

## ISLAMIC RELIGIOUS EDUCATION LEARNING METHODS FO SPECIALLY INTELLIGENT CHILDREN CASE STUDY AT SMAN 11 SEPATAN TANGERANG

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### **Abstract**

The method of Islamic religious education is actually very necessary in fostering the character of special-intelligent students. But sometimes teachers do not empower their methods and approaches to learning properly and effectively. As a result, the goals of Islamic religious education have not been achieved as expected. Likewise, Islamic religious education learning at SMAN 11 Sepatan Tngerang has not been able to develop the character education of ci students to the fullest, because the method used is still classified as conventional, namely learning by lecture and discussion methods. There are no visible variations of the model carried out, and it has not touched the psychological realm of CI students. So the problem of method in learning needs to include cti and inquiry methods as well as an Islamic psychopedagogical approach, so that the learning of Islamic religious education does not occur in boredom. The use of appropriate and varied Islamic religious education methods in learning will influence the attitudes and behavior of CI students in learning, and also affect other intelligence possessed by students. Islamic Religious Education aims to make servants of Allah who are obedient to worship, knowledgeable, noble, and skilled in physical and spiritual health. so that it can provide solutions to the problems of character education for the students. This study uses a qualitative method by collecting data from observations, interviews, and documentation. The results of this study are able to provide offers to overcome problems and solutions to overcome the method of character education for CI students at SMAN 11 Sepatan Tangerang attention during learning. The results of this study are expected to contribute and provide solutions to the teaching of Islamic religious education at SMAN 11 Sepatan, Tangerang.

**Keywords:** Learning methods, Student Character, Special Smart.

## **A. INTRODUCTION**

It is realized that each individual is born with unique features, and they are not the same between individuals and one another. This difference in the development of student intelligence will further inspire teachers to make better educational efforts. The main educational efforts are developing and applying Islamic religious education methods that will facilitate student learning and can motivate students to become intelligent. Because all these privileges cannot develop optimally if they are not supported by the development of good character education through Islamic religious education, In-fact, the character education of CI students pays more attention to educational methods and other factors that allow the growth of special potential.

As Bainbridge put it, parents and teachers should also realize that the privileges that exist for students will have limitations, so don't ever think that students with special abilities can overcome the problems they face. Therefore, Islamic religious education methods are needed as an effort to improve character and develop some of the intelligence of CI students. Not infrequently, precisely because of his special ability to make children

experience dilemma situations that are difficult to solve on their own (ISSN, PSYCOPELAGOGIA Journal of Guidance and Counseling, nd). As stated by Smutny, because of their intense curiosity about something, it allows them to get into trouble and because they may have super high energy levels and become very sensitive, in the end, bright and talented young people are at risk of being perfectionistic. frustration and depression. At such times, parents and teachers have a role to play in helping to overcome character education problems faced by CI students. Regarding the relationship between parents, teachers, and students in learning, parents, teachers, and students are the main basis for the success of CI students' character education in schools. And addressing the issue of character education is very important.

The research method was carried out by means of field visits to analyze the problem of Islamic religious education methods in fostering the character of Ci students. In this study, SMAN 11 Sepatan, Tangerang, was chosen as a place of research with a focus on discussing Islamic education methods for special-intelligent students. Furthermore, the researchers also conducted field observations at SMAN 11 Sepatan Tangerang to obtain data on the methods of Islamic education carried out by Islamic religious teachers in learning Islamic religious education in the classroom. and described the data obtained from observations and field interviews. Researchers are easy to research. Good relations are established with the school. Then the researcher completes and develops the data obtained from the library. (library research) refers to the manual by Dr. Amir Hamzah, MA. That is. Analysts are used in library research methods descriptive by describing the analysis results from the library. The data analysis in this study used descriptive qualitative techniques, namely describing and analyzing data from the results of field research observations. Islamic religious education about the problems faced by Islamic religious teachers at SMAN 11 Sepatan Tangerang.

From the results of this study, it can be concluded that the Islamic religious education of CI students needs special attention, especially in matters of character (morals). Islamic religious education at SMAN 11 Sepatan still needs to develop methods and adapt the learning methods of Islamic religious education to special-intelligent students so that Islamic religious education learning can be useful in fostering the character of CI students. To develop the next method of Islamic religious education, researchers provide offers to overcome problems and solutions in the method of character education for CI students at SMAN 11 Sepatan Tangerang. Among them are offering the use of CTI and inquiry methods and applying Islamic psychopedagogic approaches to learning Islamic religious education so that they can minimize boredom, lack of interest, and less attention to learning Islamic religious education. Teachers should be motivated to learn about Islamic religious education. Through the cti method, inquiry and psychopedagogic approaches can contribute to the teaching of Islamic religious education at SMAN 11 Sepatan Tangerang. Because this inquiry method can direct students' character education through discussion of learning materials that are adapted to the real-life experiences of students, it is very easy for students to respond to scientific information conveyed by the teacher. Special-intelligent students need something new from the results of their analysis.

They can do a sharper analysis of something they see, think about, and then the inquiry method can provide solutions to student character problems and develop other intelligence they have. Then the teacher must be able to choose the right method and adapt the method to the needs of the students. It is not the other way around that the teacher does. He says what he wants without paying attention to the needs of the students. Islamic religious education teachers should make educational efforts and be able to motivate CI students to learn Islamic religion so that students can take part in Islamic religious education lessons in class with pleasure and happiness. Islamic religious education approach can be done through Islamic psychopedagogic approach. Where students can learn through the example of the teacher and good habits that are continuously seen and felt. Attention to the educational needs of students is a method of teacher approach to touch the soul of students individually. Carrying out Islamic religious education should lead to the psyche of students, so that students can learn Islamic religious education with pleasure and joy.

In the process of Islamic religious education, you can apply the inquiry method because this method will help teachers and students in the learning process of Islamic religious education easily and systematically. Students

feel valued and are given the opportunity to express their appreciation according to their lives. Students believe in the problems of life that they believe will have an influence on their future lives. Students will gain valuable experience for their lives. Students will find steps to take in the maturation of themselves, able to see the truth of their creator who is used as a reference for their lives. The inquiry method, habituation, and example can build character values that are very important to be built through deep self-awareness. Inquiri method, habituation, and examples in Islamic education can develop some intelligence easily, both cognitive and affective and psychomotoric intelligence. In addition, this method can bring to the real world what students are experiencing today. Teachers can develop various intelligences easily and effectively to overcome the problems of life in their day and prepare students for a better future. By applying Islamic religious education methods to learning well and effectively, the character education needs of CI students can be met. Teachers can develop various intelligences easily and effectively to overcome the problems of life in their time and prepare students for a better future. By applying Islamic religious education methods to learning well and effectively, the character education needs of CI students can be met. Teachers can develop various intelligences easily and effectively to overcome the problems of life in their time and prepare students for a better future. By applying Islamic religious education methods to learning well and effectively, the character education needs of CI students can be met. (Idrus, 2013). The fulfillment of character education in CI students is closely related to the mental readiness of children to accept the learning needs to be achieved, so Islamic religious education needs to package character education that will instill the noble values of character in CI students. The method of Islamic religious education becomes the realm of education, used as an effort to educate students' character, which aims to guide the psychological or psychological realm of their education.

Character education methods can be carried out easily, the goal of which is to instill the noble values of the student's character. According to Semiawan et al. (Semiawan, Munandar, & Munandar, 1984), intelligent and gifted children are different from smart children. Talent means having potential, while being smart can be obtained from being diligent in studying something, but even if you are diligent but without potential, a person will not be optimal like a gifted child. If a child is not musically gifted, for example, even though music is as great as anything, the ability he gets is not for maximum development. On the other hand, if a child is gifted but the environment is not supportive, he will not develop. " Referring to the above opinion, intelligence and giftedness in CI students will only develop well if the surrounding environment supports the development of their intelligence and talent. On the contrary, no matter how much intelligence and talent an individual has, if the environment is not conducive to the development of his talents, then his intelligence and talent will not develop optimally or may even just disappear. On this hand, the role of giving methods as educational services to CI students requires attention so that individual intelligence and giftedness can develop properly. Otherwise, his intelligence and talent cannot develop optimally, maybe even just disappear. On this hand, the role of giving methods as educational services to CI students requires attention so that individual intelligence and giftedness can develop properly. If his intelligence and talent do not develop optimally, he may simply vanish. On the other hand, the role of giving methods as educational services to CI students requires attention so that individual intelligence and giftedness can develop properly (Semiawan and Munandar, 1984). So, the cooperation of parents and the school in fostering character education for CI students can be realized in Islamic religious education by facilitating Islamic religious education with various methods and varying the learning methods of Islamic religious education for CI students.

The strategic steps taken in education are in line with government programs as stated in Law Number 20 of 2003, Article 31 Concerning Education and Culture, Paragraph 3, which states that the government is trying to organize a national education system to increase faith, piety, and noble character. in order to educate the nation's life.

From these explanations, it shows that the problem of Islamic religious education at SMAN 11 Sepatan Tangerang requires further research. In order to find a method that suits the educational needs of CI, and students will also be taught about research methods and research results obtained by researchers.

## B. METHOD

Indeed, the method of Islamic religious education can be carried out appropriately and varied, so that there is no boredom for CI students at SMAN 11 Sepatan Tangerang in participating in Islamic religious education lessons. Because the method of Islamic religious education is something important in classroom learning, with this method, students will easily receive scientific information from the teacher, and students will feel happy and comfortable following Islamic religious education learning. But the results of the study found a problem that teachers have not fully used Islamic education methods in accordance with the needs of students. The method used is not varied; it is still conventional, which is dominated by the lecture method. It was also found that CI students were less interested and bored by Islamic religious learning in class because Islamic religious education teachers had not fully implemented the right methods and approaches in teaching Islamic religious education.

## C. RESLUT AND DISCUSSION

So, the learning outcomes carried out in schools have not colored the good character of students' attitudes and behavior. The results of this study indicate that the method of Islamic religious education at SMAN 11 Sepatan still needs to develop methods and adapt the learning methods of Islamic religious education to special-intelligent students so that Islamic religious education learning can be useful for fostering the character of ci students. To develop the next method of Islamic religious education, researchers provide offers to overcome problems and solutions in the method of character education for CI students at SMAN 11 Sepatan Tangerang. Among them are offering the use of cti and inquiry methods and an Islamic psychopedagogic approach that can be applied in learning Islamic religious education in order to minimize boredom, lack of interest, and lack of attention to learning Islamic religious education.

Through the cti method, inquiry, and Islamic psychopedagogic approach, it is hoped that the results of the research can contribute to the teaching of Islamic religious education at SMAN 11 Sepatan Tangerang to overcome the problem of the character of CI students. Because the cti method is a method that can give attention to real life experiences and be experienced by students, it is very easy for students to respond to scientific information conveyed by the teacher. Special-intelligent students need a sharper analysis of what they see and think. Then the inquiry method can provide solutions to character building and foster other intelligences they have. Teachers are able to choose the right method and adapt the method to the learning needs of their students. In learning Islamic religious education, Islamic religious education teachers should make educational efforts and be able to motivate CI students to learn Islamic religious education so that they can take part in Islamic religious education learning in class with pleasure and joy.

### **Education experts provide some understanding of the learning methodology.**

Basically, learning requires a methodology and various methodologies and approaches as a strategic step to achieve a learning goal. Learning for students who are classified as special-intelligent needs attention because it is not uncommon for those who have special intelligence to actually have problems in academics because of achievement problems. This problem can be caused by a decrease in the level of faith, devotion, and low understanding of the values of character education that he receives in learning Islamic religious education. (Langgulong & Hasan, 2010). As Abdurrahman Ghunaimah defines, "Methods are practical ways to achieve teaching goals" (Ahmad Soefuddin, 2013). Ahmad Tafsir defines "the teaching method" as the fastest and most appropriate way of teaching subjects. (Ahmad Soefuddin, 2013). Al-Abrassy defines the method as the path that we follow to provide understanding to students about all kinds of methods in various lessons. (Ahmad Soefuddin, 2013).

While the term educational methodology, consists of two words, namely, "methodology" and "education". The methodology consists of the words "method" and "logic" derived from the word Logos which means "Science", so methodology is a science that explains how or the path that must be traversed to achieve educational goals.(Anwar, 2013)Education itself is based on the word "didik" which has the suffix -pen and at the end -an,

so that it becomes the word "education" which means the process of guiding students to achieve goals. It can be concluded that educational methodology is a science that explains the path or way that must be passed to achieve educational goals. (Ramayulis, 1992)

Based on some of the definitions above, it can be concluded that the method is a way of carrying out the educational process through learning in order to achieve teaching objectives. Ways to facilitate the process of Islamic education require methods. So, the method in Islamic education is very important as a strategic step in teaching and learning activities in schools. The objectives, duties, and functions of holding methods in learning are to make the learning process and the results achieved better and more effective. I can provide awareness to students to practice the provisions of Islamic teachings through student motivation techniques that will increase their student learning passion. This, description shows that the function of Islamic education methods is to direct the success of learning. 2019 (Abdul Mujib). While the main task of the Islamic education method is to apply psychological and pedagogical principles as an activity between educational relations that is realized through the delivery of information and knowledge so that students know, understand, appreciate, believe and apply the material that has been conveyed, and improve character education by way of this method, in addition, the main task of this method is to make changes in attitudes and interests and fulfill values and norms related to learning and changes in personality, and how these factors are expected to be a driving force for learning. A step towards real change (Abdul Mujib, 2019).

Tayar Yusuf and Syaiful Anwar said that there are several factors that need to be considered in choosing and applying a character education method, including: paying attention to the goals to be achieved, the ability of teachers and students, situations and conditions of teaching taking place, available facilities, available time, strengths and weaknesses. and the lack of a method. In the method, there is a principle that the method works, namely so that teaching can be delivered in a pleasant, cheerful atmosphere, so that the subject matter and education can be easily delivered. Many methods are offered by education experts as found in books. Educational books are more of an effort to make it easier or find the most appropriate way for the development of the student's soul in receiving lessons. Anwar, 2013). Prophet Muhammad sallallahu 'alaihi wa sallam as the first Islamic educator, has made the Qur'an as the basis of education in addition to his own sunnah. Allah says in Qs. an-Nahl: 64:

لَنَا لَيْكَ أَكْتُبَ لَا لِتُبَيِّنَ لَهُمْ لَدِي نَفُؤْ لِقَوْمِ

"And We have not sent down this Book except that you may explain to them the dispute and be a guide and a mercy for the believers."

In another verse, Qs. Sad: 29 Allah says:

"This is a book that We have sent down to you full of blessings so that they may pay attention to His verses and learn from those who have minds."

لَنُؤْ لَيْكَ أَلِيْبِرُوا إِلِيْهِ لِيَتَذَكَّرَ لُوْا لِأَلْبِيْبِ

The position of the Koran as a source of Islamic education can be understood through the verses of the Koran itself. Muhammad Fadhil al-Jamali stated that, in essence, the Qur'an is a great treasurer for human culture, especially in the spiritual field. It is generally a book of social, moral, and spiritual education (Jamali, nd). In a linguistic sense, the word "education" can also be found with the words "tarbiyah" and "takdiib." In Arabic, tarbiyah is defined as caregiver and feeder. Nauqibu al-attas says that the most appropriate word to represent the word "education" is the word "ta'dib," because "tarbiyah" is considered too broad, which includes education for animals. While ta'dib, the target of education is human, because education is a strategic and systematic process of fostering character and intellectual intelligence in humans (students). (Faruq Nasution, 2011). Meanwhile, education contained in the national education system law No. 20 of 2003 is a refinement of the definition of education in the previous law. Education is described in UUSPN 20 of 2003 in Chapter I, which

reads: "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious and spiritual strength, self-control, personality, intelligence, and noble character, as well as the skills needed by themselves and their community, nation, and state" (2003, 2004).

Based on the above understanding, it can be interpreted that education is a conscious and planned effort carried out by adults in guiding and directing their students from not knowing to knowing, who does not understand to understand, so that they have maturity in doing and acting to enter future life. Another explanation regarding the meaning of character in the KBBI contains the meaning of innate, behavior, personality, nature, character or traits, characteristics, uniqueness, then character is very closely related to a person's personality inherent in the human being. another human. Someone who has this personality is someone who respects moral values so that he becomes a character in himself who will have good ethics and morals.

Based on the above understanding, it can be interpreted that education is a conscious and planned effort carried out by adults to guide and direct their students from not knowing to knowing, who do not understand to understand, so that they have maturity in doing and acting to enter into future life. Another explanation regarding the meaning of character in the KBBI contains the meanings of innate, behavior, personality, nature, character, traits, characteristics, uniqueness, and uniqueness. Therefore, character is very closely related to a person's personality inherent in a human being. another human. Someone who has this personality is someone who respects moral values so that he becomes a character in himself who will have good ethics and morals.

Lickona said that good character education must involve not only the aspect of "knowing the good" but "desiring the good" or "loving the good", so that humans do not behave like robots that are indoctrinated by certain ideologies. but in behaving and behaving not being able to distinguish good and bad, right and wrong so that they cannot humanize humans, then someone is immoral. From this definition, it can be said that character education requires aspects of feeling (emotional), emotional intelligence in humans in order to be able to direct human attitudes and behavior into character. Lickona said that good character education must involve not only the aspect of "knowing the good" but "desiring the good" or "loving the good", so that humans do not behave like robots that are indoctrinated by certain ideologies. but in behaving and behaving not being able to distinguish good and bad, right and wrong so that they cannot humanize humans, then someone is immoral.

From this definition, it can be said that character education requires aspects of feeling (emotional), emotional intelligence in humans in order to be able to direct human attitudes and behavior into character. Lickona said that good character education must involve not only the aspect of "knowing the good". , but "desiring the good" or "loving the good", so that humans do not behave like robots that are indoctrinated by certain ideologies.(Lickona, 1992)So Character Education is a conscious effort that is planned and directed through a learning environment for the growth and development of all human potential who has good character, has good morals, and has a positive and constructive effect on nature and society.(Implementation of Character Education in Curriculum 2013, 2014)

In the Literature Study, it is explained that children who have special intelligence (CI) are often known as gifted children or extraordinarily intelligent children. The term gifted children or gifted children in Indonesian is often used to refer to special and gifted children or extraordinary children, and to genius children. Some experts divide intelligence and giftedness into IQ levels, namely 130 - 140 are moderate gifted, 140-150 are highly gifted, and > 150 are child geniuses.(Semiawan and Munandar, 1984).

(Akbar & Hawadi, January 12, 2002) describe people with superior intellectuals as men of gold, to distinguish them from silver iron, or brass. These golden sons of Plato were the sons of the Patrician class, which was very small in number in the population and highly selective. Ormrod (2009) defines the giftedness of special intelligent children as very high abilities or talents in one or more fields. Which includes more abilities in special children are: Having very high general intelligence abilities, usually indicated by the acquisition of very high intelligence

tests, for example IQ above 130. b. Have special talents in certain fields, such as language, mathematics, art, and others.

This is usually indicated by outstanding achievements in these areas. c. High creativity in thinking, namely the ability to find new ideas. d. Prominent leadership skills, namely the ability to direct and influence others to act in accordance with group expectations. e. Special achievements in the arts or other fields, such as music, drama, dance, painting and others. (Ormrod, 2008) identify the learning abilities of special intelligent children more than their peers, so they should pay attention to cognitive processes and learning strategies that more sophisticated and efficient. Greater flexibility in ideas and approaches to tasks. High standards of performance (sometimes too perfectionist).

Positive self-concept, especially in relation to academic endeavors.(Semiawan and Munandar, 1984)In experiencing difficulties because they are very different from their peers. In this case, the service of intelligent and special gifted students should get attention and service for their mental health because there are still some of them who have difficulty socializing and lack emotional control.(Semiawan and Munandar, 1984). The logical consequence of this process is that they begin to master a certain field earlier than their peers who are not gifted. It's just that they are born with natural talents in certain fields, it is an obligation for parents, teachers to further develop intelligence. and their talents by providing Islamic religious education services that suit their needs. b. The tendency of gifted individuals in learning is seen by a stronger urge to learn according to their own will, normally intelligent and gifted students will learn differently from other students who are not gifted at generally.

Therefore, basically they are not scaffolding models in learning (techniques to change the level of help for learning) and adults. This strong drive to learn on their own will often make intelligent students unwilling to receive detailed instructions from others. It's just that there are still certain areas that are identified as gifted. They can excel by making discoveries or solving problems on their own in a way that is unique but may be their ability in a normal field. Exceptionally intelligent and gifted students show a great and obsessive interest in a particular field. In addition to special things as characteristics of gifted children, in the empirical life of gifted children also experience problems related to the characteristics they have. The results of research conducted by Ohio's State Board of Education (Ohio Gifted Task Force, 2002) indicate that many gifted children experience "drop out" from school, because they do not receive the required academic or learning services. Gifted children who do not get a challenge, or stimulation that can develop their potential, tend to be less ready to accept challenges, higher school assignments, 85% of special and gifted intelligent children experience "underachiever", because they do not get the educational services expected.

They often experience boredom, lack of enthusiasm, frustration, anger, and feelings of worthlessness. Citing the presentation submitted by NurturingThe Social Emotional Development of Gifted Children. What is the Right Education for Especially Intelligent and Gifted Children with Synchronized Development? It is clear how on the one hand the many factors possessed by special intelligent children are strong factors of their specialties, but on the other hand it is predicted to be an opportunity for problems to be faced by special intelligent children, gifted. Analyzing the problem of special intelligent children, educators need to make a stimulus regarding the method of Islamic religious education that is applied in learning and pay attention to individual approaches in learning, carried out effectively. This means that learning is meaningful, useful, accepted with pleasure and joy. These efforts have been built by several theories of Islamic religious education methodology. Attention is made Starting from various appropriate methods used in learning, and varying methods and individual approaches after considering the benefits of the method in the learning process for the character of special intelligent students. Learning the character of special intelligent students can be done with several methods and approaches so that learning objectives are achieved. Namely, the CTL (Contextual Learning) method can be used, the inquiry or experiment method, the group method, the discussion method and the lecture method. And it can be done through an Islamic psychopedagogic approach, which is a knowledge and method used by educators to lead to strategic and systematic steps in learning by integrating several methods and approaches and paying attention to Islamic education resources, cognition, and the needs of special intelligent students.

Exemplary Method. If you look at the history of education at the time of the Prophet Muhammad SAW. It can be understood that one of the most important factors that led him to success was exemplary (uswah). The Messenger of Allah gave many examples in educating his companions (muhammad quite, 1984). The leadership of the Prophet is an Islamic methodology that Allah has given in the form of life and immortality throughout history (Armai Arief, 2002). The holy book al-Qur'an is a book that is complete with instructions covering all aspects of life and is universal, and of course that the basis of Islamic education is sourced from the Qur'an. Prophet Muhammad sallallahu 'Alaihi Wa Sallam as an Islamic educator first, has made the Qur'an as the basis of education in addition to his own sunnah. Allah says in Qs. an-Nahl: 64: Teaching methods in Islamic education are based on the Qur'an and Sunnah: 2. Lecture method is a way of delivering information through oral narrative to explain a learning material by educators to students.

The basic principle of this method is taken in Qs. Ibrahim:4, where Allah says: "We did not send a messenger, but in the language of his people, so that he can explain clearly to them. So, Allah misleads whom He wills, and guides whom He wills. And He is the Almighty God, the Wise (muhammad quite, 1984). The advantages of this method are that it does not require a lot of time and energy with the same number of students, the learning process can be carried out quickly with a little time but describes a lot of material, trains students to use their sense of hearing well so they can capture and conclude the material received. While the weakness of this method is that students do not catch what the teacher is saying, there is no opportunity for students to solve a problem because the task is only to listen to the teacher's delivery, students become passive compared to active educators. 3. The Question and Answer method is a way of teaching. where the teacher asks some questions to students about the subject matter that has been taught or the readings they have read, while students provide answers based on facts.

The basic principle of this method is taken from Qs. al-Baqarah: 186, Allah the Exalted says, "And when My servants ask you about Me, then (answer), that I am near. I grant the supplication of those who pray when they ask Me, then let them fulfill (all My commands) and let them believe in Me, so that they will always be in the truth." Then in Qs. al-Isra: 85 where Allah the Exalted says, "And they ask you about the spirit. Say: "The spirit belongs to the business of my Lord, and knowledge is not given to you but a little." 4. (Armai Arief, 2002). This method is also known as Hiwar (discussion/dialogue). The basic principle of this method is taken from Qs. ash-Syuura: 38, where Allah says: "And (for) those who accept (obey) the call of their Lord and establish prayer, while their affairs are (decided) by deliberation between them; and they spend part of the sustenance that We give them." 5. The assignment method is a way of teaching in which educators give certain tasks to students, then the results are checked and students are responsible for them.

This principle in Qs. al-Muddatsir: 1-7, where Allah says, "O people who are covered, wake up and give warning, and your Lord magnify, and clean your clothes, and leave sinful deeds, (Abdul Mujib, 2019)" 6. Demonstration method is a way of teaching in which the teacher shows the process of something, or the implementation of something while students pay attention to it. The basic principle of this method is contained in the hadith (Abdul Mujib, 2019) From 'Ali bin Abi Talib Radiyallahu 'Anhu, he said, "I saw the Prophet sallallahu 'Alaihi Wa Sallam holding a silk cloth in his right hand, and holding gold in his left hand, then said, "Indeed these two things are forbidden for men from my ummah." (Narrated by Abu Dawud, with the hasan chain). 7. Experimental/Inquiry Method is a way of teaching by assigning students to conduct an experiment, and each process of the experimental results is observed while the teacher only gives directions. The basic principle of this method in the hadith, From Abu Hurairah Radiyallahu 'Anhu said, The Prophet sallallahu 'Alaihi Wa Sallam said, "If there is a fly that falls on your drink, then drown it then lift it, because on one wing there is disease and the other wing is there. the antidote." (HR. Bukhari) 8. Group Work Method is a teaching method in which educators divide students into certain study groups and each group is assigned a specific task in order to achieve learning objectives. The basic principle of this method is taken from Qs. At-Taubah: 122, where Allah Ta'ala says, It is not proper for the believers to all go (to the battlefield). Why don't some people go from each group among them to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can

protect themselves? The basic principle of this method is taken from Qs. At-Taubah: 122, where Allah Ta'ala says, it is not proper for the believers to all go (to the battlefield). Why don't some people go from each group among them to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can protect themselves? The basic principle of this method is taken from Qs. At-Taubah: 122, where Allah Ta'ala says, it is not proper for the believers to all go (to the battlefield).

Why don't some people go from each group among them to deepen their knowledge of religion and to warn their people when they have returned to it, so that they can protect themselves?(Abdul Mujib, 2019)." 9. Story method is a teaching method in which educators provide learning materials through stories or stories, but stories are taken based on the Qur'an and Hadith. The basic principle of this method is contained in Qs. al-Kahf: 18, Allah the Exalted says, "We tell you (Muhammad) this story truthfully. Verily, they are youths who believe in their Lord, and We also added for them guidance."(Hafiz, 1998)The Proverbs method is a way of teaching in which educators convey learning material by making parables/examples. The basic principle of this method is Qs. al-Baqarah: 17, Allah Ta'ala said, "Their example is that of those who light a fire, after the fire illuminates them around them, Allah removes the light (which illuminates) them and leaves them in darkness, unable to see."10. The Targhib and Tarhib methods are a way of teaching in which educators provide learning materials by using rewards and punishments for bad things (punishment) so that students get used to doing good and staying away from evil. This method is effectively used because it can foster new motivation that is not pressing and coercive(Abdul Mujib, 2019).

The basic principle of this method in Qs. Az-Zalzalah: 7-8, Allah Ta'ala says, "Whoever does good as heavy as an dzarrah, surely he will see (reply) it. And whoever does evil as big as dzarrah, surely he will see (reply) it too." In addition, educators must also pay attention to the stages of using the above method in accordance with the gradual descent of the verses of the Qur'an in accordance with the problems that occurred at that time. In addition to the idealistic methods extracted from the Qur'an and Hadith, Islamic education methods can also be taken from the Pragmatic model with non-Islamic education theories, such as: 1. Adoption, namely taking non-Islamic education methods as a whole that does not conflict with al -Qur'an and Hadith. 2. Assimilation, namely adapting and combining non-Islamic education methods from various sources. 3. Legitimacy, namely taking non-Islamic education methods, then looking for texts for justification. While teaching approaches are different from methods, teaching techniques in Islamic education are specific. Hadari Nawawi offers several Islamic education techniques such as: a. Educate through Example. Rasulullah sallallaahu 'alaihi wa sallam is the best role model for mankind, especially for Muslims. In him there is a good role model as mentioned in Qs. Al-Ahzab: 21, Allah Ta'ala says, "Verily in the Messenger of Allah there is a good example for you, namely for those who hope in Allah and the Last Day and many dhikr to Allah."

So, in the educational process, Every, educator must try to be an example for his students. An example in all good not in bad. With that example, it is hoped that students can imitate all goodness both in words and deeds. b. Educate through habit. Good habits must be applied to students from an early age even in simple things, such as: greeting when entering the house, or meeting older people, reading basmalah every time they are about to do something good, and saying hamdalah after finishing doing it. continuously in the sense of being trained continuously. There are two types of habits that need to be instilled in the educational process, namely automatic habits,(Armai Arief, 2002). c. Educating through Advice and Stories To create an interaction between educators and students, advice and stories are ways of educating that rely on language, both orally and in writing. This method is widely exemplified in the Qur'an because basically, it is the delivery of information (message) from the source to the party who needs the information. Allah Ta'ala exemplifies it in Qs. Luqman: 13-19, where Allah tells Luqman's advice to his son. Then in Qs. al-Maidah: 27-30 which contains stories that contain important instructions and lessons(Muhammad Nur Abdul Hafizh, 1998). d. Educate through discipline.

The life that educators and students go through is full of the implementation of habits and repetition of activities on a regular basis, from day to day which take place in an orderly manner. In these habits and activities there are values or norms that become a benchmark for whether or not something is done by someone. These values

are compiled into rules that must be obeyed, because every deviation, violation will cause unrest, and badness, and life will take place to be ineffective and even inefficient. Thus, teachers and students are required to comply with various provisions and live independently discipline, in accordance with the values that apply in the community environment. e. Educating through participation. Humans besides being individual beings, also as social beings who cannot possibly live alone without social contact with other humans.

Humans need each other, so they need to work together and trust each other and respect each other. In educational interactions, students should not be treated as small humans who are prohibited from participating with all adult activities on the one hand, on the other hand they are also not treated as adults so they carry the burden of responsibility and participate in all adult activities. Educators should be smart and selective in choosing the types of activities that need student participation as Allah says in Qs. an-Nahl: 125, "with wisdom and mau'idzoh hasanah (good teaching)."f.(Muhammad Nur Abdul Hafizh, 1998). Some of the techniques stated above cannot be separated from each other. The use can be done simultaneously, or one technique supports another technique, such as educating through discipline can be created if followed by educating by example, and habituation.(Muhammad Nur Abdul Hafizh, 1998). In the method of character education requires an appropriate process. Likewise, character education for special intelligent students requires effective learning methods in order to achieve a change and development both in terms of intelligence, mental and spiritual attitudes, thinking intelligence and having skills that are in accordance with their characteristics.

The method in learning is a strategic and systematic step to achieve educational goals easily and can motivate the growth and development of the potential of students. Many methodologies that have been presented by Islamic and western religious education experts are strengthened from Islamic education sources to deliver character education to special intelligent children. As revealed by Lickona that good character education must involve not only the aspect of "knowing the good", but "desiring the good" or "loving the good", so that humans do not behave like robots that are indoctrinated by certain ideologies. So Character Education is a conscious effort that is planned and directed through a learning environment for the growth and development of all human potentials who have good character traits,(Journal entitled Implementation of Character Education in Curriculum, nd). To address the problem of character education for special intelligent students, it is very necessary to use a methodology in learning and consider approaches, materials, and other supporting methods that will be used in the process of learning activities for special intelligent students. Based on research and observations from several references presented in this paper, there are several methods and approaches that are appropriate and efficient to develop the intelligence of character education for special intelligent students in learning, namely: inquir methods can be used.

This learning method pays attention to the needs of special intelligent students with the delivery and assignment process in accordance with their current life experiences. This method can motivate special intelligent students in carrying out and completing learning tasks more focused, and full of responsibility. -Inquiri is one of the educational methods that can be carried out by teachers in learning Islamic religious education to special intelligent students properly and effectively, because in its implementation there is a link between learning materials and the real world of life, so that CI students have the ability understand the discussion material easily, can follow Islamic religious education lessons comfortably and happily, because the principle of learning Islamic religious education is conducive, comfortable and happy learning.

Comfortable in everyday life. Through the process of applying character in everyday life, students will feel the importance of learning. In character learning for special intelligent students, constructivism education theory can also be applied, which is a theory that will support students' learning methods in constructing the learning process. In addition, teachers need to be prepared in the learning process to be more oriented to the needs of students. (student centric)(Abuddin Nata, 2011), so that students will get a deep meaning to what they learn, and do. Inquiri metode allows the creation of a calm, happy and fun learning process, because learning is done naturally, so that students can practice the characters they learn and have directly.

Contextual teaching and learning will encourage students to understand the nature, meaning, and benefits of learning, thus enabling them to be diligent and motivated to always learn, even addicted to learning. This condition is realized when students realize what they need to live, and how how to reach it.(Abuddin Nata, 2011)Inquiri learning, it can serve student education easily and the task of educating teachers is more meaningful. Because teachers have provided various facilities and adequate learning resources, as well as created a conducive climate for the growth and development of each character of students. Teachers not only deliver learning materials in the form of memorization, but set the environment and learning strategies that allow students to learn. A conducive learning environment is very important to support character contextual learning, as well as the success of learning as a whole. In character education, the learning environment has a very important role, especially in developing and shaping students' personalities optimally.

The importance of the environment in character education can be analyzed from several things as follows. In effective character education, the environment functions to shape students' personalities optimally, starting from awareness, understanding, caring, to the implementation of basic competencies to form the right commitment. Effective learning starts from a learner-centered environment. This starts from the acting teacher in front of the class, students pay attention to students who are actively doing something and the teacher directs according to the type of character and basic competencies that will be formed. Feedback is very important for students, which comes from the assessment process. correct. starting from awareness, understanding, concern, to the implementation of basic competencies to form the right commitment.

Effective learning starts from a learner-centered environment. This starts from the acting teacher in front of the class, students pay attention to students who are actively doing something and the teacher directs according to the type of character and basic competencies that will be formed. Feedback is very important for students, which comes from the assessment process. correct. starting from awareness, understanding, concern, to the implementation of basic competencies to form the right commitment. Effective learning starts from a learner-centered environment. This starts from the acting teacher in front of the class, students pay attention to students who are actively doing something and the teacher directs according to the type of character and basic competencies that will be formed. Feedback is very important for students, which comes from the assessment process. correct.(Abuddin Nata, 2011)

There are many effective ways to connect learning to the context of students' daily lives. There are at least six methods that can be taken, namely: a. Connecting the discussion of the concept of ethical core values as the basis of character with the daily lives of students. b. Include material from other fields in the class. c. In separate subjects there are topics that are interconnected. d. Combined subjects that unify moral issues e. Combining school with work. f. The application of moral values learned in school to the community. The implementation of this sixth step shows that students have an extraordinary ability to achieve high standards of competence when they understand that what they are doing is very important for themselves and their society. In addition to the CTL method, experimental/inquiry methods can be used. Is a way of teaching by instructing students to do an experiment, and each process of the results of the experiment is observed while the teacher only gives directions.

The basic principle of this method in the hadith, From Abu Hurairah Radiyallahu 'Anhu said, The Prophet sallallaahu 'Alaihi Wa Sallam said, "If there is a fly that falls on your drink, then drown it then lift it, because on one wing there is disease and the other wing is there. the antidote." (Narrated by Bukhari). The group method, the story of proverbs, tarhib which begins with the lecture and dialogue method. Each of these methods has different functions and tasks but complements each other during the learning process. So, the variety of methods in learning is very necessary considering that cooperation between one method and another can be carried out properly. Perfect spiritual and physical growth and development in special intelligence students is carried out through education in schools and in collaboration with parents, sometimes it doesn't work optimally. Even though educators need to direct, teach, train, nurture and supervise them according to the values of the enactment of Islamic teachings themselves. In the sense that the process of Islamic education is an attempt to influence the

souls of students through the stages of approach in learning, both with an Islamic psychology approach, Islamic pedagogic science or through an androgogic approach. Children who have intelligence above normal are those who need a special approach individually in learning.

The role of students is more dominant in learning, which puts basic attention on the individual approach as a whole. Because special intelligent children sometimes have problems in learning, they have weaknesses such as quick to emotion, selfish, quick to give up, lack of socialization, and stress. Social development and emotional adjustment above average (although some extreme gifted children may experience difficulties because they are very different from their peers. In this case, special intelligent children should receive psychiatric services. Because special intelligent children sometimes have problems in learning, they have weaknesses such as quick to emotion, selfish, quick to give up, lack of socialization, and stress. Social development and emotional adjustment above average (although some extreme gifted children may experience difficulties because they are very different from their peers. In this case, special intelligent children should receive psychiatric services. Because special intelligent children sometimes have problems in learning, they have weaknesses such as quick to emotion, selfish, quick to give up, lack of socialization, and stress. Social development and emotional adjustment above average (although some extreme gifted children may experience difficulties because they are very different from their peers. In this case, special intelligent children should receive psychiatric services.(Abuddin Nata, 2011).

Because there are still some of them who have difficulty socializing and lack of emotional control. Children with special needs who are slow in academics and children who are extraordinarily intelligent in academics should be given psychological attention and services, directing emotions, and other traits and developing their learning motivation, and need to develop their positive potential.(Abdul Mujib, 2019). Seeing this reality, learning requires a pedagogic, androgogic approach and an Islamic psychological approach, where teachers must be able to position themselves as learning partners who are patient, disciplined, loyal, highly dedicated, and pay attention to the problems of ci children in the learning room and the teacher can place the role of students in the classroom. dominant in learning, which puts basic attention on the individual as a whole, gets special services in delivering their education by taking approaches. Such as approaching individuals with patience, discipline, full of responsibility, having high dedication to the implementation of learning. Character learning for special intelligent students besides using a pedagogic approach, an Islamic psychology approach can also be used., because they need a special approach according to the needs of their souls, Islamic psychology, Islamic pedagogic science and androgogic science are. Educational science that provides direction on methods and approaches in the learning process so that learning objectives can be achieved according to the expected indicators. The output obtained by special intelligent children is to develop character, develop obedience and have noble character in daily attitudes and actions. In relation to the implementation of character education in schools, learning can be seen as a psychological activity that requires external encouragement. Therefore, things that must be sought include: a) how teachers can motivate students, and how subject matter can be packaged so that can generate motivation, passion and desire to learn,(Abuddin Nata, 2011)Accordingly, in the learning process the most important thing is what students learn, not what the teacher/facilitator teaches. In other words, the method applied in Islamic education has been adapted to the existence and needs of CI students.

#### **D. CONCLUSION**

Methods of Islamic Religious Education can foster and build the character of special intelligent students through the right methods and approaches. With methods and approaches can lead to piety, student learning motivation. So, the method of Islamic religious education must be built and strived optimally so that Islamic religious education learning is more meaningful, and encouraging. The method of Islamic Religious Education is carried out according to the educational demands and needs of ci students, thus parents, teachers and the government have an important role in delivering character education to students. The key to the success of character education is that teachers should try to understand the characteristics of students, Islamic education methods and apply learning methods according to student needs in learning at school.

A psychological approach (psychological) and paying attention to educational directions from Islamic religious sources is very important to foster student character education. Likewise, it is very strategic to prepare lesson plans by taking into account the objectives and learning methods. Because the method used properly can motivate students in learning. So, the method becomes a must to be designed, modified and adapted to the needs of special intelligent students so that students can learn with pleasure and joy.

Character education can be done by habituation, example, discipline and learning the Inquiry method or Experiment method as well as combining methods with several other methods so that learning methods are more varied, can be efficient and useful, interesting, fun and happy and easy to understand in the learning process. The learning of special intelligent children can be maximized by means of inquiry, which in its implementation emphasizes the linkage between learning materials and the real life world of special intelligent students, and is able to connect learning through real life experienced by special intelligent students. Competence learning outcomes in their lives helps direct their education. With exhaustion, nurturing, Guiding and educating as well as giving assignments according to the needs of special intelligent students at school will make the activities take place interestingly and attract the interest of students. In constructing and empowering learning methods, the teacher's role will be felt important to continue the mission and mission of Islamic education. Because it has provided a learning method that better accommodates the potential possessed. Special intelligent students.

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