix problems in inclusive classrooms (Soemantri, 2007). The phenomenon at Muhammadiyah Curup Junior High School is that there is no special assistant teacher for children with special needs, so children with special needs must prove the learning patterns and counseling services common in general schools. If there is a complicated problem with a child with special needs, a special assistant teacher is brought in from a special school, but a new problem arises by bringing in teachers from special schools who have to pay honorarium and transportation money.

The constructivist process for children with mental retardation and autism in this school is very limited. They mostly wait and engage passively, showing their inability to generate new knowledge. Cognitive limitations and concentration power are obstacles to constructing knowledge about religious character. Unlike the case with children with disabilities and visual impairments who can construct ideas well but are limited in the application of religious characters. This character is not just understood but needs to be practiced, because there is a coordination of the cognitive process with the limbs to practice the religious character. For example, you can practice praying if you understand the procedures for performing prayers, including recitation and prayer movements. There are 2 construct processes, namely personal constructs and social constructs, personal constructs by trying cognitively to build new knowledge through the process of receiving information, storing and recalling it. This is done personally without involving other people, while social construction is in the form of joint discussions in solving a problem. For inclusive classes, ordinary students and children with special needs with limitations that are not related to mentality can use these two types of constructs, while children with special needs *grahita* and autistic have difficulty carrying out these two construct processes, except by modifying them by forming habituation by strengthening reinforcement and eliminating punishment and the counselling teachers needs the patience and cooperation of other teachers, as well as providing understanding to ordinary students to help develop religious character, sometimes children with special needs with autism rages in learning, so that he has to be temporarily stopped until his condition is normal, or coaxed out. The different thing is that it is better if the emotional condition of children with special needs is not stable, the teacher carries out a strategy of giving ice breaking or games to children with special needs (Puspitaningtyas, 2020). In response to this, counseling teachers psychologically must better understand the characteristics of individual differences. This is in accordance with the findings of Asmendri & Sari (2018) on personal constructivists that students construct knowledge by transforming, classifying, and relating back previous information, while social constructivists construct knowledge together.

Seeing this condition, it is better if the school, through the counselling teacher establishes rules for inclusive classes, learning patterns, accessibility of children with special needs and the characteristics of teachers who can teach in inclusive classes. The positive value of this school is that it remains committed and consistent in implementing inclusive education. This is in accordance with the findings of Fernandes (2018), who are the designated school and committed to implementing inclusive education. For this school is the only school providing inclusive education in Rejang Lebong district, other schools do not want to accept children with special needs and this school is located quite close to Curup SLB.

4. CONCLUSION

The constructivist process in inclusive classrooms is very varied, the limitations of children with special needs in constructing religious character is a separate phenomenon that becomes land for normal students to develop religious character in the form of peer tutors, starting from helping children with special needs construct religious character to the order of application in the form of behavior. Another thing is that children with special needs find it easier to understand religious character while practicing in the form of behaviour that is repeated until the formation of habituation of behavior and every correct behavior needs reinforcement, both verbally and materially.

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